

THE
ORIENTAL BAPTIST,

PUBLISHED

UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST
CHURCHES IN BENGAL.

THEY SAY AND TO THE TESTIMONY OF THEY SWEAR NOT ACCORDING TO THIS WORD
IT IS THE CASE THERE IS NO LIGHT WITH THEM"—ISAIAH VIII, 20.

VOL. IV

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THE ORIENTAL BAPTIST



JANUARY, 1850.

EDITORIAL OBSERVATIONS.

WE gladly avail ourselves of the opportunity afforded by the commencement of a new volume, to acknowledge our obligations to the subscribers and contributors to the *Oriental Baptist* for the past, and to invite their continued help for the future.

Our subscription list has, during the past year, numbered upwards of *four hundred and fifty* subscribers, which for a Calcutta religious periodical, may be deemed success; but we think our friends and supporters might by a united effort double the number. Let all who feel an interest in the prosperity and perpetuity of the magazine, introduce and recommend the present issue to their friends, and we doubt not that both they and we, shall have cause to rejoice in a considerable accession of subscribers, and an extended sphere of usefulness, for the year on which we have entered.

To the friends who, in the years bygone, have employed their time and talents in furnishing our pages, we confidently look for assistance that shall render the magazine increasingly deserving of the support already obtained.

Our grateful acknowledgments are also due to the numerous friends, who have cheered us by their warm commendations of the magazine, and by their prayers for its usefulness and prosperity. Such recognitions are valuable as a counterpoise to the odium necessarily incurred by the prominence given to certain unpalatable truths regarding the government and ordinances of the Church of Christ on earth. It would be a pleasant task to suppress all points of difference, and to admit to our pages only those subjects on which we are at one with the universal church; but the path of duty is not always the easiest and pleasantest, and by such a course we could not preserve a conscience void of offence, either toward God or toward man. The imperceptible but inevitable tendency of all churches is to decay, and unless the spirit of degeneracy be checked by an earnest contention for the faith and practice delivered to the saints, our churches may, humanly speaking, be expected soon to exhibit the torpid stillness of spiritual death. We do not, therefore, for one moment regret the efforts made during the past, to provoke inquiry and reflection on subjects of the gravest importance to the church universal; but we do regret that so much of human infirmity should have been mixed up with the statement and maintenance of what we unhesitatingly believe to be the mind of the Spirit. We have to regret, too, that earnestness and decision should in some instances have been mistaken for anger, for surely the free and earnest expression of differences is compatible with the cultivation of unanimity of feeling. In starting afresh, then, we are desirous that the New Testament truths, which as a denomination the Baptists uphold and for the maintenance of which they deem it their imperative duty to endure the painful results of dissociation from their Pædobaptist brethren, should obtain the same prominence in the future that they have

received in the past; while at the same time we are anxious that equal prominence should be given to subjects calculated to strengthen and expand the "bond of love," amongst all the avowed followers of the Lamb. May the time speedily arrive, when the necessity for theological controversy shall cease, and the whole church of God shall keep the "unity of the Spirit in the bond of peace."

Theology.

HOPE EXTINGUISHED.

"OUR LAMPS ARE GONE OUT."—Matt. xxv. 8.

WE read of a certain king saying, "Surely the bitterness of death is past,"—words which shew that he esteemed it a very bitter thing to die. But the monarch who spake thus was a heathen; and we may therefore presume, that in saying what he did, he had respect merely to the circumstance of dying, to the pains of dying, and to what, as it regards this world, he should lose by dying. The language, however, at the head of this article goes beyond this. The speakers are said to belong to the kingdom of heaven, that is, to the church of God; and are therefore to be considered as persons enlightened in the whole doctrine of a future state as revealed by Christ: "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the Bridegroom: and five of them were wise, and five were foolish."

The word "lamp" is usually understood to mean the profession which a man makes of his belief in the Christian faith; but we apprehend that, as used here, it rather refers to the *hope* which any one entertains of entering into heaven at death. The foolish virgins evidently *expected* or *hoped* to be permitted to enter the house of the marriage-feast with the Bridegroom on his arrival, in consequence of their having lamps. Their lamp was, therefore, their hope, and this renders intelligible their language: "Our lamps are gone out;" that is, they hoped to be admitted; but now their hope is extinguished.

The difference between the wise and foolish virgins was this,—the one had oil in their lamps, and the other had not; in other words, the one had a proper foundation for hope, and the other had no proper foundation at all. And it is just this which constitutes the difference between the real and the counterfeit, or merely nominal Christian. The latter hopes for acceptance with God at last on the ground, it may be, of having

been baptized in the name of Christ, or on being a member of a church, or on possessing a good moral character, or on the mere mercy of God irrespective of his justice; but the former hopes for acceptance with God at last on the ground of the atonement of Christ. His language is, "I am a poor, unworthy, and hell-deserving sinner: I have neither done anything to save myself, nor can do anything; and I trust wholly and solely to the work of Christ, as all my salvation and all my hope." And this work of Christ may be most fitly compared to oil. It softens the heart, it melts it into penitence, it lights up within it a flame of love to God, which many waters cannot quench, and it keeps the wheels of obedience in motion, making the man to run in the way of God's commandments.

It is obvious, that since heaven is in God's keeping, no one can enter there, but upon the conditions of entrance, which God has been pleased to establish. Now, to say nothing of these conditions, we must, if we would be saved, submit to them. If a man says: "You cannot enter into my house unless you are dressed in a particular manner, or unless you enter by some particular door," it is clear, that we must, if we would enter, comply with these conditions, or stay without. We have no right to say to him: "You have no business to make such conditions; you ought to receive me in whatever dress I choose to come, or by whatsoever door I may choose to enter." "No;" is the reply, "the house is mine; and if you will not comply with my conditions, you shall not enter at all." We do not say that God speaks thus. He has been pleased to give us reasons enough for his conditions. But we do not speak of these reasons or conditions at present. We merely assert the fact, that the man who trusts to his baptism, or to his church-membership, or to his moral conduct, or to the mercy

of God irrespective of his justice, for admission into heaven, is doing this without any warrant; and that, therefore, he is encouraging a hope that has no scripture-foundation on which it may rest. God has said, that he will not save such a man; and there the matter must end. We cannot make him alter his determinations.

Now, it often happens that the man who has been cherishing the high hope of heaven, without basing his hope on the conditions of God's appointment, does not find out his mistake till the close of life,—albeit he might have found it out long before,—and so near to the close of life, that he has no time to rectify the mistake. Of such were the foolish virgins. They, on the announcement of the approach of the Bridegroom, made the discovery that they had lamps without oil,—hopes without any foundation: and hence their cry: "Our lamps are gone out."

These thoughts are very strikingly and very affectingly shadowed forth by Christ when he says: "And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him." Let us consider the words.

The coming of the Bridegroom is, no doubt, intended to represent death. It is *then* that Christ emphatically comes near to us, or rather, that we go near to him. In life we are perpetually *hearing* of the Son of God; but at death we actually *behold* him, and actually *hear* him.

By the cry, "Behold, the bridegroom cometh," we are, in all probability, to understand the period of sickness which usually precedes death. The "cry" was made, or, in other words, the alarm was given, whilst as yet the Bridegroom was at a distance: the signs, however, of his approach were nevertheless unmistakable. And so is it generally in the sickness that is unto death. The great prostration of strength, the restlessness, the sharpened features, the sunken and glossy eye, and the whole appearance of the man, shew that the end has come, and that the Bridegroom is at the door.

The cry, "Behold, the bridegroom cometh," was made at "midnight." And this is no doubt mentioned just to give us the idea, that the coming of death is an event not at all expected by the mere nominal professor. The hour of midnight is the hour of sleep, the hour of rest, the time in which a man is in that state, that he fears nothing. And

is it not generally, if not universally so, that the mere nominal professor is overtaken by death at a period when he is not expecting him? The really good and converted man, is one that constantly familiarizes himself with the idea of death; and by coming frequently to Christ as a dying man, he can never, at whatever period death comes, or in whatever way it comes, be said to be overtaken suddenly or unprepared. But it is otherwise with the mere nominal Christian. He is not one who thus familiarizes himself with death. He is, for the most part, a man of a carnal and worldly mind; and is altogether unprepared for the approach of the king of terrors. The cry, "Behold, the Bridegroom cometh," is to him a most alarming cry. It is like a loud report at his ear in the dead of night. He starts up confusedly from his sleep. He hardly understands where he is, or what he is about, or what he should do, or whither he should betake himself; and among other things which he says, he exclaims, "My lamp has gone out," or, in other words, "My hope of eternal life is gone."

Now just think a little more of the circumstances under which this is uttered, and also of its import.

In the first place, it is uttered in the dying hour, the dark and dismal hour of death, at midnight,—the period in which there is much to frighten the suddenly and forcibly awakened man. We do not believe in the appearance of ghosts,—the walking about in our world of the spirits of departed men; but we do believe in the walking about of devils. And ground has often been afforded for the belief that these terrific beings not unfrequently become visible to the dying. Something appears to them which is not seen by others,—they point to it,—they speak of it,—and they are often in the greatest terror about it. And is it not an awful condition in which to be, to have to exclaim in the very sight of evil spirits, "Our lamps are gone out?" Is it a time to seek for mercy, when the mind is disturbed and frightened with the visible presence of the messengers of hell itself?

But this is probably not all that was intended by the term "midnight." The impossibility of getting that which is wrong rectified, appears also to be plainly intimated. It was "midnight," the hour at which the shops of the oil-sellers were shut,—and consequently the hour at which no oil was to be procured, or procured with the greatest difficulty.

A NEW YEAR'S ADDRESS TO THE ALMOST CHRISTIAN.

And who but the most ignorant imagines, that it is an easy thing for the false professor of religion to gain mercy in a dying hour? The Scriptures tell us of but one man,—the thief on the cross,—who found salvation at the close of life: and there is no reason for believing, that he was a professor of religion. The probability is, that he knew nothing about Christ till he came to die. But the nominal Christian is not in this state. He has, times almost without number, heard all that ever can be heard about Christ. And is it likely that such a man,—a man that has knowingly and wilfully neglected eternal things,—should, at his last hour, obtain mercy?

"No;" says the Saviour, "their lamps have gone out." And this was true; for we read, that the Bridegroom entered without the foolish virgins, that the door was shut against them, and that, when they came crying, "Lord, Lord, open unto us," the answer they received was, "Verily, I say unto you, I know you not."

And think what it is for a man to have to pass into eternity without hope! O what a shrinking of the soul there must be! what a starting back there must be! and what horror there must be!

Will it be necessary for the judge to call for any proof, that this man was nothing more than a mere empty false professor? No such necessity will exist. The man's own affecting language, "My lamp has gone out," his appearing at the judgment-seat so full of terror and alarm, and his piercing cry for mercy, will be evidence enough of what he has been.

Unconverted readers! you little think of what may be awaiting you. Some of you may have long since made a profession; you may appear to others to be on the way to heaven; but it is not improbable that your death-beds may reveal to the bye-standers, that, under the garb of a profession, you have been nothing but hypocrites,—a thing which you yourselves well know. When you hear the cry, "Behold the Bridegroom cometh," such will be your terror, that you will drop your mask, and almost in spite of yourselves exclaim, "My lamp is gone out;" and in this condition you will pass from time into eternity, leaving your friends in that state of mind, that they will not wish to say one word to each other, or to any one else, respecting your closing scene. Do not imagine, therefore, that you will be able to pass with the cloak of hypocrisy on into the

eternal world. This will be torn off you. And if your friends, in their charity, hope that it is well with you, it will, after all, be a very dubious hope, and not one that will lead them to express themselves in the tone of congratulation.

A. L.

A NEW YEAR'S ADDRESS TO THE ALMOST CHRISTIAN.

THAT was a remarkable concession to the faithfulness and verity of Paul's preaching, when his royal hearer exclaimed, "Almost thou persuadest me to be a Christian," Acts, xxvi. 28. "Almost!" *not quite!* O fatal indecision! A noble vessel was driven by the fury of the storm against a rock, and, ribbed and barred as it was with oak and iron, it was crushed like a nut-shell. Oh, it was an awful night; the signals of distress were hoisted, and a life-boat was launched upon the foamy billows. It reached the wreck, and one after another stepped into it and were saved. But one poor sailor, lingering behind the rest to get something from the shattered vessel, the boat had put off for the shore, and although he made an effort to reach it, and actually got one hand upon it, and was *almost* saved, yet losing his hold, he plunged into the briny deep, and was lost! And many of you who have constantly assembled with the people of God during the past year, are in the same state of indecision as you were at its commencement, still lingering between the wreck and the life-boat—the world and Christ.

All the year long have Christian ministers and friends been regarding you with intense and prayerful anxiety. Many of you are amiable in your outward conduct, estimable for your natural kindness, your constant attendance on the ministry of the word, your co-operation with the people of God in Sunday schools, distributing tracts, and contributing to the cause of Christ. Yet you have not given your hearts to him. It is recorded of Redwald, king of the East Saxons, that in the same church he had different apartments, in which there was one altar for the Christian religion, and another for the heathens. And thus, we fear, you would fain divide the rooms of your hearts, so as to have an altar of Christ, if you might also have a shrine for mammon. But all for all is a righteous rule, and all or none is the require-

PRACTICAL HINTS TO LOVERS OF AMUSEMENT.

ment of God. "Son, give me thine heart." And oh, that you would say at once,—

"Here's my heart, O take and seal it,
Seal it from thy courts above."

Some of you have so much that resembles religion, that while you perplex us with alternate hopes and fears, we tremble to think you may also deceive yourselves. You have compunctions of conscience, tender emotions, kindly feelings, and have observed external religious duties; and, we fear, that this sort of pseudo-religious experience may help you to evade the point and edge of the most discriminating ministry. For example, when we insist upon the absolute necessity of repentance, you revert to your natural convictions, which, although they have never led you as weeping penitents to the cross, you set down for the "fruit of the Spirit."

If the inward conflict of the believer is described, because you cannot sin so cheap as others who have no light, and slavish fear sometimes disturbs your self-complacency, although it never leads you to "wrestle against flesh and blood," like the true soldiers of Jesus Christ, there is danger of your classing yourself among them.

Or, if we urge the necessity of love to the saints, as an evidence of grace, then, because you have a feeling of respect and esteem for the "excellent of the earth," you mistake this for spiritual affection. Oh, the innumerable coils of the heart's deception, who shall unroll them, and show the rottenness at the core? Oh, ye borderers on Immanuel's land, your repentance is not "unto life;" you may have to struggle with your convictions, but you know nothing of the "holy war." You may fancy you love the people of God, but you are quite as happy with the men of the world; you seem Christians in the company of Christians, and are equally agreeable companions in the society of the worldly. You resemble those of whom the prophet complained, who "spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people," Neh. xiii 24. You may possess many pleasing qualities, but there is "one thing" you lack, and that is, *supreme love to Christ*; you have not cordially exclaimed,—

"O Christ, I freely have from thee,
Thyself, and all that's thine;
And justly thou requir'st of me,
Myself, and all that's mine."

It may be true, then, that you are not swearers, or drunkards, or persecutors, or open sabbath-breakers or adulterers, but you are not *lovers of Christ*, and that steals your character, and will seal your doom, for it is written, "If any man love not the Lord Jesus Christ, let him be accursed," 1 Cor. xvi. 22. Oh that at the beginning of this new year you would choose "the good part which shall not be taken away from you." Thousands, like you, have tampered with religion, and trifled with salvation, till years have slipped imperceptibly away, and the end of their *almost Christianity* has been eternal death! "Oh that men were wise, that they understood this, that they would consider their latter end."—*Bap. Mag.*

PRACTICAL HINTS TO LOVERS OF AMUSEMENT.

Recollections of the concluding observations of a sermon.

THEATRICAL performances are frequently chartered with an undue and highly overcharged excellence of character. They are represented as the popular authors of the most impressive, and fascinating exhibitions of practical morality; monitors which labour to present vice, in all its hideous deformity, strikingly contrasted with the enduring attractions of mature virtue: instruments which are employed professedly in order to secure from a fallen world, many obsequious and devoted votaries to the redeeming influences of the latter. Hence the numerous laudatory tributes from time to time accorded to their delusive merits. But were they to be regarded through the faithful and unmagnifying medium of truth, with the single view of discovering the real character which they sustain, every encomiastic testimony must be falsified, and the honorary chaplets which adorn them, cease their silent functions of tacitly enunciating the most incongruous adulation. In truth they are no other than vivid and demonstrative exemplifications of novels; which, although in some instances discover a pre-eminence of genius yet, unexceptionably embody so much that has a tendency to immorality, if not its decided and undisguised principles most unequivocally expressed, and so much calculated to viciate, and corrupt, and to exercise a traducing influence over the

"THE WORLD'S GROWING DIM."

mind, in direct hostility to the purity of primordial innocence, and the animating claims of christianity;—as to deaden it to just conceptions of goodness, and, in its fatal operations, to lead it 'to despise the necessity of a due subordination to the standard principles of moral and religious polity; and indeed to invite the effort—in the place of dignifying them by concessionary toleration, by support or by countenance—of sweeping them away and numbering them with realities that have been, but are not.

To disprove the identity of what has been alleged, the world has but to perambulate its own unlimited space and produce *one* singular instance on

record or in actual life, where the lessons by them diffused, have served in any measure to form *one* character on the side of virtue, or to reclaim the wandering feet of one who may have deviated from the path of moral rectitude. Such a task must surely, on the contrary, be recompensed by the convincing revelation of thousands and tens of thousands, having despondingly dated their *two-fold* ruin, from the tragical period when they were first diverted from the momentous concerns of Gospel realities by casual visits, subsequently reduced to system and to principle, to these nurseries of hell.

B. R.

Original Poetry.

"THE WORLD'S GROWING DIM."

It is said of the late celebrated painter, David Scott, "that on the day on which he died, about an hour after noon, he suddenly exclaimed, and that with a feeble expression of surprise, "The world's growing dim;" stretched out his eyes to see if it were really so, and got himself in readiness for the final struggle."

I THOUGHT I saw ten thousand faces gaze
In silent awe upon my pencillings :
But have they gone ? or has a darkling haze
Shaded my vision, so that earthly things
Have vanish'd from my view as midnight dreams
Which pass away, and leave nought here save memory's fitful gleams ?
I thought I heard a whisper o'er me steal,—
A whisper as of those who scarce can find
A way in which to vent the awe they feel,
While gazing on some glorious work of mind :
But is it hush'd ? or has my ear grown dull,
So that it cannot catch the sounds with which the air is full ?
I thought that this was noon-tide's glowing hour,
When I was wont to gaze upon the sky,
Till strange wild feelings did my soul o'erpower,—
Feelings which took a tinge from th' immensity :
But oh ! I see not now the radiant light
Which used to bless with joy intense my waking, wondering sight.
There seems a mist upon my spirit thrown,
Which veils all earthly things in darkness dense :
I did not think that light would thus have flown
So soon, and that each sweet and pleasant sense
Would thus be dull'd. But, oh ! I find 'tis so ;
And that from earth's enchanting scenes I soon must haste to go.
Yet have I felt the weariness and pain
Attendant upon minds so finely strung ;
And the dull, chilly, spirit-sinking rain*
Of cold neglect has spoil'd the chords that rung
With richest melody in other years,
When life was fresh, and all untouched by sorrow's bitter tears.

* "This has been a miserable winter," murmured he in a letter to a clergyman, "this has been a miserable winter. They say that the dampness of the study has hurt me!" but I suspect it is the moral drizzle I have been so long exposed to, that has done the damage."

And now upon my ear sweet falls the voice
 Which calls me from this world of care away ;
 For then this sorrowing spirit shall again rejoice, •
 And this spoil'd harp shall send forth melody
 Far richer than it ever breath'd before,
 While here expos'd to all the storms which beat upon earth's shore.
 For now another world amid the shades
 Of darkling death beams on my raptur'd sight,
 Upon whose lovely hills and flower-clad glades
 I can descry of immortality the light :
 And 'mong its blest inhabitants I see
 None who upon their features wear a trace of misery.
 And now I go. 'Tis sad to leave the hopes
 In which I have indulg'd of matchless fame :
 But now, when on my vision glory opes,
 That sorrow melts away in rapture's flame :
 Earth, lovely Earth ! to thee I bid farewell,
 For in the world of brilliant souls I go e'en now to dwell.

M. E. L.

Narratives and Anecdotes.

A MOTHER'S LOVE.

A HIGHLAND widow left her home early one morning, in order to reach, before evening, the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child, a boy two years old. The journey was a long one. I was following the same wild and lonely path when I first heard the story I am going to tell you. The mountain-track, after leaving the small village by the sea-shore where the widow lived, passes through a green valley, watered by a peaceful stream which flows from a neighbouring lake ; it then winds along the margin of the solitary lake, until, near its further end, it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges half-way up a rugged mountain-side ; and, entering a dark glen, through which a torrent rushes amidst great masses of granite, it at last conducts the traveller, by a zig-zag ascent, to a narrow gorge, which is hemmed in upon every side by giant precipices ; overhead is a strip of blue sky, while all below is dark and gloomy. From this mountain-pass the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey indeed ! But the rent was due some weeks before, and the sub-factor threatened to dispossess her, as the village in which she lived, and in which her family had lived for two generations was about to be swept away, in order to enlarge a sheep-farm. Indeed, along the margin of the quiet stream which watered the green valley, and along the shore of the lake, might even then be traced the ruins of many a hamlet, where

happy and contented people once lived, but where no sound is now heard except the bleat of a solitary sheep, or the scream of the eagle, as he wheels his flight among the dizzy precipices.

The morning when the widow left her home, gave promise of a lovely day. But, before noon, a sudden change took place in the weather. Northward, the sky became black and lowering. Masses of clouds rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the loch. The wind was succeeded by rain, and the rain by sleet, and sleet by a heavy fall of snow. It was the month of May—for that storm is yet remembered as the "great May storm." The wildest day of winter never beheld flakes of snow falling heavier or faster, or whirling with more fury through the mountain-pass, filling every hollow and whitening every rock ! Weary, and wet, and cold, the widow reached that pass with her child. She knew that a mile beyond it there was a mountain shieling which could give shelter ; but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction. To turn home was equally impossible. She must find shelter. The wild cat's or fox's den would be welcome. After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she at last found a more sheltered nook. She crouched beneath a projecting hedge of rock, and pressed her child to her trembling bosom. The storm continued to rage. The snow was accumulating overhead. Hour after hour

passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child—her only child—was all she thought of. She wrapt him in her shawl. But the poor thing had been scantily clad, and the shawl was thin and worn. The widow was poor, and her clothing could hardly defend herself from the piercing cold of such a night as this. But whatever was to become of herself, her child must be preserved. The snow, in whirling eddies, entered the recess, which afforded them at best but miserable shelter. The night came on. The wretched mother stripped off almost all her own clothing and wrapped it round her child, whom, at last, in despair, she put into a deep crevice of the rock, among some dried heather and fern. And now she resolves, at all hazards, to brave the storm, and return home, in order to get assistance for her babe or to perish in the attempt! Claspings her infant to her heart, and covering his face with tears and kisses, she laid him softly down in sleep, and rushed into the snowy drift.

That night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreaths of mist hung along the mountain tops, while a thousand waterfalls poured down their sides. Dark figures, made visible at a distance on the white ground, might be seen with long poles examining every hollow near the mountain path. They are people from the village, who are searching for the widow and her son. They have reached the pass. A cry is heard by one of the shepherds, as he sees a bit of a tartan cloak among the snow. They have found the widow—dead; her arms stretched forth as if imploring for assistance! Before noon, they discovered her child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Her almost naked body revealed her love.

Many a tear was shed, many an exclamation expressive of admiration and affection were uttered, from enthusiastic sorrowing Highland hearts, when on that evening the aged pastor gathered the villagers in the deserted house of mourning, and, by prayer and fatherly exhortation, sought to improve for their soul's good an event so sorrowful.

More than half a century passed away! That aged and faithful pastor was long dead though his memory still lingers in many a retired glen among the children's children of parents whom he baptized. His son, whose locks were white with age, was preaching to a congregation of Highlanders in one of our great cities. It was on a communion Sabbath. The subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of that "love which seeketh not her own," he narrated the above story of the Highland widow, whom he had

himself known in his boyhood. And he asked, "If that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's memory, and if the sight of her poor tattered cloak, which she had wrapt round him, in order to save his life at the cost of her own, did not fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, over those memorials of your Saviour's sacrifice of himself, you do not feel them glow with deeper love, and with adoring gratitude?" A few days after this a message was sent by a dying man requesting to see this clergyman. The request was speedily complied with. The sick man seized the minister by the hand, and, gazing intently in his face, said, "You do not, you cannot recognise me. But I know you, and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and fought and bled for my king and country. I came to this town a few weeks ago in bad health. Last Sabbath I entered your church—the church of my countrymen—where I could once more hear, in the language of my youth and of my heart, the gospel preached. I heard you tell the story of the widow and her son"—here the voice of the old soldier faltered, his emotion almost choked his utterance; but, recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son! Never, never, did I forget my mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me! Though I never saw her, dear to me is her memory, and my only desire now is, to lay my bones beside hers in the old churchyard among the hills. But, sir, what breaks my heart, and covers me with shame, is this—until now I never saw, with the eyes of the soul, the love of my Saviour in giving himself for me.—a poor, lost, hell-deserving sinner. I confess it! I confess!" he cried, looking up to heaven, his eyes streaming with tears; and, pressing the minister's hand close to his breast, he added, "It was God made you tell that story. Praise be to his holy name, that my dear mother has not died in vain, and that the prayers which, I was told, she used to offer for me, have been at last answered; for the love of my mother has been blessed by the Holy Spirit for making me see, as I never saw before, the love of the Saviour. I see it, I believe it; I have found deliverance in old age where I found it in my childhood—in the cleft of the rock; but it is the Rock of Ages!" and, clasping his hands, he repeated, with intense fervour, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? They may forget, yet will I not forget thee!"—*Edinburgh Christian Magazine.*

THE OLD PLOUGHMAN.

GEORGE MEDWAY, who was a native of Shropshire, was born in the year 1766, in a small cottage near the village of ——. This village, with its suburbs, contained a population of about 150 souls, and like most in England, it consisted of two classes, the upper, including the rector and the squire, and a few respectable farmers; and the lower, including the agricultural labourers and their families. In it there were a few good houses, but the rectory was the most snug and tasteful, though not equal in size or in splendour to the old baronial mansion. The rector and the squire were the chief men of the parish—wealthy, but not benevolent, great sportsmen, and very severe in punishing any violation of the game laws. The rector did *duty* once on the Sunday; and as his stock of sermons, which were dry and heartless essays, amounted only to fifty-four, one for the club feast, one for Christmas day, and one for each Sabbath in the year, they were read with undeviating regularity; his congregation growing smaller by degrees, till the church was deserted by nearly all the parishioners except the squire and his family, who usually graced their stately pew with their presence, repeating with audible voice the solemn responses of the service. In this village there was no Sabbath school for the instruction of the young, nor any benevolent society to afford occasional relief to the sick and the aged; and as no form of Methodism had obtruded itself amongst the people, they were living quietly together as in a mausoleum of spiritual death,

“Without one cheerful beam of hope,
Or spark of glimmering day.”

Here the old ploughman lived for upwards of seventy years. When a young man, he was distinguished amongst his fellows for his great strength, his fleetness in running, his dexterity in all the rural sports of the village, and equally distinguished for his profanity and habits of intemperance. He married about the age of twenty-five, and had three children: one died when an infant, another was a cripple, and the third, when a youth, went to reside at B——, taking with him some of the worst principles and habits of his father. George Medway, though a very depraved man, and as ignorant of the religion of the Bible as though he had been born in the wilds of America, was a good and a trustworthy servant, and laboured in the same farm, though under different masters, from the time he was able to ring a bell to frighten the birds from the ripening corn, till he removed to B——, on completing his seventy-first year. His domestic habits, in process of time, became very orderly, going to and from his labour very punctually; and on the Sabbath he spent the mornings at home, and in the evenings

he constantly visited the Hare and Hound, to take his pipe and tankard of ale, often boasting that he had not missed one night for upwards of half a century.

At length, having buried his wife, and become too feeble to follow the plough, and being unable to procure a lighter place of work, he took his cripple child to the Union Workhouse, and removed to B——, to live out the few remaining years of his life with his son, who kept a public-house. At first, having free access to the ale, he became intemperate, till his son very prudently limited the quantity, and even this greatly impaired his mental faculties, which had never been very strong, but which were now contracting into the rigidity of petrified dulness and stupidity. Thus passing from the quiet of a village where he knew every face, to the hurry and bustle of a large manufacturing town where he knew no one, he often wandered about alone, gazing on the novel sight with as much apathetic indifference, as we may imagine a draught horse feels on being removed from the homestead to the wharf of merchandise. One day when thus wandering, he turned into a little pathway leading to a garden, and at the end of this pathway he saw a cottage, and at the door of the cottage stood its inmate, a very godly and zealous disciple of the Lord Jesus, who seeing a stranger, and that stranger an old man like himself, he invited him to walk in and take a seat. He did so; and being now surrounded by shrubs and trees, which concealed the great town from his view, he began talking of rural occupations and the scenes of his early days, with rekindled emotions of high gratification. John Dean, the inmate of the cottage, gave full scope to the loquacity of his visitor, presuming that when he had gone to the length of his mental tether, he would become quiet, and then an opportunity would occur to introduce other and more important subjects of remark, if not of conversation. This expectation was soon realized; and he found an old man in his presence who was not only ignorant of all the facts and doctrines of the Bible, but who did not appear to possess the faculty of understanding them when presented in the simplest form of communication, or even of listening with any degree of fixed attention to the statements and explanations which were given. The only remark he made was after a detailed account of the crucifixion of the Son of God: “Methinks it was too bad to serve him so; they wouldn’t do so in Shropshire.”

As he was leaving the cottage, Dean said to him, “You had better come some evening and take a pipe with me; and then we can have a good long chat.” This invitation was given because he knew there was a power connected with the truth as it is in Jesus, which could give expansion to this contracted intellect, and sensibility to this

hard heart ; and he also knew that that power sometimes employs a feeble instrument as the means and the medium of its own trans- mission. " We must pray to the Lord for the poor old man," said Dean to his godly wife, after he had left, " and who can tell but faith and prayer may prevail, and we may live to see him divinely quickened into newness of life." " It will be," she replied " a grand thing. And what a striking proof, if it should take place, of the mighty power of the Lord Jesus Christ, who can subdue all things to himself."

The next evening he came attired in his bit of best, sat down, took his pipe, and talked away with great rapidity and fluency about the doings and occurrences of his past life : but after a while, having exhausted his very scanty store of knowledge, he sat in mute silence, a dull and unexcitable listener to all that was said to him about Jesus Christ and the great salvation. Many efforts were made by Dean and his wife to make him feel that he was a sinner who needed a Saviour : but, like the echoes returning on the rock that sends them forth, they produced not the least impression. But still, though depressed, they did not despair, as they knew the Divine Spirit, who new creates the soul, can as easily give to the petrified intellect a capacity to understand the truth, as he can give a susceptibility to the flinty heart to feel its purifying and consolatory power.

At parting, Dean said to him, " I wish you would come next Sunday morning and go with me," which he engaged to do, thinking it was to take a walk into the country. He was punctual at the hour ; and after resting a little preparatory to his expected ramble, they took their staves in their hands and set off. As they were walking up the pathway leading from the cottage, Dean said in reply to a question, " I am not going into the country, but to what your country people call a church, and I suppose you will have no objection to go with me." " Why, as for that, I sha'n't tell what to do, for I never go'ed to one but when I was married, near fifty years agoe last Easter Sunday." " You will have nothing to do but sit still and hold your tongue, and just hearken to what the minister says."

" Part of that, methinks, is easy enough, as I shall soon be off to sleep, if I be to sit still and do nothing." I happened to be in the pulpit when Dean walked up the aisle, followed by his rustic companion, whose simple appearance, and almost ludicrous stare, as his eyes rolled over the congregation, seized my attention. As this was the morning when I had to administer the Lord's-Supper, I preached, as my custom was on such occasions, on the design of the death of Christ, and on the obligation of its commemoration. Now and then during the sermon, my eyes turned towards

the pew in which he was sitting ; and I was more than once very forcibly struck with the singularity of his attitude and appearance. He sat motionless, with his hands holding the little book-shelf in the inside front of the pew, with his mouth wide open looking at me with a fixedness and intensity of look, as though he had never previously beheld the form of man. When this part of the service was over, the congregation withdrew, leaving the members of the church to engage in the solemn act of commemorating the great event of the death of the Son of God in behalf of sinful and worthless man. On descending the pulpit stairs, I accidentally saw a slight confusion in the pew in which he was sitting, which somewhat disconcerted my feelings, as I knew not the cause of it ; but I subsequently ascertained that it was occasioned by his positively refusing to go away when the congregation withdrew. His first remark rather astonished his friend Dean, especially as he uttered it in a very firm and rather loud tone—" I am in a new world ; and I sha'n't go till you go ; and I shall do as you do ;" What to do John Dean knew not, as he was unwilling to let him remain, and equally unwilling to force him away ; but at length he resolved to leave him to act for himself.

He now resumed his seat, and sat speechless. His countenance assumed a more intelligent aspect ; his features relaxed from the stern hardness of dull stupidity to the expression of a tranquil tenderness of emotion ; and the tear was seen to fall from his eye. He took the bread, and ate it ; and he took the wine also, and drank it : many eyes were directed towards him ; and could the veil which conceals the invisible world have been drawn aside, and had the faculty of vision been rendered capable of seeing the angels of God, and the faculty of hearing rendered capable of hearing their many voices, blended in the harmony of praise, we should have seen them, and heard them rejoicing over this poor old man brought to repentance. When the plate was handed to the pew, for the offerings of the church in behalf of its poor members, without any suggestion from his friend he put in his penny—all that he had—along with the other contributors. On walking away, he walked some distance in silence, walking, as we may imagine the paralytic walked, when carrying to his home, the bed on which he had been carried to the house in which the miracle of healing had been wrought, with a quick and firm step, age having resumed the vigour and activity of early manhood. At length he broke silence, by repeating his first startling utterance : " I'm in a new world, yes, I be in a new world." This he repeated again and again as they passed along to their home, apparently insensible to every interrogation or allusive remark which his friend uttered.

On entering his son's house he excited no small degree of alarm, by saying to his son, and some of the neighbours who were sitting in the tap-room, "I have been, and heard a man who has taken me into a new world: you must all go with me and Mr. Dean to-night. It is a main wonderful world." He called on his friend Dean in the early part of the afternoon, and took tea with him, and then accompanied him to the evening service. The text was taken from Luke xv. 2: "This man receiveth sinners, and eateth with them." I saw him as I read the text, and his eye told the tale of the wondrous effect of the morning's discourse, as it let fall more than one tear—the tear of penitential joy.

Having expressed an earnest desire to be introduced to me on the following evening, as I sat in my vestry musing on the grand and awful realities disclosed by the Bible, he entered, preceded by his friend Dean. I at once recognised him, and rose, offering him my hand. For a few moments there was obvious embarrassment, which I endeavoured to relieve, but still he was embarrassed; he looked on me with great benignity of expression, and his eye spoke the deep upliftings of his soul at this crisis in the history of its new creation, but he remained silent, the power of utterance was suspended. I avoided, in the few remarks I made, all allusion to mental excitement, adverting very casually and briefly to the scenes of his early life; and he very soon recovered himself, and said, in a firm tone, "I am now, sir, in a new world. I'll tell you what I mean. I know I am in the old world; but what you said yesterday morning has led my heart into a new world, and my heart, not my eyes, sees wonderful things."

I knew his meaning, and therefore sustained the conversation without breaking up by interrogation the form of expression which was probably the most correct embodiment of his thoughts which he could construct.

"And what have you seen in this new world?"

"I have seen myself a sinner. I have lived near seventy years sinning against God, and didn't know it till yesterday morning."

"What sins have you committed?"

"A power of sins. I've been a great sinner. Why, sir, I didn't love God nor fear him. I didn't know nothing about him till yesterday morning."

"What else have you seen in the new world?"

"I have seen Jesus Christ. O how kind to come down from heaven and die for us! This is new to me—it is wonderful."

"What made you stay and take the bread and the wine yesterday morning?"

"Why, sir, you said all should do it who

loved Jesus Christ. I felt I loved him. Yes, my heart told me so. It has been telling me so ever since. It tells me so now. I can't speak his name, but I feel I love him. I can't think about any thing else very well. If I think of any thing else my heart gets dull and cold; but when I think about Jesus Christ it gets young again."

"But why do you love Jesus Christ?"

"Because he com'd down from heaven, and died on the cross. I don't know how to make out very well what I mean. But I think Jesus Christ will save me. This makes me love him. I feel a great change here," putting his hand over his heart. "I can't tell it, but it is something real."

"Are you quite sure that you feel a real change of heart?"

"Why, if there be no change in my heart, where do my fresh thoughts and feelings come from? I never had none such till yesterday morning. I don't know much now; but I wouldn't be again such a poor old ignorant sinner I was before yesterday morning, for all the lands and houses in our village, or all the parish."

"I hope your change is real, and that it will prove a lasting change."

"I hope so: I should cry a power of tears if I thought I should be changed back again. The Lord save me from that!"

"Then you must thank him for making this great change in you, and pray to him to make the change a lasting one."

"I do. I'm sure I do. I cried hundreds of tears last night when I was in bed, and they be such tears as I never cried before. Tears of heart sorrow, and heart gladness."

"You hope to be saved?"

"I do, and am main thankful for it."

"But how do you expect to be saved?"

"Why, just how you told yesterday morning. By Christ, and by nothing else. I should not like another Saviour, because he was so good as to die for us. How wonderful! I never heard any thing like it before. I wish I had heard that blessed sermon fifty years ago."

I was much pleased with the artless and guileless simplicity of the old man, who, though unable to describe in appropriate language, the great change through which he was now passing—from a state of spiritual death to newness of life—said enough to satisfy me, and ultimately the whole church, that he was become a new creature in Christ Jesus; and, as such, we received him into fellowship with us.

After his admission into the church, he formed an intimacy with several of his fellow-members, who treated him with great kindness: and such was his attachment to public worship, that he allowed neither the heat of summer nor the frosts or snows of winter, to prevent his regular and punctual attendance. But it was when singing the praises

of the Lord, that he was most powerfully excited, having a passion for music, and a strong melodious voice, not much, injured by the desolating havoc of age. No descriptive language can do justice to his appearance when thus engaged, especially on one occasion when the congregation was singing the following verse of a favourite hymn:—

“Lo, the great High Priest ascended,
Pleads the merit of his blood:
Venture on him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good.”

He stood erect, with his hands resting on the pew, and his eyes closed, yet allowing the tear of penitential joy to steal silently out and trickle quietly down his deep furrowed cheek; and when the last stanza of the verse, “None but Jesus can do helpless sinners good,” was repeated in full chorus, he caught the inspiration of the hallowed fact, his countenance indicating by its varying expression, the deep feeling of his soul as he raised and mingled his loud and sonorous notes with the harmony of the great congregation.

My numerous engagements had prevented me from having any conversation with him for many months; when, feeling anxious to ascertain what progress he had made in knowledge and in grace, I met him by appointment at John Dean’s cottage. He was still the same man as when I first saw him, but he looked at least ten years younger, his voice was firmer, his eyes brighter, and he was now capable of sustaining a lengthened conversation with a degree of ease and facility of expression which astonished me.

“I suppose you would not like to go back to your native village and live as you used to do?”

“Why, sir, methinks no happy spirit would like to come out of heaven to live on earth again.”

“You often think of how you used to live?”

“I think of it with sadness and horror. But I know’d no better then. What a mercy that I was not taken for death when my poor wife died!”

“What thoughts had you of God?”

“I didn’t think about him much; but when I did, I thought he was a great mighty Being, who never cared nothing at all about what we said or did.”

“Had you any idea of your soul, or its immortality?”

“Why, sir, I was always puzzled about it. Sometimes I thought that very wicked people went to hell when they died, especially the rich.”

“Had you never any fears about going to hell?”

“No, never. My common thoughts were, that when I died there would be an end

of me; just the same as with the sheep or the horse.”

“You believe there is a change in you now, and one for the better?”

“O yes, the Lord be praised! I know’d there was a change in me when I was in your vestry the night after I heard that blessed sermon; but I know it better now. I now find it lasts with me; but then I fear’d it wouldn’t. If I had known fifty years ago what I know now, it would have been a good thing for me. I should have been all that long time a power happier in my soul. I wish my poor wife had lived to see this day.”

“To whom do you ascribe the great change that has been produced in you?”

“Yes, it is a great change, like changing a flintstone into bread, or a bog into a garden. The Bible calls it, being called out of darkness into marvellous light. This is a faithful account of it. Darkness, I take, means ignorance; and light I take, means knowledge. I have come from one state to another, and nobody can make me think otherwise. Why, if a blind man sees the sun, he must know that his eyes be opened.”

“Very true, but who produced the change which you say you have felt?”

“At first I thought it was you, because I felt it when you were preaching that blessed sermon. But now I know better. Now I know that it is the Lord that gives light to the understanding and grace to the heart. And, praised be his name, I can now say, what Paul said, ‘By the grace of God I am what I am.’”

“You have felt a great change, but do you feel perfect; or do you feel that your heart is still wicked?”

“O, sir! there is a power of sin in my heart. The fallow is ploughed up, but it is not cleared yet. And this puzzles me. I pray the Lord to make me holy, but he hasn’t done it yet. But I had great comfort when Mr. Dean read to me the seventh chapter of the Romans. I thought when he was reading, that the writer of that chapter felt that he had a wicked heart, as I often feel that I have one.”

“I suppose you believe that he who has begun the good work in you will carry it on, and bring it to perfection?”

“Yes, if you mind, sir, you proved that when you preached a sermon ‘tother Sabbath from the gladsome words of Paul. I put them on my heart the next day; ‘Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.’”—Phil. i. 6.

“Do you remember any illustrations which I brought forward to show the reasonableness of our expecting that the Author of the good work of grace will complete it?”

“Yes, sir, you said that a wise builder, when he has put in the foundation, and car-

ried up the house a story or two, will not leave off, and let it tumble to ruins, when he wants to use it. No, he'll go on till he has finished it. And so I hope the Lord will finish the good work he has begun in my soul. It is wonderful. I sometimes think about it till I get so puzzled that I have to go a walk to get my thoughts back; and then my heart gets warm with gratitude to him for his great kindness."

"I suppose you sometimes long to have the good work brought to perfection?"

"Now, sir, on this point I'm a bit disappointed. I thought at first, when I felt the change, that I should soon get free from sin. But now I find, from reading the Bible, and from Master Dean's talking to me, that I sha'n't get free from sin till I get to heaven. The sermon you preached last Sunday morning brought a power of comfort to my soul; I put the text on my heart and don't think it will e'er get off—"We shall be like him, for we shall see him as he is." How wonderful! To see Jesus Christ in his glory so soon as we be dead, and to be like him! I should like that hour to come."

I was much gratified at this interview, and somewhat surprised to find the rapid progress he had made in learning to read. At the age of seventy-two he could not tell a letter, but now he could make out, with a little help, several chapters in John's Gospel, and some other parts of the Bible. The 23d and 103d psalms greatly delighted him. In addition to the regular time he devoted to *his studies*, every Monday morning he went to the cottage, and got his friend, John Dean, to help him to read the texts of the preceding Sabbath; and he put many of them upon his memory, which soon acquired such an extraordinary power of recollection that he could repeat many verses, and relate the leading particulars of some of the more striking and interesting narratives of the Bible.

He came into my vestry one evening, and said, "I can't, sir, do much to serve Jesus Christ and his cause, as I'm old and poor; but I should like to do what I can, as the woman did you told us about on Sunday. I'm thinking as how I could get rid of some tracts among the boatmen that come to my son's tap-room. And perhaps the Lord may bless the reading of them to the conversion of some poor sinner, as old and as ignorant as I was once. If he should, I shall have a power of heart gladness."

In addition to his labour of tract distribution, he became a visitor of the sick; and from the devotion of his spirit, and the humble simplicity of his manners, he was always welcome in the chamber of affliction and death. On one occasion, when calling to see a member of the church who was dangerously ill, I found the old ploughman was with him, and, stepping up the stairs very cautiously, I had the satisfaction of

hearing him in prayer. I could not catch every sentence of his prayer, but I heard the following confessions and petitions:—

"O Lord, by nature we be poor, and wicked, and ignorant sinners. O Lord, we don't know ourselves. We don't know thee. We don't know Jesus Christ."

"O Lord, we were once under a sentence of death, but we didn't know it. Pardon all our wickedness, and all our sins, for Christ's sake."

"O blessed Jesus, we thank thee for living for us. We thank thee for dying for us. We thank thee for living again for us. We come to thee for rest of soul; and we come to thee for eternal life."

"O blessed Jesus, look upon our dying brother. Comfort his heart. Keep away the great enemy. Come and meet him on his way to thy kingdom. May he soon see thee, and be like thee!"

"O Lord, save me, a poor old sinner, who lived for threescore years and ten, and didn't love thee, nor pray to thee. Make me fit for heaven, and take me there, when I go out of this world of sin and sorrow."

"O blessed Jesus, we bless thee for going to get a place in heaven ready for us, that we may have a good home when we are taken out of this world of sin and sorrow."

After pursuing the noiseless tenor of his way for about the space of five years, growing in knowledge and in grace, developing in his deportment the great, and good, and lovely principles of the Christian faith, and highly esteemed by those of his brethren who knew him, his natural strength began to decline, and other symptoms indicated the approach of his latter end. I visited him during his confinement, and was much pleased, by finding him patient and resigned, anticipating, with subdued eagerness, his entrance into the kingdom of heaven.

"Are you suffering much?"

"Yes, sir, my sufferings be great, but not so great as the sufferings which my dear Saviour suffered for me. When he was suffering for me he was forsaken, but the Lord does not forsake me. He was on a cross, but I be on a good bed. He was mocked when dying by the wicked, but all speak kindly to me."

"You are not afraid to die?"

"Why should I be? I got upon my heart yesterday this blessed verse, 'Because I live, ye shall live also.' Oh, I long to see my dear Saviour, and be like him, and with him for ever!"

"Then you have no doubt of going to heaven?"

"Why should I, when Jesus Christ says, 'Him that cometh to me I will in no wise cast out?'"

"Then you consider heaven as your future home?"

"Yes, sir, I do, and I believe my dear

Saviour is waiting to receive me. This comforts my heart."

He was confined to his room during the whole of the winter, but in the spring he rallied, and recovered his usual flow of spirits; and as the summer advanced, he resumed his attendance on public worship, which he designated "the *gate of heaven* to his soul." The last time I saw him was when administering the Lord's Supper; his countenance indicated great intensity of emotion, and after taking the cup the tear of penitential joy was again visible. My eye followed him as he walked down the aisle with his friend John Dean, and had I then known that I should see his face no more, I would have stepped after him, and, bidding him farewell, I would have offered him my congratulations on the grand issue of his faith, now so near its consummation. In the course of the following week, I abruptly heard of his death, which deeply affected me; and, on inquiry, I found he died suddenly and alone, being found dead by his relatives when they arose in the morning.

"I didn't suppose," said John Dean, "that he would leave us so suddenly; though we have thought lately that he would not stay with us much longer, his common conversation was so much about heaven and heavenly things. When looking on a field of wheat we had both looked at the week before, he said, in allusion to a remark he heard from the pulpit on the preceding Sabbath, 'If we did but get ripe for heaven as fast as this bit of wheat has ripened for the reapers since a week ago, we should very soon be meet for the inheritance of the saints in light.' Having touched on this subject, which had been for some weeks his favourite theme of conversation, he exclaimed with great animation of voice, and look, and action, 'O what a wonderful world heaven must be!—how I long to get there!—how I long to see my blessed Saviour and get like him! O how I long to bow down on my knees to worship him! how I long to sing his praises! What grand harmony there! What a power of voices to sing his honour and glory!—and they will sing for ever! O, if I had never left the country to

live here, I should never know'd nothing about these grand and glorious things! What a mercy! the Lord be praised!'"

"His conversion, sir," said Mrs. Dean, as I was rising to leave the cottage, "is a grand proof of the power of the Lord Jesus over the stupid intellect and the stubborn heart of man; and it is a grand display of the exceeding riches of his grace, in the salvation of another of the chief of sinners. A joyous day for the angels when he heard the first sermon at the chapel."

With what rapidity did George Medway pass through a series of wonderful changes within the space of a few years! At the age of seventy-two he had never seen a Bible, knew not a letter of the alphabet, and was ignorant of all the facts of the Christian revelation, consenting to be led to a place of worship with no other expectation than merely enjoying a nap of sleep; and yet when there, his attention is riveted to the lips of the preacher, he hears the truth and understands it, feels its renovating power, and comes forth before the eye of the world a new creature in Christ Jesus. In his case there was no progressive training, no reiterated efforts to illumine his dark mind, no repetition of ingenious experiments to rouse up some latent faculty of intellectualism and moral sensibility; his spirit broke out of the prison-house of its long confinement by one thrust of its newly-acquired power—comes at once into open space—sees the great and grand facts of a spiritual theory of faith as clearly as though he had completed a long initiatory term under the most able professors—and instantaneously recognises his obligations to obey the laws of Jesus Christ, of which he had previously no knowledge. This does not turn out to be a day-dream—a passing illusion—a mere moral *ignis fatuus*, appearing and disappearing by some unknown power of spiritual enchantment; but a positive and palpable reality, confirmed by a considerable amount of mental improvement, and a life of practical devotedness to the service of the Lord Jesus Christ.—*Scottish Congregational Magazine*.

Christian Experience.

WHY AM I NOT BAPTIZED?

WHAT a strange question! some will say. A strange question, I too should have thought it once; for, having been baptized, as it is called, in my infancy, I thought nothing more was needed. At one period of my life, I knew little of the Baptists; I heard of them certainly, and knew some of them, but

seldom did I hear them spoken of with respect. I have sometimes indeed heard them spoken of with respect, as men who professed a supreme regard for the Scriptures, and who differed from other christians from motives of conscience; but I have more frequently heard them reviled as Anabaptists, and ridiculed as fanatics. And when I myself had no sense of religion, when I was

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a mere formalist, and was satisfied, that I had been made a christian by baptism, I too could join the laugh against the poor Baptists, the sect every where spoken against, and I should have been greatly ashamed to be thought one of their number. But now my views are changed, and I cannot but feel that Baptism is a subject worthy of the serious consideration of every christian.

Once I was careless about my soul; a mere worldling; I knew not the right way; I inquired not after it, and thought not of it, but I hope it has pleased the Lord to awaken me; to show me that I am a sinner, and that as a sinner, I am in a dangerous and helpless condition. I hope, too, that I have been brought to trust on the great Saviour, and I feel that it is only by his great sacrifice that my sins, my great and numerous sins, can be forgiven. The blood of Jesus cleanseth from all sin; this is a sweet truth to me, for I have no hope but in this great Saviour. Were I now to be asked whether I have been born again, whether I have been made a new creature in Christ, I should express a hope, that the great change has been wrought in me. Conscious I am of many new views, and new feelings, and I hope they are such as indicate the new creature. If love to the people of God is an undoubted evidence that a person has been turned from darkness to light, then I hope I have that evidence, for I do love the people of God. I love them who love the Saviour, and I hope and pray that I may have my portion with them for ever.

Does the Saviour now require any thing from me? Must I, in any way, make an open profession of his name? He certainly requires that his people should confess him before men. Will it then be sufficient, if I openly attach myself to the good men found in the Church of England, among whom I live? Would not this be a decided step? It would; and were I to consult only my present comfort, this would perhaps be the best step I could take. Few would reproach me for my piety; and some of my dear relatives and old friends would rejoice to see me take this step. But this step is not a sufficiently decided one to satisfy my conscience. I do not believe in all the doctrines of the Prayer Book; why then should I give them my countenance? And why should I, by appearing to believe in doctrines which I consider

erroneous, encourage others to believe them? I have, since I have been thinking seriously of the concerns of my soul, heard many ministers among the Dissenters; and I think the principle which they adopt, that of making the Scriptures the only rule of faith and practice, is perfectly correct. I have been led by their preaching to read the Scriptures with much attention, and to search them in order to know whether certain doctrines and certain practices are of divine authority or not. I have thus, I hope, obtained a clearer knowledge of truth and error than I ever had before. I have prayed that the Lord would open my understanding, that I might understand the Scriptures, and I trust he has heard my prayers. I hope the word of God has proved a light to my feet and a lamp to my path; I hope that through his precepts I am getting understanding, and learning to hate every false way. I once heard a very excellent discourse from a Pædobaptist minister, on the duty of searching the Scriptures. His text was that noted passage in Acts, xvii. and 11, "And they searched the Scriptures daily whether these things were so." He said, among other things, that the original word rendered *sought*, rather meant to *try* or *judge*; and that every thing, every doctrine, every practice, should be tried and judged of by the Scriptures; yes! "*every thing*," said he emphatically, "should be determined by the Scriptures." This I thought excellent; and I begged the Lord to enable me to act in that manner. Some days after, while I was musing on that point, the thought occurred to me that I did not remember to have found the baptism of infants in the Scriptures. This was not a pleasant thought, for I saw what must be the result, should this surmise prove true. "I must," said I, "in that case, become a Baptist." I felt however, that it was my duty to investigate the subject, and I searched out every passage which I thought had any reference to baptism; I could find nothing to support infant baptism; nothing on which I dared to rest that very common, but, as I now believe, erroneous practice; I am sorry for the feelings which then occupied my mind, for I was very unwilling to relinquish infant-baptism, though I could see that it was not in the Scriptures. I wished it true, even while I was convinced that it was not so. But on praying the matter over, my mind became more composed; and I began

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to reflect, that I ought to be satisfied with the path that the Scriptures point out. "My duty," said I, "is to adhere to the word of God." A few days after I went to hear a Baptist minister, and to witness a baptism; I had often heard this good man preach before, but I was never before present on a baptismal occasion. He preached on the subject of baptism; his arguments against infant-baptism, and in favour of the immersion of believers, were clear and Scriptural; I felt convinced, but still not very well pleased, because I knew it would cost me much, yes! very much, to become a Baptist; but my conscience told me that I must yield, that I must follow the Saviour in this despised, but as it then appeared to me, Scriptural ordinance. And when the good man went down into the water, and the candidates, one by one, followed him, and were baptized by him on a profession of repentance towards God, and faith in our Lord Jesus Christ, I was deeply impressed. "This," I said, "is the primitive mode; I am to-day transported back to the times of our Lord and his apostles." All my opposition, all my

reluctance were then annihilated. I said, "Lord help me to follow thee fully."

More than a month has passed since that, to me, most interesting baptismal occasion; and, during this time, I have not concealed my sentiments, and have spoken openly of my intention of being baptized, and I have wondered to see Christians so much opposed to a Christian ordinance. I shall suffer a dereliction of friends; some of my dearest relatives will disapprove; but I must be faithful to my Saviour. I must own him before men, or he will not own me at last. Help me, Saviour, to take up my cross and follow thee; help me to follow thee through good report, and evil report; and, O! in mercy, keep me to the end. I must go and offer myself for baptism, for duty requires this, and gratitude to the Saviour urges me on. He has said, "If you love me keep my commandments." I want, my Saviour, to show thee this proof of my love; I will cast in my lot with thy poor, despised people. Own me as thine at the last day.

A BAPTIST IN HEART.

For the Young.

ON THE INSTINCT OF BIRDS.

MY DEAR YOUNG FRIENDS,—In my last I described the nest of the Baya and now shall first give you some information, as to his habits, and then a few facts about other birds. Sir W. Jones wrote an interesting paper on the Baya in the Asiatic Researches. He says of this bird, "he is astonishingly sensible, faithful, and docile; never voluntarily deserting the place where his young are hatched, but not averse like most other birds, to the society of mankind, and easily taught to perch on the hand of his master." After describing their nests he remarks, "it is popularly believed that he lights them with fire flies, which he is said to catch alive at night, and confine with moist clay or with cow dung. That such flies are often found in his nest, where pieces of cow dung are also stuck, is indubitable, but as their light can be of little use to him it seems probable that he only feeds on them. He may be taught with ease to fetch a piece of paper or any small thing, that his master points out to him. It is an attested fact, that if a ring be dropped into a deep well and a signal given to him, he will fly down with amazing celerity, catch the ring before it touches the water and bring it up

to his master with apparent exultation, and it is confidently asserted that if a house or any other place be shown to him once or twice, he will carry a note thither immediately, on a proper signal being made." He then gives an instance which he has seen of their being sent by young men in Benares, to pick off the thin plates of gold which native women fix between their eyebrows." All the above statements might be confirmed in any large city in India, especially where there are Musalmáns who waste their time in training all kinds of birds. I have seen them catch any small substance shown them, when thrown perpendicularly upwards: they seize it as it is about to fall. A gentleman also of my acquaintance, informed me, that in Delhi, one was exhibited which cleverly and boldly fired off a little cannon. Feats of this kind are often exhibited in London. Canaries and linnets with other birds, are taught to do many astonishing feats, of which no doubt you have read. A very common one which I have seen in the streets of London, is to make one of these birds feign death. The bird will fall on his back, shut his eyes, contract his feet, and be motionless as though quite dead. In this state you may take him up and put him in your pocket, without his moving, until the

signal be given for his resurrection. Other birds, as parrots, are taught to draw water for their drink with a small bucket from an artificial well. All these things are amusing, and as far as they teach us what education of natural instinct may accomplish, instructive. I hope, however you, have the good sense to see how very foolish it is for rational and immortal beings, who have so much important work to do in their short lives, thus to waste precious time in teaching birds.

There is another very interesting little bird in India, which shows great skill in selecting a place for its nest, and in its construction. It is the Tailor bird. I think there are two or three kinds of these birds. They are all as small as wrens, and have long tails, which they continually jerk up and down. They are called Podna in my neighbourhood. These birds invariably make their nests in a broad leaf. They prefer soft tough leaves, as those of the common fig (*Anjir*), or of the egg-plant (*Brinjal* or *Baugan*). The one I first saw was in a fig leaf, the edges of which were sown together so as to form a bag on the lower side of the leaf. At a distance the leaf appeared only somewhat curled up, and as the back of the leaf is turned to the trunk of the tree, no one would have suspected that a little family was concealed there. The nest was made in this purse-shaped house and contained four young ones. By the base of the leaf overhanging the mouth of the nest, the rain and sun were completely shut out. How admirable such an arrangement. We saw that the Baya sought security for her nest by placing it in an inaccessible, though most exposed situation. Here the principle is reversed, for while the nest is within the reach of a child, and its covering may be seen by any one, yet it is very rarely discovered except by accident. It is evident also, that the nest and the bird are just suited to each other. If the bird were larger and heavier than it is, the leaf stalk would give way, and if the leaf were larger and stiffer, the little Tailor would not be able to bend it and work it to the desired form; and its weight with that of its nest and young would not be sufficient to bend down the leaf low enough for concealment. If the bird cannot find one living leaf to suit it, or not one large enough, it sews on a dead one, or unites two great ones. This bird also builds in the rains, and therefore enjoys the same advantages from its pendulous nest so snugly covered over as the Baya.

There is another instance of nests concealed, yet most easily accessible in those of a little bird which builds on the ground the squat sparrow, or *Dabak Chiri* (*Phyrrhulanda grisea*). This bird is a kind of lark, and like its brethren lives as well as builds on the ground. The colour of this bird

much favours its concealment at all times. It would be interesting for you to hunt for illustrations of this arrangement throughout the animal world. They are far more numerous than I can tell you. In England I have seen spiders of a great many colours, on flowers of the same colours as themselves.

Whilst examining a pure white or a pure yellow flower closely I have been surprised to see as it were a part of the flower itself move, until I discovered it to be a spider. How does this oneness of colour with the flower answer its purpose of concealment, not only for its own preservation from birds, but for enabling it to spring on its unsuspecting prey, when it alights near enough. Perhaps you have read too of foxes, ermine and bears in Polar regions, becoming pure white in the snowy season and dark-coloured at the return of spring, a change you see conducted on the same principle.

In India, too, you know that many birds inhabiting trees are green, as the parrot, green pigeon, barbet (*lisora*), bee-eater, (harewa,) &c., and many that live on the dark ground or in dry grass, are of the same colour, as rock pigeons, partridges, quails, ghanghai, &c. You will generally find, that for some reason or other, concealment is necessary for their preservation. Man, birds or beasts of prey may be desirous to obtain them for food, and at the same time these birds, may not be able to save themselves by swift flight or stout defence.

Now this is the case with the squat sparrow. It could not possibly contend with, or escape by flight from any bird of prey, and therefore requires to be screened from even the sharp-eyed sparrow-hawk. Again as its nest is in the ground, bright or light coloured plumage, would often expose it to notice and to danger. At the close of the rains when the grass is tall and thick this bird selects a clump of grass on any rising ground, at the roots of which it makes its nest. The elevated ground of course is dry, as the water runs off at once. The overhanging grass conceals and shelters its nest, and if by an accident or design this were put aside, still the colour and motionless posture of the mother or young would almost invariably preserve them from detection. Both male and female will crouch close to the ground, and allow you to approach within a yard of them on all occasions, but the female has always the best chance of escape from her colour so nearly resembling that of the ground. When seated on her nest you might look at her for an hour at a short distance, and the only thing to indicate the existence of a living creature in that dry grass is the little fixed black eye glistening in the midst. When she is absent from the nest, even this indication is wanting, for her two young are exactly the colour of the ground, fill the entire circle of the nest and with eyes shut and heads almost buried in

their breasts lie so motionless, that only an experienced eye can detect them. Now who cannot see the tender kindness and consummate skill of God in all these arrangements? And does God only thus care for little birds? Do we not all live and move and have our being in him? How well did he provide for us in helpless infancy and even to the present? Look at the tender infant a few days old, nestling towards his mother's breast, where he finds delicious food, exactly suited to his wants. Who provided so well for the little stranger? Who but he who gave to the mother that

unutterable strength of affection, which makes her feel it the highest pleasure of an earthly kind to minister to the wants, and defend from every injury, her precious charge.

Let us admire the goodness and wisdom of our heavenly Father in preserving all his creatures in their period of greatest weakness, as well as in riper years, and let us never forget, that though a mother may forget her sucking child, yet God will never forget those that love him and believe in his dear Son.

T. P.

Notices of Books.

NOEL'S ESSAY ON CHRISTIAN BAPTISM.*

THE *Evangelical Magazine*, in noticing the adoption of Baptist sentiments by Christmas Evans, (who was led to his conclusions by searching the Bible for proof of his long cherished infant-baptism,) complains that he appears to have "hastily adopted the conclusions of his new friends without reading anything on the other side of the question." This objection cannot be urged against the writer of the present *Essay on Baptism*, for his testimony is peculiarly remarkable, and perhaps unique, as coming from one who has read nothing but "the other side of the question." Not a single Baptist book or tract, had been read by the author previous to the publication of the *Essay*; while on the other hand he had carefully studied the most highly-esteemed productions of pædobaptist writers on the subject. The book opens with the following *Preface*:—

"During my ministry in the establishment, an indefinite fear of the conclusions at which I might arrive, led me to avoid the study of the question of baptism; but I felt obliged to examine honestly each passage of scripture upon the subject which came in my way, and the evidence thus obtained convinced me that repentance and faith ought to precede baptism. The reasons assigned by the Anglican catechism why an infant should be baptized without repentance and faith are very unsatisfactory. As soon, then, as I had settled my mind upon the union of the churches with the state, I turned my attention to this question. Aware how many are disposed to attribute any opinion which contradicts their own to such a partial, one-sided investiga-

tion as they practise themselves, I determined to form my judgment entirely by the study of the scriptures, and of such authors as advocate the baptism of infants. To that determination I have adhered. And not having read a single baptist book or tract, I publish the following work as an independent testimony to the exclusive right of believers to Christian baptism. Undoubtedly I might have enriched its pages by an examination of the able and excellent authors who have written on the same side; and by the use of their reasonings and researches might have escaped some of the errors of detail into which it is possible that, in the discussion of a question so extensive and so complicated, I may have fallen: but then I should have lessened its value as an independent testimony. Several of the works with which I have the misfortune to differ are written with ability and with calmness, especially those of Wardlaw and Leonard Woods, of Halley and Godwin. Nothing can be better than the spirit which pervades the volumes of Budd and Bickersteth: if I dissent from their conclusions, I gladly express my conviction of their honesty; and, while contending against one of the opinions of pious pædobaptists, I earnestly hope that nothing may ever diminish the cordiality with which we may act together in promoting the cause of the Redeemer.

"I assume in the following essay that the word baptism means immersion, and that to baptize is to immerse; the evidence of which fact I hope to adduce in a separate volume."—pp. v.—vii.

We shall endeavour to give our readers some idea of Baptist Noel's Argument, by presenting the following analysis of his *Essay*.

The *Introduction* leads us at once to the law of Christian Baptism, which is believed to have been given after the resurrection, and to be found in Christ's

* "Essay on Christian Baptism. By BAPTIST W. NOEL, M. A. London 1849." Foolscap 8vo. pp. 322.

Commission, Matthew, xxviii 18-20. The command to baptize is shewn to refer to water baptism; and the ordinance is further proved to be of perpetual obligation.

Chapter I.—contains an elucidation of the MEANING OF THE COMMISSION. The author shews "that our Lord intended his ministers first to convert men by preaching to them the gospel, then to baptize them as disciples, and finally to urge them, when baptized, to be entirely obedient to him as their Lord." This view of the command is gathered from the following considerations:—

1, The structure of the sentence "Disciple, baptizing, teaching them," compared with sentences of similar structure. (This construction of the Commission is supported by quotations from Calvin, Diodati, Hammond, Henry, Grotius, Poole, Boothroyd, Benson, Scott, Whitby, Campbell, Valpy, Bloomfield, and Ellesley, all paedobaptist authorities.)

—2, the meaning of the word "disciple" which is equivalent to *believer*.—3, The symbolical meaning of immersion, which as a spontaneous religious act involves a profession to renounce sin and lead a new life.—4, The prescribed baptismal form of immersion unto the name of God, which by the common consent of the best commentators signifies consecration to Him; hence an ignorant and unconverted man cannot make this profession without hypocrisy or presumption; nor can a minister of Christ, without unfaithfulness to his commission, sanction such worthless profession.—5, The place which the third command to enforce obedience to Christ's laws, must have in the fulfilment of the Commission. "Since disciple, teaching" means, disciple first and then teach, for those who are not his disciples cannot be expected to obey his orders, so the expression "Disciple, baptizing," likewise means, disciple first and then baptize.—6, The order of the terms in the parallel passage in Mark xvi. 16, 17; and by the connection which that passage reveals between baptism and salvation. "On all these accounts we may conclude that baptism as a profession of repentance, faith, and consecration to the triune God, must be preceded by faith and by discipleship to Christ." Having thus established that Christ commanded his disciples to baptize believers,

Chapter II.—is devoted to proof of the position, that "NO ONE WHO DOES

NOT MAKE A CONSISTENT PROFESSION OF FAITH OUGHT TO BE BAPTIZED."

1. The specification of *BELIEVERS* in the commission, and the nature of the profession made in baptism, excludes all others. "When God enjoined upon Abraham and on his children and servants circumcision as the token of his covenant with that family, the mention of these classes excluded all others." So the mention of believers in the commission to baptize, excludes all others. "Real faith warrants the candidate to apply for baptism, and credible profession of faith warrants the minister to receive him."

2. The analogy between *Jewish baptism* and *Christian baptism*. Jewish baptism "was not the sign of purification to be effected afterwards, but was itself a ceremonial purification. When the unclean person was bathed, he was ceremonially clean." Numbers, xix. 19. "When the proselyte was baptized he was legally clean."—There is just so much analogy and so much difference as the nature of the two religions (Jewish and Christian) indicated. "The Jewish baptism was intended for none but believers in Moses; the Christian baptism is intended for none but believers in Christ."

3. The administration of *Baptism by John* favors the conclusion that none but believers should receive baptism. John required repentance and faith in the Redeemer to come. None were baptized by John but those who, in profession at least, were penitent believers.

4. The *first baptisms by the disciples of Christ* (recorded in John, iii. 22, 26—iv. 1—3) implied the renunciation of evil and assent to the doctrine and commandment of the person baptizing. Jesus "made and baptized disciples," John, iv. 1.

5. The *Apostolic Baptisms* subsequent to the resurrection, were confined to persons who were professed believers in Christ. Since all the persons baptized by the apostles and their contemporaries were, according to the only records which we possess, believers, what right have we to baptize any others?—The baptism of a believer is a spontaneous profession of faith; the baptism of any other class is something essentially different; and how can we innocently add to Christ's institutions? "..... Since you are without both precept and precedent for the baptism of infants, rescue them from the disadvantage of an unauthorized and deceptive

rite, which, by making them Christians in name, may hinder them from being Christians in reality."

6. Further proof that believers alone ought to be baptized is derived from the *Nature and Effects of Baptism* as declared in the New Testament.

"Baptism is a consecration to the Triune God, Matth. xxviii. 19; and specially to Christ," Rom. vi. 3.

"It is a seeking after God with a good conscience," 1 Peter, iii. 20.

"It must be preceded by true repentance," Acts, ii. 38.

"It is the sign, manifestation and completion of regeneration," John, iii. 5; Tit. iii. 5.

"It is a death unto sin and a new life of holiness," Rom. vi. 3—6; Col. ii. 11, 12.

"Those rightly baptized are in Christ," 1 Pet. iii. 20.

"Those rightly baptized have put on Christ," Gal. iii. 26.

"True baptism secures pardon," Acts, ii. 38; xxii. 16.

"True baptism secures the gift of the Spirit," Acts, ii. 38.

"Baptism is generally necessary to salvation," John, iii. 5.

"True baptism saves," 1 Pet. iii. 20; Mark xvi. 16; Tit. iii. 5.

"Each one of these statements is a distinct and conclusive proof that baptism must be preceded by faith; each by itself is sufficient to prove that believers alone should be baptized: and when they are all combined, the accumulated evidence is such that it is difficult to understand how any one who is guided in his religious opinions by the word of God can arrive at any other conclusion." "If unbelievers are baptized, baptism is the sign of regeneration to the unregenerate, and of justification to those who are still in their sins."

7. *The practice of the churches of the first centuries of the Christian era* afford evidence that believers alone ought to be baptized. "Catechumens were not baptized, a profession of faith was required of applicants for baptism, the baptized were esteemed regenerate believers, and they were admitted at once to the Lord's table."

Chapter III.—embraces a consideration of the unlawfulness of *Infant Baptism*, and an examination of the arguments adduced in support of the practice.

Section 1.—*General considerations*, shewing the unlawfulness of *Infant Baptism* from the nature of Christ's ordinance, and the impossibility of infants

fulfilling its requirements; while the inferences and indirect arguments for the practice are inadmissible, as they in reality subvert the ordinance instituted by Christ.

Section 2.—*Infant Baptism not warranted by circumcision.* The persons entitled to a place within the covenant were not "saints and faithful brethren," but the descendants of Abraham, Isaac and Jacob. The commands and promises made to them did not make them the Church. "England and France, no less than Israel, are commanded to obey the commands of God, and so are India and China. But England and France, and India and China are not therefore the Church of Christ." "When a proselyte and his children were admitted into that national covenant they were no more admitted into the Church of God than a Turk and his family would be by becoming nationalized in England." There was a Church of God within the nation of Israel. "The church was typified by Sarah, the free-woman, and its members by Isaac, the child of promise; the nation by Hagar the bond-woman, and its members by Ishmael the outcast," Gal. iv. "Instead of being the Church, the Jewish nation is frequently represented as the world in contrast with the Church," John, i. 10; vii. 7; viii. 23; xiii. 1; xiv. 17, 19, 22; xv. 19; xvi. 20; xvii. 6, 14.

The covenant was made with the whole nation. "Terminating in external blessings it furnished means of grace, but secured no grace." "What single moral advantage had they which is not more amply possessed by England, France, Germany or any other nation which possesses the Bible?" "We may not say that the heathens are the children of God in the same sense that adopted believers are, so neither may we say that God was the God of Israel in the same sense in which he is the God of Saints." The national covenant was conditional, defectible, and expressly contrasted with the covenant of grace. Jer. xxxi. 31, 32; Heb. viii. 6, 13.

Circumcision differs from baptism in all its principal features. The two rites were appointed for different persons—had different significations—introduced into different societies, and were attended by different consequences. "As repentance and faith are not necessary qualifications for the Jewish rite with reference to adults, the infant, like the adult, might receive it without them; but as they are necessary

qualifications for the Christian rite with reference to adults, the infant, like the adult, must not receive it without them."

"If any one class have a right to baptism because it had a right to circumcision, then all classes have a right to baptism which had a right to circumcision." "Persons of every character and their children may be baptized, because persons of every character with their children were circumcised. But this is manifestly false, since adults may not be baptized except on a credible profession of repentance and faith. The analogy, therefore, is false: and as ungodly adults may not be baptized because ungodly adults were circumcised, so infants may not receive the christian rite because Jewish infants received the Jewish rite." "No one was permitted to receive the token of the first covenant who was not within the covenant; and by analogy no one ought to receive the token of the second covenant who is not first within it." "The promises made to Abraham contained two distinct covenants, the one made with his natural posterity; the other with his spiritual posterity." "As circumcision left the infants of the chosen nation outside of the covenant of grace, it cannot prove that infants are within the covenant of grace now." "Jew and Gentile may be born to great providential and spiritual advantages; but grace is not matter of inheritance."

Section 3.—*Infant Baptism not warranted by the Promises of God to Godly Parents.*—The promises and declarations of God regarding the children of pious parents show that pious parents often bring both temporal and spiritual blessings upon their children, but they do not say one word about infancy; on the contrary, they intimate that the blessing is to be imparted to the family through patient and consistent painstaking in doing good, through instruction, discipline, example, and prayer.

Section 4.—*Infant Baptism not warranted by the blessing which Christ pronounced upon little children.*—The persons who brought these children to Christ were reproved by his disciples, which affords evidence that our Lord did not then sanction infant-baptism. This section embraces an examination of what our Lord meant by the "kingdom of heaven;"—what is meant by the expression that the kingdom is "of" any persons;—who are the persons indicated by the word "such;" and how these words were adapted to shew the

disciples that they had unjustly sought to prevent the children from being brought to Christ.

Section 5—*refutes the paedobaptist Argument from Cor., vii. 14.* "As the children of the heathen husband are said to be holy, so is he said to be holy; and if their holiness entitles them to baptism, his holiness must entitle him to it." "But he remains an infidel and a heathen; they have therefore no more holiness than an infidel; and unless an infidel is, as such, entitled to baptism, his children as such are not entitled to it."

Section 6—*Baptism of households.*—

"Three households are said to have been baptized, and five households are said to have believed. If, then, because three households were baptized with their heads, households generally, including infants, were baptized when their heads were baptized, so because five households believed with their heads, households generally, including infants, believed when their heads believed." "Of the three baptized households, two are expressly declared to be composed of believers; in the third (that of Lydia) there is reason to believe there were no infants, and the baptism of households, if it justifies the baptism of infants, must justify the baptism of boys, young men, and servants of all ages and characters."

Section 7—*Examination of the argument in favor of Infant Baptism from the fact that there are no instances in the New Testament of the children of christian parents being baptized upon their own profession of faith.*—There was no reason to expect such a record, when the history of any apostolic church does not extend over a period of ten or more years.—"If the silence of Scripture respecting this class of baptisms is a proof that they did not take place, then its silence respecting all baptisms is proof that they also were never performed. But if so, the churches of Galatia, Antioch and Thessalonica, were unbaptized." The silence of Scripture respecting the Lord's Supper, would by the same mode of reasoning be an argument that they never received it.

Section 7—*Notices the argument on behalf of infant baptism from the practice of the first three centuries.*—"During the first two centuries there is no symptom of it, not a line written in its favor. Early in the third century Tertullian opposed it, and later in the same century Origen speaks of it as an established custom." "The practice of infant

communion crept into the churches as early, prevailed as extensively, endured for centuries, triumphed as silently, and was embraced on the same grounds as infant baptism." "If the churches are bound to maintain infant baptism, they are bound to sanction infant communion too."

Section 8.—*The argument in favor of infant baptism derived from the number of those who sanction it.*—"Truth has often been found for a long time with the few against the many." But the numbers of those who maintain that believers alone ought to be baptized, as compared with members of evangelical churches who hold any other specific doctrine respecting christian baptism, is not so small as is often assumed. "All hold, with Baptists, that unbaptized believers ought to be baptized. A majority hold, with them, that baptism does not regenerate. A majority hold, with them, that the faith of the parent is not the foundation of the child's right to baptism. A majority hold, with them, that the right of all adults to baptism is not the foundation of the baptism of infants; and a majority hold, with them, that the promises to parents, the baptism of households, the alleged holiness of the children of a christian parent, and the blessing pronounced upon some little children by our Lord, are not sufficient grounds for infant-baptism." "No foundation of infant-baptism can be adduced which the majority of christians do not repudiate; that doctrine has therefore no foundation; and the Baptists must be right in rejecting it. A majority of christians, indeed, uphold infant-baptism, but since their arguments for it are mutually destructive, their common conclusion must be invalidated."

Chapter IV. is devoted to a consideration of the *Effects of baptism*.—"The influence which the baptism of a believer is likely to have upon himself, upon the church of which he becomes a member, and upon spectators." "I know not how other churches can apply with any confidence or force the apostolic references to baptism, but those churches which are composed of persons baptized as believers may stir each other up by the words of Paul, 'Know ye not that so many of us as have been baptized unto Jesus Christ, have been baptized unto his death,' &c. The effects of infant baptism have been very opposite. "Its first effect is to abolish almost entirely in any church and in any nation the bap-

tism of believers. It is not an addition to the baptism of believers, but supersedes it."—"What have the churches gained by this substitution?" "From what means of instruction is the unbaptized child of Christian parents excluded which would be open to the baptized child?"—"Infant-baptism has very naturally led to the worse notion of baptismal regeneration." "So long as infant baptism continues to be practised this 'gross superstition,' this 'mighty mischief,' must continue, because it springs necessarily from the application of the Scriptural statements respecting the baptism of believers to the baptism of infants; and while infant baptism lasts, there being only one baptism enacted by Christ, they must be so applied."

Chapter V. gives some reasons why a person who renounces Pædobaptism, after having made a profession of religion, ought to be baptized. These are similar to the reasons assigned by Mr. Noel in his Baptismal address. This chapter also contains *Reasons for Free Communion*. The book closes with the "*Baptismal self-dedication to God*," which forms a portion of the "Baptismal address," already published.

THE BENGALI CHRISTIAN ALMANAC.

"*The Christian Almanac for the year 1850*," in Bengali.—Calcutta Christian Tract and Book Society—price 4 anas.

THIS is a remarkable production. One hundred and thirty-six pages of Bengali letter-press, got up in the very best style of printing, and replete with valuable information for four anas, is a marvel of cheapness!—The Almanac is embellished, too, with telescopic views of the principal planets, illustrations of solar and lunar eclipses, &c. In addition to the usual contents of an Almanac, it contains a vast amount of interesting information relative to the population of the globe, the numbers professing the different religions that prevail in the world; an account of the human body; the principal events in 1848 and 1849; list of Missionaries of the different Societies, a record of various matters connected with the Native Christian community of Bengal, &c. &c.—Such a work as this ought to command an extensive sale, and we think our readers would be usefully employed in recommending it to the notice of every edu-

cated native with whom they may be brought into contact. Considerable good might be effected by those who have it in their power to procure a num-

ber of copies for distribution to parties unable or unwilling to purchase it. The work is to be obtained of Messrs. G. C. HAY AND CO., Calcutta.

Essays and Extracts.

PHRENOLOGY IN ITS MORAL ASPECTS.

No right-thinking person can doubt that the brain is the organ of mind ; and whether it be *one* organ capable of performing the several varieties of one great mental function, or whether it be a tissue of small organs, individually attached to each one of these several varieties of mental function, (as well as their antagonists,) cannot in itself be of much consequence. It is from the moral inferences which have been deduced that it becomes important.

No reasonable person can doubt that the brain is the organ of mind, or that the cerebral fibres are devoted to the manifestations of mind ; every one, therefore, must be, to a certain extent, a phrenologist ; and the question is not so much as to the truth of phrenology, but as to whether the present system of phrenology be the truth ; and whether its general doctrines be in conformity with facts and sound reasoning.* And these premises being admitted, it becomes a question, whether the said doctrines, established as true in themselves, may not have been perverted and mis-applied so as to produce serious errors and consequences of a painful nature.

The present system of phrenology is held by many excellent persons, who feel thoroughly convinced of its truth—and doubtless there are some very strong facts in support of these convictions. There have been some most striking results arising from the application of the present system, but there have been some grievous failures ; and it is clear that the truth of the system can alone be tested by a regular classing of all the failures, and by a final comparison of the successes and miscarriages of its professors.

It is useless to say that these are the errors of the professors, and not of the system, because the same argument admits of application on both sides ; and the success of phrenology may be as much dependent upon the acquired knowledge of a good physiognomist, as its errors may be dependent upon the want of knowledge in a phrenologist ; consequently this cannot be admitted as conclusive argumentation.

Then, again, it is manifest, that the successes of phrenologists may be dependent not simply upon their physiognomical skill,

but also upon the coincidences which we often find, and which give the appearance of consequences to events and actions, which have no necessary or real relationship to the antecedents.

Another important consideration is, that the present system of phrenology, places all the known organs, involving the manifestation of all, or very nearly all, mental character upon the superior surface of the brain. Now, admitting, as we do most fully, that the brain is the material organ of the immaterial mind, it does seem to throw some doubt on the present system of phrenology, when we find that, according to its arrangements, all the lower portion of the brain, probably one-half of its substance, should be unappropriated, because we cannot perceive an adequate reason for the formation of so much unemployed cerebral fibre.

The first question to be asked, is, Are there no organs in the unmapped portion of the brain ? If there be none, how comes it that so large a portion of cerebral fibre should have been created uselessly ? for it is uselessly, upon the supposition that the brain is sub-divided into small individual organs and compartments.

And secondly, if it be admitted that there are no organs on this large surface, how is their absence to be explained ? How is it that it can be assumed, on the one hand, that the brain is divided into small organs, and yet that one-half of it is not so divided, or that it is left for the allocation of other organs ?

If the present allotment of organs be correct, none are left for the inferior periphery of the brain ; and if some of the present superior organs are erroneously placed, and ought to be located elsewhere, then the present system of phrenology is too imperfect to admit of being implicitly received.

These doubts are only applicable to the present system of phrenology, not to phrenology itself.

And it is distinctly stated that the present system is most conscientiously and most innocently, held by many of the wisest and the best, while it has been employed by others in support of many erroneous views, and conclusions of an immoral and irreligious tendency.

So long as it is a mere matter of scientific speculation, whether the one or the other be

the correct explanation of the cerebral faculties, so long is it a matter of perfect indifference to society; but when it comes to be asserted as a necessary consequence of phrenology, that we are not answerable for our conduct; that we are, in moral development, precisely what our organization makes us, that we cannot help being wicked, if we have wicked brains given to us; and that we ought not to be punished for our offences against society, against the laws of God and man, then it is that it becomes a duty to enter a caution against the evils which result from speculative error, if it be such or from the misapplication of speculative truth.

One of the great strong-holds of phrenology is derived from the fact that the degree of cerebral development, in the lower animals is precisely in proportion to their intelligence. Unquestionably it is so; but this is equally to be accounted for, by the quality and quantity of a single brain as by the multiplication of organs; and is in itself only a proof, that each animal has been especially designed for the situation it has been intended to fill in the grand scale of animated nature. And so with regard to man; no other animal makes an approach to himself; no other animal thinks, and reasons, and reflects, and compares, and determines.

It must be allowed by phrenologists that their seeming facts admit of many exceptions; and it is not philosophical to generalize facts admitting of so many exceptions, into scientific principles, and to assume them as invariably correct, and moreover, as suitable foundations for the erection of a new doctrine; to say the least, this attempt is not judicious, and has been most unhappily, as well as most extensively, employed. We would by no means wish to deny or to affirm the facts or the general doctrines of phrenology; we would leave the question to be decided by futurity; we would merely say that it possesses neither facts nor doctrines which do not admit of explanation consistently with the supposition of the unity of the brain: it is only with the inferences which have been grafted (perhaps unjustly) upon it, that we feel it to be a unity to contend.

It is not easy to determine whether, for instance, perception, memory, judgment, are simply modes of action of *one* faculty, or whether they are separate faculties; and it is very clear, that the modification of a faculty is not to be mistaken for a separate faculty.

Without wearying the reader by abstruse points connected with this subject, it is important to save him from any practical error; and, therefore, it may be simply remarked, that while there is an evident connexion between a large development of brain and superior intellectual manifestations; it may also be very readily supposed that there is a close connexion between the quality of the mental manifestations, and that of the substance of the brain; and we can easily ima-

gine farther, that the manifestations of the one, and the manifesting power of the other, will vary according to their mutual and reciprocal influence. For we see that the influence of distant disorder is to disturb, and becloud, and mystify, and impair the manifestations of mind, so that a little irritation in the nerves of the stomach, would produce derangement in all the mental perceptions, and thoughts, and reasonings; and if this be the case, surely any irritation, or inaptitude of the organ itself, the centre of the nervous system, would produce a greater amount of alteration in the manifestations of mind.

The nature of this reciprocal influence, involves the nature of the connexion between the brain and the mind, which hitherto has been, and probably ever will remain, an impenetrable mystery. It is perhaps one of those secrets upon which nature has placed her impassable seal. The experience of every thinking person, as well as the inference from Divine revelation, will afford convincing evidence that the mind can work apart from matter; yet we have, on the other hand, abundant proofs, that the neglect of mental cultivation will lead to an impaired state of cerebral development; and that disordered action of the brain will produce enfeebled or distorted mental images. The inference therefore, is, that mental and physical development have a correlative influence, and should proceed together, not that mental action results from these movements of the brain.

But it will, perhaps, be asked, Why all this jealousy of the brain performing mental actions as its own actions? Why this nervous apprehension of the doctrines of materialism? The dispute is merely one of words,—and as it is not known what matter is, why may not mental actions be performed by material movements? Can there be any fear of this doctrine trenching upon the immortality of the soul, while it is admitted that matter is indestructible, and, therefore, may be immortal? The objections against this doctrine of materialism are both doctrinal and practical.

In the first place, we may not be led away by the sophistry just mentioned, with regard to the indestructibility of matter, and the immortality of the soul. It is allowed, of course, by all, that matter is indestructible: but it is also allowed to exist in new forms and combinations; that is, that it is discernible:—and if the mind can be separated and divided, and can enter into new forms and combinations, its unity and identity are destroyed,—its responsibility is lost: and, therefore, it is a matter of no small importance to avoid and rebut this material doctrine; which, in plain truth, would never be contended for, but from the wish to get rid of moral responsibility.

The practical objection against this doctrine would be, that they who have held it,

have very generally fallen into grievous social or political delinquency ; witness the practical examples obtained from its influence during the horrors of the French revolution ; and from the demoralization of socialism in our own country. Besides, the doctrines of materialism are most closely allied with atheism :—once allow the position that life is simply dependent upon the play of our organs ; that mere cerebral matter thinks, and acts, and reasons ; and the necessity for a Creator, Law-giver, and Moral Governor, is blotted from the list of man's wants : for if these be the result of material agency—of spontaneous vitality from the accidental aggragation of matter—and if his manifestations of mind be simply the irresponsible actions of nervous matter, over which he has no control, it is clear that a Supreme Being is unnecessary :—and, therefore, the doctrines of materialism are important—are most awful errors—and lead to consequences subversive of the moral happiness of man.

But it may be said, the apprehensions are unnecessary, and these inferences are unjust. It is indeed true, that these results have occurred among some of those who have held these doctrines, but not as a consequence of their influence : but then, on the contrary, some of those who held these errors, have been men of the highest benevolence, of the most correct moral conduct, and who have sought to do the greatest possible amount of good to their fellow-creatures. We deny not the fact : speculative error does not always lead to practical evils ; but this is not what we have to consider ; a man may possibly escape after swallowing prussic acid, but this is not an argument why prussic acid is not a poison, or why it may be taken with impunity. All we have to consider is the tendency of the doctrine, and if the tendency be evil, it must be rejected.

Still it may be said, that “no act is virtuous which does not lead to the greater happiness of the individual, and of the greatest number of individuals ; and conversely, no act that is not virtuous can increase the happiness of the individual, and add to the happiness of the greatest number of individuals.” There is, doubtless, a great deal of seeming truth, and of actual truth, in these propositions ; and yet they are intended for the propagation of error. The real meaning of these words, is simply, that as man is at all times the creature of his organization, no act can be virtuous but that which carries out the design of such organization, which does not add to the selfish enjoyment of his organization, and which does not associate others in such organic pleasure ; in fact, that no act can be virtuous which is not selfish, and which does not promote present pleasure. Such is the proposition when divested of the false gloss which has been put upon it by utilitarian sophistry ; and which leads no further than to the indulgence of man's

appetites and passions without control, without remorse, without one self-denying emotion.

To ascertain the real nature of the greatest happiness principle, we have only to ask what is the happiness intended ? Does it consist in the simple and short description of being good, and doing good ? And if this question be answered affirmatively, where is the moral sanction by which corrupt propensity is to be repressed ? Where is the moral wisdom and goodness by which man is to be directed into the right way ? Where are present responsibility and a future existence, without which the former is an empty name ? Where are obedience to the laws of God, the listening and yielding to the still small voice of conscience, and the whisper of heaven, or the simple revelation of the Great Moral Governor to his creature, man ? These are objects which are not needed in the organic scheme of virtuous action—that scheme which abjures the principles of self-denial and self-control as alien from the greatest happiness principle ; which broods under its dark wing all the hideous progeny of indulged passion ; which fosters into life every animal desire ; which palliates and excuses the offences against society ; which refuses to punish even the crime of murder ! If such be the evils into which we may be led by the speculative notions of phrenology, although not necessarily connected with it, we should be carefully guarded against giving in our adhesion to a scheme of doctrine which, though we deny not its positive truth, is yet quite unnecessary, and which is, in our days, associated with so much evil. We say not that all phrenologists entertain these views ; we are well assured of the very contrary ; but we say that such is the tendency of the present doctrines of phrenology, and such views are boldly asserted by those who call upon their more timid brethren honestly to avow conclusions which are inevitable from their positions.—*Newnham*.

THE HEAD OF THE CHURCH.

THE Head of the Church is our Lord Jesus Christ ; “his kingdom is not of this world.” By a law of his Church it is expressly declared—that *the woman shall not be suffered publicly to teach, nor to usurp authority over the man*,” 1 Tim. ii. 12. But queen Elizabeth and queen Anne did thus. They had the authority to *prescribe* and *dictate* to all, both ministers and people, what the one were to preach and the other to receive. Was it not an edifying sight, to behold the two Houses of Convocation waiting upon queen Anne, in the case of William Whiston to be instructed by Her Majesty, whether Whiston's books were to be condemned as *heretical* or not ?

The Bishops and Clergy pronounced them *heretical*. Her Majesty in this case was of a different opinion, and thought not fit to censure the books. So her single opinion, strange to relate—her *single opinion*!—set

aside the decisions of the Bishops and Clergy. Behold a learned grave and venerable body waiting to learn from the queen's lips what to receive and what to reject.—*Towgood's Letters.*

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Nowgong Assam.—the Rev. Mr. Stoddard writes, that he had the pleasure of baptizing an interesting youth in June last.

Serampore.—The ordinance of believers' baptism was administered at the Christian village near Serampore, to five young native converts on the 4th of November last.

Dum Dum.—Three Europeans were immersed on profession of faith in the Lord Jesus Christ on Sabbath day the 23rd December.

May all who have thus put on Christ walk worthy of that sacred name, and never forget that the vows of God are upon them.

Foreign Record.

BAPTISM OF A LATE ROMISH PRIEST—The baptism of Dr. Teodor took place at Mount Zion Chapel, Dorset-square, on August 26, before a large and attentive auditory. The Dr. commenced an address by stating, "I was born on the estate of my father, the village of Teodorowo, province of Podlachia, kingdom of Poland, country of Slavonia. The bishoprics of Janow and Mohilew are hereditary to my family. My uncle, Victor Maximilian Teodor, is the present Archbishop of Mohilew, whose successor I was to have been, and was therefore brought up in all the mummeries and gymnastic exercises of the Romish Church. Providence, however, led me to find an old Bible in the college of Janow, which discovered to me my true character as a sinner before a holy God, which eventually led to my conversion. After enduring very considerable sufferings, I arrived in England, and, with the consent of the mitred Bishop of London, was received into the church by the Hon. Baptist Noel, as a simple convert from Popery; since which time, I have weighed well the causes of *dissent*, and visited the various denominations in London, enquiring into their church government, comparing them with Scripture and the primitive churches, and so far as I am able to judge, the Baptist churches have preserved gospel discipline and ordinances in their New Testament simplicity,—administering baptism,

and admitting only such as are baptized to the Lord's table, and leading me to conceive the various names claimed by different religious bodies, were in apostolic days quite unknown. To this subject my attention was first directed by the Confession of Faith published by the Baptist Tract Society, tract 86; and from that time, I became convinced that only those who are born anew, and bring forth repentance, faith, and love, are the proper subjects for baptism and the Lord's table. As regards the mode of administration, it is worthy of remark, to this very day, the Greek churches do not perform infant sprinkling; but take the infant by the feet, and *dip* it three times in deep water, usually in a large opening cut in the ice, as they perform it in the month of January, which should be sufficient to convince the most stubborn upholders of sprinkling, that to baptize, is to immerse.

I conclude, by stating my belief that the period will come, when the whole christian world will acknowledge baptism to be only immersion, and all forms of error shall fall, and the followers of Jesus shall acknowledge *one Lord, one faith and one baptism.*"—*Primitive Church Magazine.*

THE "MAY MEETINGS" OF NEW YORK—The receipts of the various benevolent institutions whose anniversaries have just been celebrated, are shown by their annual Reports to be as follows:—

	Receipts.
	Dollars.
Am. Tract Society.....	258,440
„ Bible do.....	251,870
„ and Foreign do.....	39,840
„ Home Mission	145,925
„ Baptist do.....	29,105
Pres. B. For. Missions	110,081
Meth. Epis. Missionary Society	84,405
Am. Seamen's Friend Society	18,582
„ Anti-Slavery Society....	6,992
„ Colonization do.....	36,000
N. Y. State do.....	12,358
Am. and Foreign Evang. do...	24,298
„ Prot. do.....	18,411
„ Temp. Union ?.....	1,350
Society for Ameliorating the condition of the Jews.....	3,221

dols. 1,040,518

A sum considerably surpassing, we believe, the aggregate contributions to the same Societies in any previous year.

THE CALCUTTA MISSIONARY HERALD.

CHITaura.

FROM REV. J. SMITH.

Visit to the Melá at Buteshwar.

Having been permitted through divine providence once more to visit the annual melá at Buteshwar, I sit down to give you some account of it.

Brother Wilson from Agra having joined me at Chitaura, we left for the scene of action on Friday evening the 26th Nov. and arrived at Buteshwar on Saturday about the middle of the day. We found ourselves to be in good time, the melá being very thin and little ground occupied. The place occupied by some of the streets last year was under water and the authorities had been at considerable trouble in throwing up roads to allow the people to pass from one part of the melá to another. The whole ground was a most unhealthy swamp, and had we not managed to obtain a garden high above the people to pitch our tent in, we should probably have been laid up with colds before the melá was half over, as was the case with some of us three years ago. We however were thankful to the disposer of all events on finding ourselves settled in a clean quiet garden, high and dry and to a certain extent free from those pestilential exhalations which are inseparable from such immense multitudes being congregated on a swamp for 8 or 10 days. Mr. Harris of the Agra Missionary Society, with several native brethren, and Rev. Mr. Pfander's native catechist, had arrived before us, and Rev. Mr. Schneider came on Monday morning, so that we formed a strong band of worshippers of the true God. But when compared with the thousands of Gangáputras, Khákis, Vairágis, pandits and bráhmans, we were in the proportion of Elijah to all the Prophets of Baal, and idolators he met on Mount Carmel, still we know the race is not to the swift, nor the battle to the strong. By the help of God one shall chase a thousand and two put ten thousand to flight. We therefore commenced our labours, notwithstanding that ere long the thou-

sands of idolators yearly collected together at Buteshwar shall be subdued by the attracting influence of the cross of Christ. On Sunday we as usual had public worship in a building in the midst of the temples; I preached in the morning and brother Wilson in the evening. In these services all united, so that notwithstanding our different encampments, we presented to the heathen an unbroken front, and showed ourselves to be fighting under the same Captain, and with the same enemy. Brother W., myself and the agents of the Agra Missionary Society, formed one party, dividing ourselves into smaller bands, or remaining together as circumstances appeared to require.

Monday 29th, we preached in two places from morning until noon, and again after dinner, as long as the day lasted. Not far from us was a faqir sitting in all the postures into which the ascetics put themselves for meditation or tapasya—sometimes he sat in such a position that he appeared to be altogether without legs, and at others his legs appeared to be cut off by the knees;—we were not a little surprized as to how he had ever induced his bones to submit to such twisting, and still further, as to how man could ever bring himself to think that such mountebank tricks were a kind of service which God was delighted with more than any other; but thus it is, men believing themselves to be wise become fools.

We met with little opposition, but were generally listened to with patience and attention.

Tuesday, 30th.—We laboured again nearly all day and met with more encouragement.—The people in crowds openly told us Christianity was true.—We attacked the priests of Hinduism, and exposed their tricks in a most bold manner, but instead of causing them to defend themselves, they laughed the matter off as a joke, and not a few

agreed with most we said, only they said, What are we to do if we give up our offerings and dues? We visited the temples and found them very badly attended. The offerings did not amount to a tithe of what I witnessed three years ago. In the evening numbers of boys were going about dressed like Krishna, and professing to perform his leela. The usual number of ghi lights were floated down the river, either to light their forefathers in Patal or in honor of Shiv's birth-day, the people themselves being by no means agreed on the subject. On returning in the evening to our tent, we met thousands flocking towards the river to be ready for the full moon early in the morning, and amongst them I saw not a few women with children at the breast 2 and 3 months old, and these were all prepared to expose themselves all night to the cold, for the sake of being ready at the favoured moment to rush into the river.

The bhang shops and brothels were surrounded by crowds; intoxication is carried on to a fearful extent at these melás, it is however chiefly by drugs and not liquor, which is a great mercy; for if the latter was used instead of the former, it would be impossible to keep the peace or protect life and property.

Wednesday, 31. We went to the river before daylight, and found the crowds busy bathing and worshipping, in numbers not to compare with former years, but in spirit the same, intent on their idols. All the temples and gháts were strongly guarded by native Police, and not without reason. During our stay a man was seized in the temple robbing Mahadev; nine pice dropped out of his kamarband, and the Chuprásí who was stationed there, told us the worshippers not unfrequently stole two pice. One of the Police is always kept inside to watch the crowds as they pass through and keep them from stealing. This day alone about 40 were taken inside the temple in the very act, and many more escaped; rings were torn from the women's noses and silver ornaments of all kinds stolen. This is the morality produced by idolatry—like produces like. The whole melá was one scene of wickedness and degradation; scenes which cannot be whispered in the ear, were shamelessly performed in the broad day. There was much passing which I should like Christian people to know, but decency forbids me putting it on paper. Naked wantonness blushes not on the

plains of Hindustan. To understand fully the blessings of Christianity, Hinduism should be seen as exemplified in the large religious fairs such as Butehwar.

We again spent most of the day in proclaiming the glad tidings of the Gospel, and large numbers appeared convinced that Jesus is the Christ; a Punjábí with whom I conversed last year came again, and told the people whilst we were preaching that we had the truth with us.

A poor woman bathing with her little child let it slip, and it was seen no more. Christian mothers be thankful for your privileges.

Thursday, Nov. 1st.—This morning we commenced preaching before breakfast, and had very large congregations. In the forenoon and afternoon we met with some very interesting people, several of whom promised to follow us to Chitaura. A man with whom I had conversed at the Porsa melá last year, recognized me, and had evidently thought much of Christianity since. Another man came and said Jesus Christ was the Saviour. On enquiry we found he had heard the gospel in Calcutta; his views were confused.

In the middle of the day I went to a class of people, which are difficult to deal with from their extreme pride. The Kákis, or those who daub themselves with cows' dung and lie in ashes and filth; from thirty to forty of them occupied a space near the temples. Some of them resembled the wild beasts among which they live; one especially had clothed himself in a most grotesque manner, with a large profusion of peacock's feathers, &c. I found amongst them a most respectable, tall, well made Punjábí, who beckoned me towards him, and I accordingly seated myself on the ground as near him as his extreme holiness would permit me. He had spread on the ashes a very large and beautiful tiger's skin, and on this he sat. I was not however permitted to set my foot on it, still he was very condescending and allowed me to sit on the ground amongst the ashes close to his skin. As I am well accustomed to sit like the natives in the villages, where I cannot get a seat, I soon made myself comfortable, and at once proceeded to my business of telling of a crucified Saviour who was willing, and able to save even Kákis. I soon had a number of them about my ears, like wasps, and found myself as bad as being in a hornets' nest. One of those proud sons of solitude at last told me

he would reduce me to ashes, on which I arose and told them I would go away, but they prevented me, and appeared notwithstanding their opposition anxious to hear more. I again sat down and several of them, especially the Punjábí, said that austerities and pilgrimages all failed to take away sin. The Punjábí said "man could only be saved by an act of mercy emanating from the Supreme." This was a good opportunity, and I at once commenced to show him that God was in Christ Jesus reconciling the world unto himself, not imputing their trespasses unto them; that there was none other name given under heaven among men by which we must be saved but the name of Christ. The man who had previously been so angry now got out of bounds, and I arose, telling him very calmly I would not quarrel with him. I repeated "Blessed are the meek"—"the poor in spirit, &c., and departed amidst the kind salams of many, thankful that I had been enabled to bear testimony to the truth amongst such a degraded class of human beings.

This day we finished our work in the melá and left on the following morning for home. The number of books distributed was fewer than it has been in former years, still many were supplied with the word of life; a bráhmán especially appeared delighted with a copy of the Psalms in Sanskrit.

On the whole the melá has left a most favourable impression on our minds as to the progress of truth. Not individuals, but multitudes appear sensible of the folly of Hinduism, and anxious to be freed from its fetters. May the Lord's time to favour Hindústan come.

On Sunday two bráhmans according to promise, came to Chitaura from the melá (about 40 miles distant); one of them remained with us all day and joined in our worship; he appeared astonished at all he saw; the singing especially took his attention; the prayer, reading, expounding scripture, all were new to him, and he went away promising to settle his affairs and come again in a short time. His friends will of course hinder him, and we may never see him again. These are discouragements which we meet with continually. But the tendency of all this is to weaken Hinduism, and like a reservoir, unable to bear the weight of water it contains, the embankments by which Hinduism is upheld, must soon burst asunder even from its own weight, and then we may expect the people to act from conviction, and not in accordance with the usages of their forefathers. At present we must continue to labour in faith, looking for the coming of the glorious time when the earth shall be filled with the knowledge of the true God, as *the waters cover the face of the great deep.*

DINAPORE.

FROM THE REV. J. PARSONS.

Visit to the Hagepore Melá.

November 17th, 1849.—In pursuance of our intention, of which I informed you in my last, I and my beloved family left Monghir for the Hagepore melá on the 15th ultimo. Dear brethren Nainsukh, Dulíchánd, and Bandhu were with us. As there had been some delay in getting boats, and the wind was against us, we could not spend much time on our way to Patna in preaching in the villages. The word was, however, proclaimed in a few places to congregations, who evinced a very pleasing measure of attention. Lord's-day, October 21st, we spent in Bar, where last year, on their way to the melá, brethren Nainsukh and Sudín witnessed the death-bed of a poor Hindu, who, though he had not had the strength of resolution to confess Christ during his life-time, yet professed so strongly his attachment to Him on his death-bed,

that the brethren were much encouraged to hope that he will eventually be "found in Him." Here we spent an active, and, I trust, a profitable day, in the highways and market, inviting men to the gospel feast. But I regret to say that Nainsukh, on the way, became so ill and weak with fever, that he was, after this time quite laid up, and continued so weak, that he was unable to take the part he ardently wished to take in our labours in the melá. We arrived at Patna on the 23rd, and found that it would not be necessary to proceed immediately to the melá. Hence we had the opportunity, on the 24th, of preaching in the bazar of Patna. In passing up the bazar, one of the native brethren observed a painful proof of the mode in which the kindness of the Lord's people, in providing spiritual food for the poor heathen is sometimes

abused by them. This proof was furnished by the cover of one of the Kaithí Gospels lying in a shop, having had its precious contents torn out of it. The native brother brought away the cover with him. We must, however, imitate the blessed example of our heavenly Father, who perseveres in "making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust," notwithstanding that his mercies have been abused times without number; using our discernment, as far as we can, to avoid giving occasion to those, who wish to add to their guilt by destroying God's word. In the bazar, we were heard attentively for some time, and afterwards had some discussion with a few faqirs, one of whom seized Bandhu's hand and led him to the mouth of a well, saying that there was a method at hand of at once settling the merits of Rám and Christ, viz. by both leaping into the well, and seeing who would be preserved from harm in the act. Subsequently, I had an opportunity to elicit, before the faqirs themselves, an expression of the light in which they are viewed by the majority of the people, whom they plague and distress by their incessant demands. Appealing to them on their own professed principles. I said, "If you indeed have renounced worldly business, in order to trust in God for subsistence, and devote your time without distraction to his worship, then what business have you in cities and melás begging from shop to shop? You should go to some lonely place in the hills, and there wait on God, and if you were fed by him there, all could see the truth of your principles. Here the people cry out against you, saying you rob and despoil them, but if they perceived that you really spent all your time in the contemplation of God, trusting to him only for subsistence, they would honour you." Many immediately responded that they truly did plunder them, and that the advice they had now received was excellent.

On Thursday 25th,—accompanied by brother Kalberer and family, we proceeded to the melá, and on subsequent days were joined by brother Ziemann, from Mozufferpur, and brother Sternberg, from Dinapore. As the general routine of labour at melás has been so frequently described, I am not aware that I can detail any thing new or extraordinary. We had a goodly number of hearers, wherever we took our stand

to proclaim the riches of Divine grace, and though we were not without opponents, yet all the brethren remarked, that they were fewer and less clamorous than they had previously experienced, or could have expected. We several times went amongst the faqirs, hundreds of whom were present, and great numbers of whom had little stands of metal images, fantastically dressed, fully realizing the description of doll's play; contained in a couplet of Tulsí Dás's, which is often applied to idol worship. We met with a very diversified reception among them, but, in general, found the bairágis, the most irrational and violent, the Nánaksháhís very subtle, and the Sannyásís more mild and serious. On the 28th, 29th and 30th, we had an interesting service, at the proposal of Nainsukh, by candle-light, under the missionary awning. All the Christian party, European and native, assembled and joined in a song of praise, the sound of which brought many together to the novel scene, many of whom took their seats alongside the native brethren, and all remained very quiet, while they witnessed the simple mode of Christian worship, and listened to a gospel address. This was, I trust, a very useful, as well as a very cheering and refreshing adjunct to the labours of the day. It was a cause of regret to us that on the 30th, the day preceding the bathing-day, when our hearers were most numerous, our labours were quite suspended for two or three hours in the middle of the day, by the panic occasioned by an elephant becoming furious and unmanageable, and exhibiting a disposition to be very mischievous. Mercifully, all his fury was expended on boats, booths, and carts, without the loss of human life, but until the people were assured of his having been secured, it was impossible to obtain the least attention, for they would take to their heels at the least rumour of his being near, and, indeed, for more than an hour he was in the vicinity of our boats and tents, and we were ourselves under the greatest concern, lest he should direct his steps towards us. Our only refuge was prayer, and we rejoiced afterwards to learn that the great object of our prayer was secured through the goodness of God, and, though the huge animal stalked right through the fair, the lives of our poor fellow-creatures congregated in thousands all over the ground, were preserved. And then the thought arose to our minds, Alas! that

men should feel such terror at the apprehension of bodily danger, and yet should be insensible to the destructive power of the monster, Sin, which, worse than a thousand elephants, is crushing the whole concourse at the *melá* beneath its fatal tyranny!

The bathing-day, 31st, was also very unfavourable to our work, though of the copious rain which rendered it so we must not complain, since it was the work of Him, in whose service we desired to labour. Until 10 or 11 o'clock, we were able to continue preaching, but after that time the rain was so heavy that we were obliged to betake ourselves to our boats. This was more particularly a hindrance to our distribution of books, since the brethren who have often attended the fair informed me that they had always found the bathing-day, the time when the villagers, being about to return immediately to their homes, were most eager to obtain books to carry with them. The discomfort occasioned by this rain to the poor people in the *melá* was most piteous to behold, and during

the whole of the day they were hastening in flocks to their homes. The next day, brethren Sternberg and Ziemann accompanied us to Dinapure, whither we all decided to come at once, the brethren best acquainted with the work at the fair concluding that all profitable opportunity for labour was now passed. However, brother Kalberer, who remained that day, found employment in preaching and distributing through the whole of it.

May the Lord now graciously vouchsafe his blessing to render these feeble efforts successful, and to bring home to the hearts of some of the hundreds who have been addressed in his name, and have been supplied with portions of his word, the gracious truths which have been commended to their attention. Our great need most evidently is, the power of the Holy Spirit to accompany our labours, which must be fruitless without it. O may He pour his Spirit upon us, that with greater fervour we may set forth the love of Christ, and upon our hearers, that they may perceive the loveliness of the Saviour!

FERNANDO PO.

TESTIMONY OF A ROMAN CATHOLIC MISSIONARY.

From the (London) Missionary Herald for September.

OUR highly esteemed friend, Dr. Thomson, who has lately returned from Spain, has favoured us with a translation of an extract from a work published in Madrid in 1848, entitled "Memorial respecting the Island of Fernando Po, by Jeronius M. Usera y Alarcon." The writer appears to be "Chief Spanish Roman Catholic Missionary in the Gulf of Guinea." It bears an honourable testimony to the characters of our missionaries, and we feel assured our readers will be gratified in finding that the only circumstance which derogates from that character in the view of the writer, is that of their being Protestants, and being much beloved by the converts under their ministry. The writer appears to us to be too good for the system of his church, and his confidence in our excellent friend Dr. Prince, and his testimony in favour of our Mission, are equally honourable to him.

When M. Larena arrived at Fernando Po in 1843, the Baptist sect, whose committee

or directing commission, is in London, had only one missionary in the island, namely, Mr. Sturgeon. Afterwards the chief missionary of that sect, Mr. Clarke, established himself in Fernando Po, accompanied by some other missionaries, and by a certain number of teachers and colonists. They fixed on Fernando Po as the most healthy and suitable place for the centre and head quarters of the Baptist Mission station for the west of Africa.

The Baptist Missionary Society has for its object, as they themselves say, the propagation of the gospel through all the world, the translation and circulation of the holy scriptures, and the establishment of schools. The directing body is composed of thirty-six individuals who reside in London, and they have no other source of funds but donations and voluntary subscriptions. All are considered members who subscribe not less than ten shillings and a half annually, donors of ten pounds or upwards, the pastors, as they call them, of their churches, and all others who render important services to the Society. In this way they collect a considerable quantity of money. In the year 1845 there was one donation

which alone amounted to £3622 sterling, and many that passed £200 and £300 sterling. They have also annual subscribers who give upwards of £100. Whether we call this fanaticism, religion, or patriotism, the truth is, that with such societies the English obtain influence, and make room for themselves over all the world, and propagate their language, customs, and commerce. It is no longer armed forces that conquer nations. This method has been superseded by other means, slower perhaps in their effects, but less costly, and attended with better results. These means are—religious missions.

Not less surprised than I was would any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious fellowship. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighbouring house. Let us compare the customs with those which daily present themselves to our eyes [in Madrid], and with the horrible blasphemies which continually grate our ears, and let us say, Which people—these negroes or ourselves, show the most signs of being savages?

The number of the Missionaries, together with their names, which we found on our arrival to be established in Fernando Po, and in the two immediate stations on the coast of Calabar and Bimbia, are as follows:—

Missionaries John Clarke, G. K. Prince, (physician), Thomas Sturgeon, Joseph Merrick, Wm. Newbegin (surgeon).

Assistant Missionaries { Thos. Thompson, Alfred Saker, Thos. Milbourne.

Teachers Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, Mr. Duckett.

Women Missionaries Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper, and Vitou.

Taking the whole number, therefore, together, there are five missionaries, three assistant missionaries, seven teachers, and fifteen female missionaries. Prince and Newbegin, besides being missionaries, act, the former as a physician and the latter as a surgeon. It is an act of justice that I should seize the present opportunity of tributing to

Dr. Prince, in my own name and in that of my companions, our heartfelt thanks for the zeal and disinterestedness with which he attended us in all our illnesses. His philanthropy and generosity were extended, not only to the rendering us his professional aid gratuitously, and with the utmost attention, but also to the bestowing on us gratis medicines of the most costly kind from his small stock, and likewise in the previous compounds of them with his own hands. In spite of all my endeavours and efforts to recompense in a slender degree the generosity and watchfulness of Dr. Prince, I never could succeed in making him receive the smallest remuneration for his valuable services.

Seldom do we see examples of the nature here presented of catholic missionaries putting themselves in the hands of a sectarian missionary, when at the same time they feel themselves compelled to force him to abandon his residence from the sole circumstance of being of an opposite creed. In truth, in this instance, the confidence and good faith of the Spanish character and the English honour strove nobly with each other. Dr. Prince is truly worthy of being recommended to the Spanish government, and to all Spaniards.

The aforesaid missionaries, the greater number of whom reside on Fernando Po, have very good houses, well furnished, and supplied with all necessities. Our own humble dwelling, the meanness of our furniture, and the scarcity and badness of our provisions, were strikingly contrasted with the conveniences and the well supplied tables of our antagonists. But this was not what chiefly affected us. What filled us with grief of heart was the impossibility in which we found ourselves from want of proper places of celebrating the august sacrifice of the mass, and of thus giving the benefits of religion to upwards of twenty catholic families which at that time resided on the island. We were tormented with the feeling that, whilst we lacked the means for catechising and instructing, our adversaries had all the field to themselves, and abounded in all that they required for the exercise of their proselytism, having, among other things, a large temple. May the God of goodness grant that the day may arrive when we Spaniards shall think only of promoting the interests of this unfortunate nation!

Note appended to the last sentence but one. "Whilst I write these lines" [says the author], "I have before me the Report published by the Baptist Society in London, according to their custom of issuing such a document every year. In the article concerning Fernando Po, it is stated, that the poor negroes already defray the expenses, of one of these missionaries among them."

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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And all ministers who are members of the Society.

Secretary.

REV. J. H. PARKER.

Treasurers.

R. L. EGLINTON, Esq. and M. WYLIE, Esq.

THE Committee of this Society published an appeal to their friends in the month of April last year, in which they stated that they had to meet heavy liabilities for former printing operations,—the discharge of which was essential to the continued existence of the Society. They now feel it to be their duty to state what has since transpired, and what is their present position.

After the publication of their appeal, they discovered that their debt to the Parent Society was much larger than they had previously thought and reported; but they are thankful to be able to add that this debt (which then amounted to £487) has been reduced to £150, and that the debt for printing which in September 1848 was found to be 6252 Rupees, has been reduced to 800. Some fresh printing operations form a new liability, and new consignments of books have raised the debt to the Parent Society to about £650, but on the other hand the assets of this Society, in the form of a saleable stock of English books, are not less in value now, than nine thousand rupees.

The Committee, in the course of last year, were encouraged by the liberality of their friends to carry on the work of the Society with renewed enterprise and zeal. They sent up a large grant of books for

distribution among the European troops, at some of the frontier stations ; by a private subscription they were enabled to offer a prize of 300 rupees for the best tract on Caste, and the kindness of their President will enable them to follow this up, by offering a similar prize for the best tract on Vedantism and Christianity ; they have availed themselves of a grant of £25 worth of English books at half price for libraries in some of the Dâk Bungalows,—the necessary payment being made by a few private friends ; they have also taken advantage of an important grant of an extensive assortment of valuable woodcuts, on very favorable terms ; they have ordered to press editions of Bengali tracts comprising 103,000 copies, and have renewed an order, which formerly their embarrassments compelled them to suspend, for the reprinting of some Hindustani tracts ; they have again published the Bengali Christian Almanac, and have placed on their catalogue a translation of Felix Neff's Conversations on Sin and Salvation ; and their issues of tracts and books last year, are found to have reached 81,097, making an aggregate from the establishment of the Society of 3,691,789. The Committee of the Parent Society have responded to their appeals for help, by granting them 500 reams of printing paper, £300 worth of books at half price, £30 worth of English tracts and £10 worth of their interesting periodicals, and £250 out of the proceeds of books consigned here for sale and now forming part of the stock of this Society, towards the expense of printing new vernacular works. The following works in Bengali being nearly ready for press, namely, 1. Mr. Mundy's Hinduism and Christianity contrasted. 2. Mr. Wenger's Treatise on the Evidences of Christianity. 3. Mr. Wenger's volumes of skeleton Sermons. 4. Edwards' History of Redemption. 5. The second part of the Pilgrim's Progress. 6. The Benares Prize Essay on Hinduism, Muhammadanism, and Christianity. 7. Voyages and Travels of a Bible (by the late Rev. John Campbell), and 8. Legh Richmond's Negro Servant, the Committee propose to appropriate part of the abovementioned grant of £250 to these publications. They are further taking measures to obtain suitable works on a variety of other subjects on which standard works in the vernacular languages have long been required, as for instance : the principal Hindu pujahs, a refutation of Idolatry, the work of the Holy Spirit, the Atonement and the nature and evil of sin. Their income amounted to the sum of 6350 rupees, from the 12th March to the 30th November, (the date on which they find that it will be expedient henceforth to close their accounts,) and this sum they are happy to state is larger than was ever before subscribed to the Society in a similar period.

The Committee at one time during the past year felt severely the anxieties resulting from their position and prospects, and they therefore held a special prayer-meeting for guidance and succour. They now look back with thankfulness in the contemplation of all the way in which the Lord has led them, and they heartily desire to serve Him with joyfulness of heart in "the large place" to which He has brought them. Encouraged by past mercies, and at the same time feeling deeply the responsibilities of the Society and the necessities of the country, they desire to go forward with increased hope and energy. But they have

still to meet considerable difficulties, and will require liberal assistance. Their future expenses may be classed under three heads :

First, Their expenditure for rent, superintendence, and the details of management and business. This expenditure will henceforth be largely augmented, for the Committee, in order to increase the sale of their English publications, and to bring the Society much more prominently before the public, have made arrangements for the removal of the Depository to a public central situation (No. 8, Old Court House Street), and the cost of removal there, (including the provision of new book-cases for their largely increased stock,) and the increased rent and cost of superintendence will be very considerable. But the ultimate advantage both to the Society and the Public, they hope, will be very important.

Secondly, The cost of publishing new works, and keeping up the supply of former approved books and tracts, in the vernacular languages. The Committee are aware that it is very desirable that a much more extensive variety of vernacular works should be prepared for the increasing Missions and Native Churches of these provinces, and one of their first desires is to extend their list very greatly. In this work the generous aid of the Parent Society may be confidently expected,—both by grants of paper and money,—but much expense must be entailed on this Committee by the publications of any considerable number and variety of new Christian productions.

Thirdly, The payment for the English books consigned from the Parent Society. The Committee earnestly wish to attain such a state of freedom that the stock in their new Depository may represent not a debt, but their own unencumbered capital, from which, as sales proceed, they can purchase fresh supplies from home on the usual advantageous terms allowed by the Parent Society :—that thus their business in this department, may be carried on with augmented spirit, and may yield a clear annual profit to meet a large proportion of the current expense of the management of the Society, or the expense of new publications.

The Committee have carefully considered the probable amount of their future obligations in these three divisions during the present year, as well as the probable amount of their sales and the relief which their funds will receive from the above mentioned grant of £250 ; and they believe that the Society will not be placed in a satisfactory position if less than 10,000 rupees be raised before the 30th of November. With a smaller sum the Society may be sustained, but to prepare adequately for the important career which in the history of Missions in India, appears to lie before this Society, no less should be collected.

If the readers of this brief statement deem the work in which the Society is engaged worthy of their co-operation at all, it is earnestly hoped that they will so afford their aid as to enable the Committee to carry it on efficiently, and on a scale of suitable magnitude. It is painful to witness the cause of our glorious Lord languishing in any of its branches, especially in a land where He has graciously provided means to sustain it. But depression and trial have long been the lot of this Society, strongly as its great and simple design, and

its manifest experience of the Divine blessing, commend it to Christian sympathy. The Committee however now look forward with cheerful confidence and hope for more effectual succour. By contributing more largely and regularly to their funds, by purchasing and distributing their English books, by preparing new Christian publications in the vernacular languages, and by joining in prayer to the Lord of the Harvest for an increase after the good seed is sown, those who love Him may raise this Society into a position of unwonted influence, and may extend its usefulness far beyond all the hopes of its old supporters who now have entered into rest.

Subscriptions and Donations have been received since the closing of last year's account in a measure that leads to the hope that a new and wide interest has been excited in the Society, and in the lively expectation, therefore, that the Lord will open many hearts to manifest still increasing sympathy, the Committee invite and beg their friends to forward new contributions.

Subscriptions and Donations will be thankfully received by any member of the Committee or by the Treasurers.

Calcutta, January, 1850.

THE ORIENTAL BAPTIST.

FEBRUARY, 1850.

Theology.

THE PLAIN OF FAITH AND HILL OF HOPE.

I.—THE PLAIN OF FAITH.

TRUE christians are known by the appellation of Believers in Jesus Christ. This appellation is very appropriate, as it describes the chief trait in their character, and distinguishes them from all other men. They are said, by our Saviour, not to be of this world; they live in the world, but they do not belong to the world; and they are all looking for their removal out of the world.

To the question: 'Where are these people to be found?' We reply, They live on the plain of Faith; that is their place of abode; and they cannot live happily in any other place. Their dwellings are, for the most part, plain and inexpensive, but usually neat and comfortable. There are few magnificent and costly mansions on this plain; for it contains but few persons who abound in wealth. On the other hand, few of the poorest are found there; and squalid poverty is seldom seen on this plain. Those who are in better circumstances, assist their poorer neighbours; none are allowed to starve. Feeding the hungry, and clothing the naked, are duties which all that live on this plain, perform with great pleasure. These people are plain and neat in their apparel; and they do not feel it right to follow all the fashions of the world. They are remarkable for the purity of their manners; and, though many of them are not persons of education, yet they nearly all attach great importance to the improvement of their minds.

The plain on which they reside is, in reality, one of the choicest spots on earth; yet it has nothing very attractive to the worldly eye, and many worldly men do not bestow on it even a passing notice. It is a low plain, having no great elevations, with the exception of a central hill, of which we shall speak hereafter. It has little variety of soil,

yet its productions are of the most excellent kind; and no people on the face of the earth are so happy as those who live on the plain of Faith. Many springs and wells of the purest water, living water, are found here—springs and wells, the water of which cheers the very heart, and allays the thirst for a long time. Limpid rills, rills of comfort, as we may call them, flow on the surface, and intersect the plain in all directions; and every one can drink of them at his pleasure. The water of this plain is so excellent, that the inhabitants have little relish for any other. Many strangers, who have tasted of this water, have been induced to take up their abode on this plain, and become Christians that they might always drink this living water. The food produced on this plain, though not such as worldly men would always relish, is of the most salutary and nourishing kind, and keeps all that partake of it in health and strength. Here very beautiful flowers are found; not gaudy, but pleasant to the eye, and grateful to the smell. Their sweet odours revive the drooping spirit, and furnish pleasing subjects for contemplation in the quiet walks of the inhabitants. The most skilful botanist might describe these flowers with great advantage to himself and benefit to others. The plant, called by Bunyan, Heart-ease, grows here most luxuriantly; in no part of the earth does it flourish so well as on this plain. The plain of Faith is a most fertile spot, and its productions are all excellent. No poisonous plants will grow on this soil; not even thorns and thistles will grow there. Cursed as the ground is for the sin of man, this plain is as free from all noxious plants as was the garden of Eden. Many fine medicinal plants are found on this plain, as Fear-of-sin, Contrition, Godly-sorrow, Prayer, and others. Some have a direct

tendency to correct and subdue the evils of the heart. Prayer is a powerful tonic, which always gives strength to the weak, and it is a tonic which can never be taken to excess. The fruits that grow on this plain are of the very best kind; they are not all equally delicious, but they all possess most excellent properties; and they are such as no other soil on earth can produce. The principal of them are Patience, Resignation, Contentment, Meekness, Love, Zeal, Self-denial, Comfort, Peace, Joy, Gratitude, and Heavenly-mindedness. These and other excellent fruits were planted in this soil by a divine hand, but the more they are cultivated the better they flourish. Of these fruits it may be said, that the quantity of them which any one possesses, is never diminished by use; the more any one uses what he has, the greater is the quantity in his possession; while those who make a less use of these fruits than their neighbours do, have always smaller quantities of them in store. Thus it is well known that those who are much afflicted, and endure great trials, make a very free use of the fruit called Patience, for it is a cooling fruit, and excellent for allaying any feverish excitement of mind; and yet no persons possess so much of it as those who use it most plentifully. So Contentment is another fruit, which is always found in greatest quantities among the poor, by whom it is often used in great abundance. Our Lord's saying, "Unto every one that hath, shall more be given, and he shall have abundance," is here most literally and fully verified.

Thus it may appear, that the inhabitants of the Plain of Faith, are a happy people; and such they truly are while they live upon their own plain, and are content with what it produces. But there are some among them who are occasionally unsteady, and indulge in a volatility of mind, which is highly injurious to themselves. They will sometimes go and procure food and fruits from the surrounding country; but sickness is always the result; and no one affected in this way can recover his health, till he has recourse to some of the medicinal herbs, which the soil of faith produces, and makes a plentiful use of the tonic Prayer. It is much to be regretted that there are others who, after living some years on the plain of Faith, are induced to remove and take up their abode among the people of the world in the adjacent country. To them the world presents greater attrac-

tions than the plain of faith can exhibit; but they are all great sufferers in the end. Many of them die among the men of the world; and it is to be feared, they will at last be found among the lost. Such men are but almost Christians, and they must never expect to enter into that rest which is prepared for the people of God. Some few who thus leave the plain of Faith, do, after a time, return to it; but in a very pitiable state, and with their constitutions awfully shattered. They are obliged to use large doses of the medicinal plants called Fear-of-sin, Contrition, and Godly-sorrow. These are very great purifiers of the mind, but in their operations often cause great pain; while, to restore the strength, frequent and abundant use must be made of the tonic prayer. All do not relish this tonic; hence they use it too sparingly, and their recovery is, on that account, much retarded; and there are some, who, because they do not use this tonic in sufficient quantities, never fully recover their strength. Those who never leave the plain of Faith, but live on it all their days, grow more robust with age; nature decays, but grace flourishes; they are in the best state of moral health at the time of their departure, and they often leave the world full of comfort and joy.

Christian reader, never leave the Plain of Faith, but reside on it all thy days.

II.—THE HILL OF HOPE.

In the middle of the plain of Faith, there is a very large hill, called the Hill of Hope. This hill has a very extensive base and slight elevations connected with it, are found in many parts of the plain. This hill is very lofty, yet it is no where steep and rugged; its acclivities are all gentle, so that even old age can ascend it without weariness. A stranger might say that a hill so lofty must be very steep; but the great extent of its base, allows of a very gradual ascent, even to the very summit. The highest point of this hill has, from below, the appearance of a peak, and is called the Peak of Assurance. The origin of this hill deserves a moment's consideration. Geologists tell us that many hills are of volcanic origin; the Hill of Hope, however, owes its origin to no volcanic eruption. It rose, in a very gradual manner, from the surrounding plain. Should this be disputed, we say that the origin of this hill is a subject for the study, not of the geologist, but of the theologian.

This hill of Hope rises from the very centre of the plain of Faith; hence, it cannot be approached by strangers but by their first passing through the plain of Faith. A hill so large, so lofty and of so pleasing an appearance—for its sides resemble a well cultivated garden—cannot fail to draw the attention of many in the surrounding country. They look at it, and long to ascend it; and many a worldly man has said, in imitation of a certain wicked man of ancient days, "I should like to die there." Yes, many, very many have said: "Let me die the death of the righteous, and let my last end be like his." Crowds of ungodly men would ascend this hill, especially near the close of life, but they do not like the plain of Faith; they cannot consent to pass through that; so they die without hope, or at least without a good hope. But to supply this deficiency, and to quiet the consciences of dying men, many spiritual guides, blind leaders of the blind, have given to certain eminences in that part of the country, the appellation of hills of Hope. Thus the *mass* is by many considered a hill of Hope; while priestly absolution and extreme unction bear the same name; each is called a hill of Hope. Others have made baptism a hill of Hope; and not a few have given that appellation to the Lord's Supper. Many, very many, think that a remarkable eminence, most inviting in its appearance, called Good-works, is the best hill of Hope; numbers, at the hour of death, betake themselves to this imaginary hill of Hope, and despise the true hill of Hope, which rises from the centre of the plain of Faith.

The hill of Hope is a very delightful place; it produces flowers of surpassing beauty; all have the bright tinge of hope upon them, which gives them a most lovely and captivating appearance. The medicinal plants that grow in great abundance on the plain of Faith, are not so abundant here; and, near the top of the hill, they are more rarely found than at the bottom. Those Christians who frequent this hill are generally in good health, and make more use of the delicious fruits of the hill, than of the medicinal herbs of the plain. But the tonic prayer is of great use, even on the top of the hill; indeed the Christian must make frequent use of this tonic wherever he may be; for it not only gives strength to the weak, but it also preserves the strength of the strong. There have been a few, who,

after ascending the hill of Hope to a considerable height, and feasting on the delicacies there afforded, have begun to neglect the tonic Prayer; when suddenly their knees trembled, they lost their footing, and were quickly precipitated from the elevation they had gained, to the very bottom of the hill. They did not recover strength, even to stand, until they had partaken largely of those fine medicinal herbs Contrition and Godly-sorrow, and had made frequent use of the tonic Prayer. Every Christian, when he ascends this hill, should carry with him a few leaves of a plant called *Vigilantia*,* which grows near the bottom of the hill. The leaves of this plant are very anti-soporific, and keep a person very wakeful, and attentive to the state of his mind.

The fruits that grow on this hill are, for the most part, such as grow on the surrounding plain of Faith; but they have a better flavour, and often a more inviting appearance. Here the fruit called Patience is gathered in great abundance, the atmosphere of this hill being very favourable to its growth. There is also a tree on this hill which is quite indigenous here, and in this its native soil, flourishes most luxuriantly, and yields a large supply of most delicious fruit. Its name is the Tree of Hope; the fruit which it bears has also the name of Hope. Its blossoms have a charming appearance; they are large, bright and of most beautiful colours, and cheer the heart of every beholder. This tree is always in blossom; indeed blossoms and fruit are seen upon it at all times. The promises of God are the sap which nourishes this tree, from which it derives all its fair blossoms and most delicious fruit; and as this sap never fails, never diminishes in quantity, at any season of the year, or under any circumstances, so the branches are always loaded with blossoms and fruit. Of this most delightful tree, which gladdens every heart, it may also be said, that the best specimens are found on the top of the hill. There are a few trees of this kind growing on the peak of Assurance, and they are so charming in their appearance, that they might be mistaken for trees of Paradise. When Christians have very heavy trials to bear, they sometimes use a mixture of the fruit called Hope and of that called Patience. This mixture is very invigorating; it gives even su-

* Watchfulness.

pernatural strength, so that trials and labours which appear too great for man to endure, are, by the strength thus obtained, borne almost without difficulty. This very strengthening mixture was known to the primitive Christians; its name, as found in a very old book, is the Patience of Hope.

The atmosphere of this hill is always clear, and the air very salubrious. Christians sometimes talk of clouds and mists resting on this hill, but they speak thus when they are on the plain below, not when they are on the hill. This appearance of clouds and mists, is owing to a disease in the mental eye to which many Christians are subject when labouring under a depression of spirits. Thus it sometimes happens that, while one Christian is labouring under this disease, and fancies the hill covered with clouds, another, who is on the hill, sees nothing but a clear atmosphere, and enjoys a most delightful prospect.

This hill is the common resort of all the inhabitants of the plain of Faith; all wish to be there as much as possible. There, young and old, rich and poor, learned and unlearned, meet on equal terms, and often enjoy much pleasant and useful conversation on topics that relate either to the present or the future. It is very cheering to intermix with them on such occasions; it is often comforting very and edifying in a very high degree. No people in the world have prospects so clear and so delightful as those which Christians enjoy from the hill of hope. When they ascend the higher parts of the hill, and their mental sight is in a good state, they can see almost to the celestial city. All the inhabitants of the plain do not aim at reaching any very great elevation; most of them, *unhappily*, are content, when they visit this hill, to remain in the lower parts. Sometimes, however, a Christian when walking here alone, and contemplating the beautiful scenes and prospects which the hill affords, ascends and ascends, imperceptibly to himself, till he approaches the very summit; and then his mind is suddenly enraptured with the prospects of future happiness, which there burst on his sight. At other times, a few dear friends converse together as they walk, and looking, first at one prospect and then at another, their hearts warm, and, ere they are aware, they reach a lofty eminence; they stand on a commanding spot, and their whole souls are absorbed in the beautiful scene

and charming prospects which now present themselves.

This hill is the place where all the inhabitants of the plain wish to die. Let but a serious illness appear, or any apprehension of death be entertained, the hill is sought immediately; and every effort made to attain the greatest possible elevation. The fruit of the tree of Hope is now in great request; and the dying Christian feeds on it till the last. Many die at but a low elevation; still they are safe; all are safe that die here; but they are *happy* at death, in proportion to the elevation at which they die. Every one that dies on this hill is interred just at the elevation at which he dies; hence you may know the state of mind in which a Christian died, whether high in hope or otherwise by the locality of his resting-place. The surface of the hill of course exhibits a great number of tombs; but the constant view of these tombs and other remembrances of the pious dead, never damp the spirits, never produce a melancholy feeling in those who resort to this hill. Where is there a Christian, among all the inhabitants of the plain of Faith, that would wish to see one tomb fewer on this most interesting hill! The tombs of the saints are among the brightest ornaments of this most lovely hill. "I love," said a Christian, "to walk and muse among these tombs; for here I have, not only pleasing scenes around me and bright prospects in the distance, but also the society of the pious dead. I am here reminded of the faith, and hope, and other graces of those who have died in Jesus, and am excited to tread in their steps." There is no cemetery like this in any part of the world; here, every tomb covers the dust of a saint, of one that will, *most certainly*, rise to life eternal. With what pure delight may Christians here contemplate the resurrection! Who would not wish to be here on the great last day to see all these graves opening, and behold all these saints rising, in their strong, immortal, glorious bodies!

Near the top of the hill the graves are few; not many saints having reached that elevation before they died; but these few graves are those of the choicest saints; of saints who, aided by faith and hope, could, from the top of the hill, see that better world to which they were going. How interesting are the epitaphs near the top of this hill! One of them reads: "I know whom I have

believed;" another, "Lord Jesus, receive my spirit;" another, "In hope of eternal life;" another, "There is laid up for me a crown of righteousness." These are not lying epitaphs; the French proverb: "As lying as an epitaph," will not apply here; each epitaph you here behold, informs you of the true character, expresses the real dying feelings of the beloved saint whose tomb it adorns. On the very summit of the hill, or the highest point of the peak of Assurance, are two very ancient tombs, which contain the mortal remains of the two beloved apostles, Peter and Paul. The epitaphs on these tombs are still most legible. That on the tomb of Peter runs thus: "I am a partaker of the glory that shall be revealed." That on the tomb of Paul contains this short, emphatic sentence: "It is gain to die."

Farewell, for the present, to the Hill of Hope; but I wish to die there.

R. D.

THE COMPASSION OF JESUS.

IN contrast with the insensibility, or the languid, uncertain and misdirected sympathy of our fellow-mortals, it is exceedingly cheering to the mind of the Christian, to consider the compassionate regard of our great High Priest. His interest in the human race is of no recent origin, and it is of no partial or variable kind. "When there were no depths, when there were no fountains abounding with water; before the mountains were settled, and while as yet he had not made the dust of the world, his delights were with the sons of men." For a moment, during the flight of unnumbered ages, his settled purpose to befriended mankind never changed. Mindful of his great design, he often visited, in the form of the angel of the covenant, our lowly abode, and, in the fulness of time, he came to dwell in a tabernacle of clay, and to make himself at home with man in his lowliest condition of suffering and of want. Combining with infinite intelligence and divine compassion, the most varied experience, he can enter into the circumstances of all, strange as they may appear to others, or mysterious to themselves. Our secret springs of feeling and of action are ever open to his view. Far better than we can explain it, he knows our condition, however distressing or peculiar. The multitudes of cases and their diversity cannot distract his mind, or diminish the interest he feels in each. Just as if he were the sole and exclusive object of his condescending kindness, he cares for every one of his disciples, even the least. His eye, more rapid in the

glances of its tenderness than the rays of light, is upon the righteous; and his ear, sensitive amid the melodies of heaven to the faintest sigh of affliction, is open to their cry. And that divine sensibility to suffering of every kind and degree can never be impaired. The orb of day may be quenched in gloom, the lustre of the stars may fade and melt away, the tides of ocean may fail, genial dews and refreshing showers may cease to revive the thirsty land; but the compassion of Jesus can never fail, so long as there is to be found amongst those who believe in him one who, in this vale of tears, needs his guardian care or the consolations of his grace.—*Emmas.*

THE NIGHT COMETH !

THERE are those who know the way to heaven, by the "hearing of the ear," and are "not far from the kingdom of God," but far enough never to reach the shores of a blissful immortality. Some are young, and suppose and act as if the day of life was long—that its evening is far, far distant—and that hoary locks and threescore years must come, ere the afternoon of their existence shall have passed; but I tell them it is not so,—the sun of the young often "goes down, while it is yet day,"—and the brightest hour of youth is clouded and shrouded by the dark night of death. Some have delayed till their sun is high in the heavens—half their day gone—and no pardon sought—no peace possessed—no heaven secured—no soul saved! The remaining portion of their life will swiftly pass away—"the night cometh." Oh be aroused from this fearful slumber—this soul-destroying hesitancy—this awful indecision;—and this day—this hour—resolve to be on "the Lord's side." Some have allowed their day to pass, on unheeded, till nearly its close. The twilight of evening has appeared; and who does not know how rapidly night succeeds twilight—"the night cometh." And what a scene presents itself! An aged man, understanding enough of religion to dread death, but not estimating it sufficiently to seek or desire its possession. The night of the grave will soon shut him out from the world; and his unpardoned sin, and unbelieving heart, will shut him out from heaven! Aged friend! before it is too late, breathe forth this prayer to the God of your life, "So teach me to number my days, that I may apply my heart unto wisdom"—lest you, and every wavering, undecided professor be overtaken by the night of death, and cast out into outer darkness, where there is no day to alleviate the night—cast into darkness, with memory tracing the past mis-spent hours of the day of life—gone—wasted—lost for ever!—*Adey.*

Poetry.

TO MRS. JUDSON.

Suggested by her poem, "My Bird."

AND does thy bird, so loved, so fair,
Still with its presence bless thy home?
Then thou indeed, most happy there,
For earthly joys need'st never roam.

But ah! a bird as fair as thine—
And fairer earth hath never known,
I once could call, with fondness, mine,
But now, alas! that bird hath flown.

O long, full long, may'st thou be spared
The anguish that my heart doth know,
And with glad songs may thy sweet bird
Cheer thee wherever thou shalt go.

And as it learns, when thou art lone,
To charm thee with its sweetest lays,

Then thou canst teach that infant voice
To soar to heaven in grateful praise.

And oh! did not old ocean roll
Between thy happy home and mine,
I'd hasten to thy Indian cot,
And share thy joys—yes, even thine.

I'd woo that little bird to me,
And fold it to my throbbing breast,
And there in safety might it lie,
Where late my own was all so blest.

Say, when at night thy "birdling" fair,
Doth fold its tiny wings to rest,
Wilt thou not crave, in secret prayer,
Blessings on this deserted nest?

—*Western Literary Messenger.*

Correspondence.

JUSTIFYING RIGHTEOUSNESS.

To the Editor of the Oriental Baptist.

DEAR SIR,—In the Dec. No. of the *Oriental Baptist*, at page 365, under the head of Correspondence, you have an article on the subject of Justifying Righteousness. As I do not see the force of your Correspondent's objections to the doctrine he has attempted to overthrow, I beg to submit the following for his consideration, in the hope that you will kindly give it insertion in your next issue.

Justification throughout the Scriptures is taught as proceeding from faith alone, but though this is a simple doctrine, yet the doctrine of faith from which it proceeds is a complex one, inasmuch as it is declared to embrace many objects concentrated as it were into one common focus. To illustrate this, allow me to cite Rom. iv. 24, 25. "But for us also to whom it (i. e. righteousness) shall be imputed if we believe on Him (i. e. God) that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." Here we have God in the first place, then Jesus Christ our Lord, and lastly all that they did for our salvation as inseparable from the faith which justifies. Hence it will not do to believe in God without believing in the Lord Jesus Christ;—nor will it do to believe in the Lord Jesus Christ,

without believing in His death. And again, it will not do to believe in His death without believing in the cause, as well as the object of it. Equally useless too is it to believe in God, without believing in His holiness, His hatred of sin, His justice, His truth, His love, &c. Upon the same principle it is useless to believe in Jesus Christ, if we believe not in the holiness of His nature and the purity of His character, for we cannot conceive it possible for an atonement to be made for sin, without perfect righteousness in Him who makes it. From these inferences deduced from the language of the Apostle Paul, adverted to above, as well as from other truths which the Scriptures teach us, we learn that faith is a comprehensive subject, and that the righteousness of Christ must be as much believed in as any thing else. But what were the evidences that He who tabernacled with man and declared Himself to be the Son of God, and the Saviour of the world, who was bone of our bone and flesh of our flesh, was indeed "the Son of God with power?" Were they not His unequalled and perfect righteousness, and the miracles which He wrought? This I believe cannot and will not be denied by any. Evidences were necessary, and they were abundantly supplied. It was not sufficient for Christ only to work miracles, because miracles alone were capable of being ascribed to a wrong agency—and

so they were by the blaspheming scribes and Pharisees; but it was necessary besides the performance of miracles to betoken His power that He should shine forth in all the brilliancy of holiness, the nature of God only, and thus by His *whole* character, the character of *perfect righteousness*,—prove himself to be the Son of God. But by what criterion should He make His holiness manifest? It must be remembered He was now among men, and to men must it be made apparent. Among men there was no criterion of holiness but that of the Law, even the law of the ten commandments; which was not arbitrary law, but the actual transcript of the divine mind as far as it was revealed to man. This law, though given to the *Jews* on tables of stone in after years, was precisely the same that has been from the beginning written on every man's heart; hence it could appeal for its purity to the consciences of the Jews. It follows then that as there was among men no other criterion of righteousness than the law, it was unavoidably necessary that Christ should submit to it; hence in Gal. iv. 4, it is expressly stated that "He was made under the Law." And does not His whole life present the same fact to us? Do we not see every act of His impressed with the character of obedience to God, indicating His love to Him; and a desire to save a lost world, proving His love to men? And what is this love to God and love to men, but an epitome of the moral law, for "on these two commandments," says Christ, "hang all the Law and the Prophets;"—and Christ gives us His testimony that He "came not to destroy the law, but to fulfil it."

It is clear then that Christ fulfilled the whole of the moral law, and that He came with the express object of fulfilling it. But for whom and for what object did He fulfil it? Let us hear what the Apostle Paul says in the several texts I shall quote.

Gal. iv. 4. "He was made under the Law to redeem them that were under the Law," that is, that he might discharge our debt to the law by His own obedience to it.

2 Cor. v. 21. "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Here, Christ who knew no sin is represented as being made sin in the stead of the sinner; and we who were devoid of righteousness as being made righteous in Christ. In other

words that Christ takes the place of the sinner to endure his punishment, and transfers to the sinner His righteousness that he might be justified. Rom. v. 19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The Apostle is particularly explicit here in laying down the obedience of Christ, as the cause by which "many shall be made righteous."

From these texts we learn 1st, that Christ obeyed the Law in the stead of the sinner whom He came to save, and 2ndly, that by His obedience, which is used interchangeably with righteousness, He might make the sinner righteous or just; and this is all that we need to confirm our belief that the sinner "is accepted as righteous by the imputation to him of Christ's obedience to the moral law."

But your Correspondent steps forward with an objection. He says, "May not the obedience here mentioned be that which Paul refers to in Phil. ii. 8, when he says that Christ "became obedient unto death?" I do not hesitate one moment to say in reply that the obedience is precisely the same in this passage as in Rom. v. 19, but I differ from your Correspondent in believing that the obedience referred to is simply in the matter of death. The Apostle's words are obedient *unto* death, that is, that Christ obeyed in all respects even *unto* death. "Death, even the death of the cross," being emphatically expressed as the climax of His perfect obedience: and because it was the crowning act of His obedience, it is often expressed in Scripture as that which constituted His obedience.

If your correspondent however were right in supposing that the death of Christ was the only act of obedience referred to by the Apostle, still would his objection to the doctrine he opposes be invalid, for that *one act* was itself an act of perfect obedience to the moral law. Thereby, Christ, in the strongest manner possible proved His love to God and His love to man. And what more does the law require? since "love is the fulfilling of the commandments." But your correspondent is not right, for we have besides those passages which I have given before, such a one as this, "He was in all points tempted like as we are yet without sin" Now where lies the force of this declaration of the Apostle, if we dis sever from it the idea that

Christ fulfilled for us the *whole law* of God, which we had broken?

In all I have said then, I have, I think, proved with sufficient clearness, 1st, that it was necessary for Christ to prove himself righteous in order to make a perfect atonement for the sins of men; and 2ndly, that Christ's righteousness is imputed to men to make them just.

The notion your correspondent has that "a passage which is consistent with either view can be a proof for neither," is on this subject a mistaken one, for both views are scriptural. His view that Christ's death justifies the sinner, contains as the nucleus, the view which he opposes, and not only this, but every view connected with the eternal happiness of man. Indeed, every particular, such as the pardon of sin,—the imputation of righteousness,—sanctification or meetening for glory,—flows equally from the cross of Christ, yet each is a separate subject and traced to its own immediate and special cause.

While standing at a distance, or looking with an eye unaccustomed to minute observation, the tree of life appears as but a spot; but when it is approached or scrutinized with care, we see all its parts, and can distinguish its stock, its ramifications, its leaves and even its fruit.

A CHRISTIAN.

THE SPIRIT OF THE BAPTISMAL CONTROVERSY.

To the Editor of the Oriental Baptist.

SIR,—If a stranger from some other world were to alight on our planet, he would doubtless see much that would astonish and surprise him. The depth of African barbarism would present a strange and striking contrast with the refinement and politeness of more civilized Europe. He would turn with disgust perhaps, from the savage, reeking with the blood of his human victims; he would loathe from his inmost soul the cruelty of the American Indian warrior, ever gorged with the blood of his enemies, yet still crying, with the avidity of the horse-leech, for "more." He might then travel into Asia. He would find that the manners of its inhabitants were less barbarous, although the full light of civilization had not yet illumined the eastern world. Yet in the very midst of *Asia's* darkness, and superstition, and idolatry, he would find one little

spot, 'like an oasis in the desert, far brighter than the surrounding regions—*British India*. Flying to it with delight, he would enquire into its history, condition, and prospects. He would learn that a great and powerful nation had, more than 200 years ago, settled in this country, and by degrees strengthened their hold and enlarged their territorial possessions, till acquisition after acquisition left them in possession of the whole, or most, of the country. The manners, and customs, and religious belief of the conquerors would be found to be totally different from those of the conquered. The investigation of the cause of this difference would be interesting to him. He would listen to the whole scheme of christian faith and doctrine, with untiring eagerness. He would admire a religion which had God for its founder, love as its moving principle, peace as its temporal blessing, heaven as its aim, and the eternal salvation of fallen man as its great end. "Surely," he would say, "on a subject so important, so momentous, so fraught with eternal happiness or eternal misery, all Christians must be agreed. Even as a criminal at the gallows, with the rope about his neck and the drop about to fall, listens to his reprieve with breathless anxiety, and hails it with streaming gratitude; never doubting its efficacy, because it does not happen to be framed in the manner which he had expected or delivered at the time most consonant with his wishes;—so also must these fallen creatures cling to the hope set before them, with one accord; setting aside all differences, how gladly must they join in praising and glorifying Him, who so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life!" But, dear friends and christian brethren, would this conclusion be right? Is there not much unseemly strife in the body of Christ? And on what subject more so than on *baptism*. Has not the controversy been pursued and maintained in a spirit of rancor and bigotry of which the world might well be ashamed, but which is absolutely to be reprobated among the followers of the *meek and lowly Jesus*? It would appear as if the two opposite parties strove rather to perplex, and to confound, and to annoy each other; rather to bewilder the judgment, and to cast a haze of doubt and distrust over the mental faculties, than to teach the understanding through *the medium*

of the heart. But may not even more be said? Has not the subject sometimes, nay *frequently*, been discussed in the spirit of partizanship? Have not the pen of *satire* and the *irony of ridicule*, too often disgraced the controversial page? Nay, have not clamor and declamation been seen to assume the seat, and usurp the throne, where Truth, speaking in the silvery tones of persuasiveness, extended her dominion over the hearts of men? I fear we must reply, "Yes, yes, yes!" Christian gentlemen! Had this been the age of the Reformation, when a persecuting spirit harmonized well with the temper and social condition of the times; had we been the contemporaries of Calvin and Servetus, or, later still, of Milton and Salmasius, the present style of discussion might have been palliated, if not excused. But we are living in no such age; but rather in one, which professes to surpass all others in liberality of sentiment and general charitableness. The gospel light, shining with brilliant rays, cheers the gloom, which, a few hundred years ago, enveloped the Church of God with the cloak of persecution. The gospel warmth has already begun to diffuse itself through the Christian world, enlivening and invigorating the limbs so long enervated and benumbed. And where gospel light and gospel warmth have found their way, shall gospel *Charity* be wanting? Would that I could say, it is *not* wanting; but I *cannot*. The voice of Him that died upon the cross cries, "Forbear, my children, cease the unnatural strife!" The blood of the sainted Stephen calls upon us, from the hallowed ground of martyrdom, "Forbear, Forbear!" Nay, Anti-Christ himself, erst shaken from the throne of his tyranny and idolatry, again rears his impious head and girds himself for the approaching conflict. And is *this* a time for Protestants to be disunited?

"But," you may say, that, "so long as the question of baptism remains undecided, it is difficult for Protestants to unite in opposing the common enemy." *I grant you*. But are you taking the proper steps to bring it to an issue? I have seen and read much on both sides of the question. Many ponderous tomes are filled with the dispute. There is much learning, and considerable logical acuteness displayed by both parties;—but there is much *more* of indefinitude and vagueness in the laying down of the first principles; and where the *founda-*

tion is rotten to the bottom, the superstructure, however elegant and beautiful *will* fall to the ground with a crash. Hence it is, that a deep reasoner frequently rises from the perusal of a book on the subject, with much admiration at the author's ingenuity and learning, but without any conviction of the truth of what he has undertaken to prove; while, on the other hand, a weak mind takes for granted the author's assertions, yields to the force of his arguments, and is, for a while, strongly impressed with the truth and soundness of his opinions. But it is only *for a while*;—no sooner does he read another book on the opposite side, than he recants all that he has just learned to believe, and relapses into his original opinion. Thus he changes and shifts from side to side, "being blown about by every wind of doctrine." It was thus that the infidel Gibbon at first believed too much, and then ran into the other extreme of believing nothing.

"How then is the controversy to be pursued?" A very natural question, certainly. Should this letter be favorably received, I will, at least, attempt an answer to it in my next. This much however I *will* say at present, as I think it comes within the scope of this letter:

I. Let it be distinctly understood that the inquiry is to be conducted in a perfect spirit of Christian humility and candor.

II. Let certain points, on which both sides are agreed, be laid down with (if possible) the precision of geometrical definitions, axioms, and postulates.

III. Let it be proceeded with, to the end, with one point or one feature of the subject at a time.

IV. Let the Bible, as *originally* written, be referred to, for all disputed passages, and let it be, as far as possible, its own interpreter. But when there is still ground for doubt, the *next* best means of determination should be the opinions of the most eminent *sacred* commentators and lexicographers.

INVESTIGATOR.

Agra, 24th December, 1849.

THE WALDENSES.

To the Editor of the Oriental Baptist.

MY DEAR SIR,—Your narrative of Lilla Villare, in a late number of the *Oriental*, is a very interesting one; and not only interesting, but also very important; it may be used to good effect

in the controversy between us and the Papists, and in that between us and the Pædobaptists. The Romanists tauntingly ask the Protestants, "Where was your religion before Luther?"—as though the doctrines held by Protestants were quite unknown till Luther appeared. This question is often, and properly, answered by saying, "Our religion was in the Bible, ages before the appearance of Luther." But the narrative which you have given furnishes another reply, a very plain and direct one. We may without referring to the earlier parts of the Waldensian history, reply, that our religion was in the vale of Pragela, years before any thing was known of Luther. Look at the persecution, which took place there, from 1460 to 1488; and look at the baptism, which took place there soon after that persecution had ceased. The baptists, we may boldly assert, did not derive their religion from Luther; they were in existence, and held their present opinions, as can be proved from history, long before Luther preached justification by faith; and they had much clearer views of divine truth, long before Luther was born, than he had obtained even in old age.

Many Pædobaptists have laboured to make it appear, that the Baptists took their origin from the madmen of Munster; men, of whom it may be doubted, whether they were Baptists at all; for it is said by some, that they practised sprinkling. We can now direct those who give the Baptists this origin, to your narrative; we can say to them—Look at the baptism, that took place in the vale of Pragela, as early as the year 1489; and then assert, if you can, that the Baptists were unknown, in the world, till the madmen of Munster arose. They appeared about 1533, and this baptism, it seems, took place in 1489, forty-four years before the appearance of the madmen of Munster. The Christians in the vale of Pragela, were just like the modern Baptists, immersionists. The administrator went down into the water, the candidates went into the water too; and there, on a profession of repentance towards God, and of faith in our Lord Jesus Christ, were solemnly immersed in the name of the Father, and of the Son, and of the Holy Ghost. The baptism in the vale of Pragela, while it exhibited the form of baptism, practised by the apostles, may be studied as an exact picture of modern baptisms.

But, Mr. Editor, my reason for addressing you on this occasion, is to request you, in your next number, to authenticate this narrative. I do not doubt its authenticity, but it must be well authenticated, in order to its being used as an argument in our controversies with Papists, and Anti-immersionists; therefore, Mr. Editor, kindly give us your authority, and oblige, yours very sincerely,

AN OLD BAPTIST.

[NOTE.—The article to which "AN OLD BAPTIST" alludes, appeared simultaneously in several of the Baptist periodicals in England. We doubt whether the authenticity of the narrative is sufficiently established to bear the weight of the arguments that our respected correspondent proposes to build upon it. An ample basis of unquestionable material, will, however, be found in the following extract from "*Leslie's Historical View of the Baptists.*"—ED.]

From the EARLIEST TIMES to the SIXTEENTH CENTURY nearly all the EUROPEAN CONTINENTAL CHRISTIANS, who were not Roman Catholics, were Baptists.—It is well known that at a very early period of the Christian Church the system of Popery began to be reared, and that soon nearly all that was vital and apostolical in religion disappeared from a great part of Europe. There were, however, a considerable number of persons, chiefly in the valleys of Piedmont, who, by the grace of God, were saved from being drawn into the deadly vortex of Antichrist. God never, according to the prophecies that went before, left himself without witnesses. President Edwards writing of them says: "Some of the popish writers themselves own that that people never submitted to the Church of Rome.—It is supposed that they first betook themselves to this secret place among the mountains (the Alps) to hide themselves from the severity of the heathen persecutions which were before Constantine the Great. And thus the woman fled into the wilderness before the face of the serpent." Archbishop Usher, in his book entitled "The Succession and State of the Christian Churches," traces the succession of the true church of Christ, through these Alpine Christians in distinction from, and in opposition to, the papacy. They were called by various names; but latterly became distinguished principally by the epithets Waldenses and Albigenses. Dr. Mosheim speaking of them says: "The origin of this sect is laid in the remote depths of antiquity." Beza says: "As for the Waldenses, I may be permitted to call

them the very seed of the primitive church." And Reinerius Saccho, who had been connected with them for 17 years, and who afterwards apostatized and became an inquisitor, writes thus of them in the 13th century: "Among all sects, none is more pernicious than that of the poor of Lyons (which is another denomination of the Waldenses) for three reasons: 1. Because it is the most ancient. Some aver their existence from the days of Sylvester (A. D. 335); others from the very time of the apostles. 2. Because it is so universal; for there is hardly a country into which this sect has not crept. 3. Because all others render themselves detestable by their blasphemies; but this has a great appearance of godliness, they living a righteous life before men, believing right concerning God, confessing all the articles of the creed, only hating the Pope of Rome," &c.

Such is the character given of this interesting people by a man who knew them intimately, and who was, at this time, one of their bitterest enemies. At first they seem to have been confined to the five valleys of Piedmont between France and Italy, but afterwards to have spread into all the countries of Europe and even into Greece itself. Some idea may be formed of their numbers from the fact that in 1315, they were said to amount to no less than 80,000 in Bohemia alone: and in 1530, they were stated by one of their pastors, George Morell, to have amounted in 1160 to more than 800,000. But we suspect that even this computation, great as it is, is far below the truth. "In the 12th century," says Jones, their historian, "they abounded in the neighbourhood of Cologne, in Flanders, in the south of France. Savoy and Milan." And according to Egbert, a monk, who lived at this period, "they were increased to great multitudes, throughout all countries."

Now the question is what were the sentiments of these people in reference to baptism? This is not difficult to ascertain. *They were Baptists.* Their numbers being so great, they attracted the attention of the pope and his satellites, who began to fear for their own stability. The consequence was, that they raised a persecution against these saints of the Most High, and this brought to light their religious principles.

In the Bib. Patrum, it is said, that in the 9th century, Hinchmarus, Bishop of Laudun, in France, and his diocese were accused in the synod of Accincus, that "they neither celebrated mass, *baptized children*, absolved penitents, nor buried [prayed for] the dead."

In the year 1025, Gundulphus of Italy, with a number of his people were seized and interrogated by Gerard, bishop of Cambray and Arras, who, among other things, says of them, that they gave the following reason

against infant baptism: "because to an infant, that neither wills nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare, in whom there can be no desire of regeneration or confession; the will, faith and confession of another seems not in the least to appertain."

In the year 1035, two preachers appeared at Angers in France, of the names of Bruno and Berengarius, the latter of whom was the object of a severe persecution by the Catholics. What they maintained on the subject of baptism may be learned from a letter sent by Deodwinus, bishop of Liege, to Henry I. King of France. "There is a report," says Deodwinus, "come out of France, and which goes through all Germany, that these two (Bruno and Berengarius) do maintain, that the Lord's body (the host) is not the body, but a shadow and figure of the Lord's body; and that they do disannul lawful marriages; and, as far as in them lies, *overthrow the baptism of infants*." The separatists from the church of Rome bore, till nearly one hundred years afterwards, the name of the latter of these excellent men. "In a few pages of their history," as given by several ancient and credible writers, "we read of many hundreds burnt, beheaded, drowned, and otherwise massacred, for 'opposing infant baptism;' and 'for being baptized;' yet Aeneas Silvius, afterwards Pope Pius II., confessed, 'that neither the decrees of popes, nor the armies of christians could extirpate them.'"

In the year 1110, according to Mosheim, appeared Peter de Bruys in the provinces of Languedoc and Provence, who was the instrument of the conversion of great numbers to the faith of Christ, and who was in 1130 burnt in France for his attachment to the gospel. On the subject of baptism he maintained, "That the ordinance of baptism was to be administered *only to adults*."

A few years after this appeared in Languedoc, Henry, an Italian by birth, an eminent man of God, and who also by the sentence of Pope Eugenius III, ended his days in a close prison. Of him Mosheim says, "that he *rejected infant baptism*; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the Catholic Church with the utmost contempt; and held private assemblies in which he explained and inculcated his peculiar sentiments."

"In a treatise," says Dr. Gill, "concerning antichrist, which contains many sermons of the [Waldensian] barbs (ministers), collected in the year 1120, and so speaks the sense of *their ancient pastors before this time* stands the following passage: "The third work of antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the dead outward work (or faith), *baptizing children in that faith*."

"A little before the year 1140," says Jones, "Evervinus of Stainfield, in the diocese of Cologne, in Germany, addressed a letter to the celebrated Saint Bernard, concerning certain heretics in his neighbourhood." In this letter the writer says, "*They do not hold the baptism of infants, alleging that passage of the gospel, 'He that believeth and is baptized shall be saved.'*" Of the same people Egbert the monk says: "They are commonly called Cathari, [Puritans,] a sort of people very pernicious to the Catholic faith, which like moths, they corrupt and destroy." "He adds," continues Jones, "that they were divided into several sects, and maintained their opinion by the authority of scripture. He takes particular notice of their denying the utility of baptism to infants, which, say they, through their incapacity, avails nothing to their salvation: insisting that *baptism ought to be deferred till they come to years of discretion*, and that, even then those only should be baptized who make *a personal profession of faith and desire it.*"

In the year 1544, the Waldenses, to remove the prejudices that were entertained against them, transmitted to the King of France a confession of their faith in 12 articles, of which the following is the 7th: "We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, namely, the renovation of our minds, and the mortification of our members through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life.*"

Chessanion who wrote the history of the Albigenses, 1595, says of them: "Some writers affirm that the Albigenses approved not the baptism of infants; others that they entirely slighted this holy sacrament, as if it were of no use to great or small.—The truth is, they did not reject the sacrament,

and say it was useless, but only counted it *unnecessary to infants, because they are not of age to believe, nor capable of giving evidence of their faith.*"

Ludovicus Vives, the learned commentator on Augustine, and who wrote in the 16th century, speaking of the continental christians of this time, says: "*formerly no person was brought to the holy baptism till he was of adult age, and when he both understood what that mystical water meant, and desired to be washed in it, yea, desired it more than once; and I hear that in some cities in Italy, the old custom is still in a great measure preserved.*"

From these facts and testimonies, (and more could be given,) it is obvious what the European Continental Separatists from the Church of Rome were in the matter of baptism. *They were Baptists.* And a noble and numerous class they were. They alone composed the true church of Christ through all the dark reign of popery up to the period of the Reformation; and it is calculated that more than a million of them, previous to the close of the 17th century, sealed their adherence to the truth with their blood. "Among the less cruel," says Pengilly, "but not less oppressive measures of Rome, to put an end to the religious system of the Waldenses, was this, 'that their *children* should be *baptized*, and be brought up in the Catholic, Apostolic and Roman religion.' The language employed on both sides, evince that it was not a *rebaptism* that was demanded."

We are aware, that in the 16th century some of the Waldenses, through the influence of Luther and other reformers who had left the church of Rome, and who had brought with them infant baptism and many other unscriptural things belonging to that corrupt church, began to decline from the primitive faith and practice; and they went on declining until they soon lost the vital spirit of Christianity altogether.—a state in which they nearly all are, it is to be lamented, at this moment.

Christian Missions.

TAVOY MISSION.

THE Tavoy Mission is a branch of the instrumentality organized and sustained by the *American Baptist Missionary Union*. The labourers assigned to this field, including Mergui, are at present Rev. J. and Mrs. Wade, (now in America), Rev. C. Bennett, E. B. Cross, D. L. Brayton, and their wives, and the Rev.

J. and Mrs. Benjamin, who have been added during the year.

The *Fifteenth Annual Report of the Tavoy Baptist Missionary Society* states, that—

"The year past has not been characterized as one of actual aggression, or of as much success, as some of those which have preceded it; and cannot be better represented perhaps,

than as one of "holding on" to the truth, with steadfastness and fixedness of purpose."

The labours of the missionaries appear to have been greatly retarded during the year in consequence of the fearful ravages of the small-pox, the people having deserted their homes to escape the scourge. The state of the Mission at the date of the Report will be gathered from the following extracts:—

"The good seed has been sown broadcast in former years, by missionaries and native assistants, though the past year but little has been done except by the assistants. Bibles, Testaments, and bound volumes of tracts, as well as single tracts have been distributed, and they are often called for at the Depository by people from the villages, and from distant places."

"Tavoy Karen Theological School.—The number of pupils the present term in this school is nineteen. One has been dismissed, leaving eighteen who are pursuing their studies.

"Much interruption was experienced the latter part of the last term, by the prevalence of small-pox in the school, and we are sorry to add, that one of the most promising of the students, for his prospects of future usefulness, became a victim of its power.

"Of this individual, however, it may be said, that though called to an unexpected and sudden death, he left the most pleasing evidence that he was eminently prepared, and that our loss has been his gain. During the whole course of a most severe and distressing illness he evinced an equanimity of mind, and a fortitude which while it showed his preparation for death, at the same time greatly enhanced our sense of his loss, as a man who might have done much to bring his countrymen to a knowledge of the truth. Not a complaining word was ever heard to escape him. He often spoke of the sufferings of others about him, who were in a similar condition with himself, and seemed constantly anxious to be informed of their circumstances. He would frequently endeavour to console those who were distressed at the intensity of his pain, but seemed wholly unconscious that he was himself an object of commiseration."

"We are also obliged to record the sudden death of another member of the school during the present term. The wife of one of the most advanced of the students, was taken away by an attack of cholera, or what was very similar; and lived but a short time after the attack. She was naturally a sprightly woman and seemed to enjoy much of life, yet she had no fear of death, and never expressed the least dread of its approach; on the contrary she seemed to welcome the message which called her so soon from the opening prospects of an early life to try the realities of another world. She had often exhorted her husband to perseverance in his studies; and had even proposed to him the idea of becoming a missionary to distant places, if it should be required.

"In these two cases, we have strikingly presented the power of the gospel to elevate the soul, even of those who have known it but a brief period, far above the highest pitch of philosophic bravery and resignation, which has ever yet been attained by the most enlightened

and comprehensive minds, without its influences. The former was a young man strong in health, full of hope and life, the other a timid female, equally buoyant and full of the hopes of life; both cut down in an unexpected moment, yet both facing death with a smile and quitting the scenes of earth, not with dread or reluctance, but with satisfaction and joy. This is an argument, which, as often as it is repeated, must strike an additional blow at all objections to the great work of Missions.

"The course of study pursued in the School is pretty much the same as heretofore; and we feel increasingly encouraged with the progress made."

"The first exercise commences before six in the morning, and continues about two hours. The class took up the book of Matthew at the beginning of the term, and went thoroughly through, with such portions at a time as could be passed over each morning as above stated. . . . About two hours each week are spent in an exercise on the subjects of Natural Theology. One member of the oldest class is appointed with a subject the previous week to prepare an essay, at the reading of which, all are present, and take part in the discussion if they please. At the close of this exercise the whole subject under consideration is taken up, both in reference to what has been written and said in the class, and independently by the teacher, and presented in as clear a manner as possible to the comprehension of the pupils. . . . There is also a weekly exercise in reading original compositions and in recitations in arithmetic. The pupils are required to give forms of rules, in their own language, and as they would give them provided they were to teach them to others. . . . The school has also had an exercise, two evenings in a week, in the elements of music, taught by Mr. Benjamin, in which they have given good promise of success."

"Provision has also been made for the instruction of the females, the wives of the young men in study, without any additional expense for tuition. This, though defective still will answer a good purpose, it is hoped, of inducing habits of reading and attention to books."

"Karen Girls' School.—Twenty-two pupils have come together for School the present rains. As it was not practicable to have a Boys' School aside from the Theological School, no one being at leisure to attend to its duties, the boys were not invited to come to town. There were several however, who would not be satisfied in this arrangement, and ten boys, of ages from five to fifteen, so much desired to be instructed, that it was not in our hearts to refuse them, and they were permitted to attend. Some of these are very promising lads, and may yet perhaps, be gathered into a Normal School in Tavoy."

"English and Burmese School.—This School has prospered the past year, and though at one time it dwindled down to some 18 or 20 pupils, when a change of teachers was made, it now has enrolled near 50 pupils, with an average attendance of about 40. The pupils are Burmese, Chinese and a few Eurasians. They are making commendable progress in their studies."

"Karen Mission Press.—This branch of the Tavoy Mission has been in active operation

the past year, and 2,096,960 pages were printed, and 849,676 pages issued from the Depository. Among the books printed, were an edition of 1000 copies of Genesis, a new edition of the late Mrs. Mason's Geography, and a work on the Elements of Astronomy."

"The Karen and English Vocabulary, commenced some years since by Mr. Wade, for the printing of which this society has in former years contributed, has been completed, and left in the bookbinders' hands.

"The *Morning Star*, a monthly periodical has been continued, and is now in its 8th year of publication. This affords a means of imparting much information to the people, that they would never obtain from books, and is fully believed to be an auxiliary in the Mission work, of far more value than its cost."

"The church at Newville was visited in March, in company with Mr. Brayton from Mergui, where was found a new, neat, commodious and pleasantly situated chapel, built the past season by the people. It is 20 by 25 cubits, with accommodations at one end for the Missionaries, when they visit the station."

"The ravages of the small-pox in the Burmese villages and in Tavoy, have produced a very melancholy influence upon this little flock, as their fears of infection were so great, that the village was deserted for some time, and not an inhabitant left in it. . . . At our visit there were 53 present at the celebration of the Lord's Supper."

"*Yaville*.—There are in this church several excellent members, who seem to have made some progress in spiritual things, even amid all their difficulties, though as a church, the majority appeared cold, and less zealous than on former visits. On the Lord's-day the elements of the Lord's Supper were administered to 60 communicants. It was a solemn season, and it is to be hoped some at least were benefited by the exercises, and remembered with gratitude and love, the sufferings and death of the Lord Jesus Christ, for their salvation."

"*Metah*.—From the examinations and relations of feeling exhibited the church was found in a better a state than was feared. There are very many among them, who seem to be growing in grace, and in the knowledge of God; who seem to be making advances in spirituality, and preparing for a residence among the saints in light. But of some we cannot thus speak, who seem to be now spiritually dead, if they ever had any life in religion. There were 250 persons present at worship in the morning, who attentively listened to a discourse from John xiv. 15. In the afternoon, the Lord's Supper was celebrated by 200 communicants,—and was an interesting season. This was a larger number than could have been expected, after the people had been so scattered for eight months to the hills and mountains."

"*Lung-lung, or Lau-lu*.—The people at this place were visited this year only by Teacher

Kolapau, who spent a few days with them, and administered the Lord's Supper to some 25 disciples."

"*The Southern Churches*.—Mr. Cross left home the latter part of January, to visit the churches of this district, and spent some five or six weeks in examining into their circumstances. He visited the six little churches located to the north and south of Peekhya. Four meetings were generally held in a day. Much pains was taken to awaken a spirit of improvement, particularly in the education of children. The school in each place was called together and the pupils examined in reference to their attainments. And to encourage the children to efforts, a present was promised to those who should evince the best attention and success in each class."

"The little churches generally manifest a good deal of zeal and anxiety for the conversion of the heathen around them, and maintain a good state of discipline among themselves. Very few, however, from among the heathen have been found really to repent and turn to God. They still show a great stupidity and unbelief, yet the truth is evidently gaining ground, and the people are becoming more and more sensible of the truth and importance of the gospel, as offering to them the only way of salvation. The great difficulty is not so much in opposition, as in procrastination and delay. They say, 'let us alone and we shall soon come in of ourselves, without your exhortations.' A few have however been converted during the year."

The contributions of the local Society amounted for the year under review to Rs. 936-4-5, of which, the sum of Rs. 204 was contributed by native donors. The disbursements consist chiefly of the salaries of native assistants—one Burmese at Rs. 12 per mensem, two Karen pastors at Rs. 5, and seven Karen assistants at Rs. 4! That these men do not engage in the work for "filthy lucre's sake" is evident, for while receiving a rate of salary that would be spurned by a well-conditioned Calcutta cooly, they are at the same time exposed to the taunts and ridicule and sneers of their bigoted countrymen. The Report informs us, that having to go forth alone, they suffer often much contempt and opprobrium, but that they hold out in their course, year by year under every disadvantage, plainly shewing that their faith is genuine, and that they count it an honor to bear reproach for the name of the Lord Jesus.

Narratives and Anecdotes.

THE POWER OF PRAYER.

THE PIRATE.

SOME years ago the Moravian missionaries sailed from London to the Island of Saint Thomas, where they went to labour among the slaves. The name of the ship in which they sailed was the *Britannia*. At first the voyage was pleasant and prosperous; and in their hearts as well as their voices, the missionaries would often thank God for his goodness to them. But one day a great danger threatened them. A pirate ship was distinguished afar off, but bearing down towards them. Now, pirates are at sea what robbers are on land, but even more terrible, because there is seldom any help near. They sail about the seas in their light-built, swift-sailing vessels, seldom go on land, but make it their whole business to rob other ships. And on their ill-gotten spoils they live. Generally they murder as well as rob. Sometimes they lay a plank over the ship's side, blindfold the eyes of the unfortunate crew and passengers, and compel them to walk thus along the plank till, without knowing it, they reach the end, and then they fall into the sea and are drowned. No wonder that the sight of a pirate vessel was a very alarming one to the people in the *Britannia*.

It came on, nearer and nearer. And what could those who saw it do, all alone there, in the wide ocean? Each did what he thought wisest and best. The captain judged it best to put the ship in a state of defence: so he ranged his men, and prepared to resist, as well as he could. The sailors, whatever they thought best, had no choice but to obey the captain. But the missionaries thought it best to pray; and they went down into the cabin, and there, heedless of what was going on upon deck, they poured out their souls in earnest prayer to God, remembering, no doubt, his promise, and the words, "If God be for us, who can be against us?"

The pirate ship approached, till it came within gunshot of the *Britannia*, and then, from the cannon ranged along its deck, began to pour out a heavy fire. And there were grappling irons on board, or strong sharp hooks, fixed to long ropes, ready to throw into the *Britannia*, and hold her fast, while the pirates should board her, and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in a few peaceable missionaries, whose fervent prayers were then ascending, through the noise of the fight, to heaven. The moment the pirates tried to

throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others, who shared the same fate. Seeing he could not succeed in this manner, he resolved to fire at the *Britannia*, till she sank with repeated blows. But this effort strangely failed also, for the balls missed their aim and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each other's view. At last a sudden gust of wind cleared it away, and to the amazement of the pirate captain, the *Britannia* was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack. And they were forced, in great anger, to abandon their cruel purposes. Thus wonderfully had God appeared, and saved the vessel, in answer to prayer. The missionaries' prayers had been greatly honoured; but they were to have a further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and the other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates, and to thank God for his other mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine bold features, and a bold expression of face. The missionaries wondered, and one asked what was the stranger's business with them.

"First, answer me one question," said he.

"Are you the men who came to this island five years ago, in the English ship *Britannia*?"

"We are," replied the missionary, who had spoken.

"And you were attacked upon the sea by pirates?"

"Exactly; but why are these questions?"

"Because," answered the stranger, "I am the captain who commanded the pirate vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued: "The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words; but you may imagine, with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made inquiries of the captain of the *Britannia*, and learned that it was through

the prayers of the Moravian missionaries of St. Thomas; and not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Moravian brothers. He sold his vessel, and in the United States of America one day visited a Moravian chapel, and heard a sermon from the words, "Work out your salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ.

"And thus," he concluded, "from a pirate captain, I am become a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might some day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to-day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates, on that day five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.

[*Extracted.*]

LIGHT IN DARKNESS.

I remember being much startled, and almost shocked, one day, when in conversation with a friend, by hearing him quote and adopt the sentiments contained in the following couplet:

"There is a joy in being mad
That only *Madmen* know."

It then appeared to me as a state of suffering without mitigation—a dark and dismal cloud, in which no bright spot could be discerned—a bitter cup of sorrow, without one drop of sweet—a frowning providence, through which a Father's smile could never be discernible.

I was at that time young, and the friend with whom I conversed was advanced in life, and had had much experience, which perhaps attracted my attention to what appeared at first so uninviting; and in after years my own views seemed gradually to coincide with the sentiments alluded to, as opportunities occurred which brought the subject more immediately before my view.

The very insensibility to the misfortunes which are sometimes the means of producing this malady, seems in itself a merciful amelioration of suffering. The torpor into which the feelings are hushed must afford temporary relief; and past occurrences, if recalled, appearing like indistinct dreams, cast a shade over the vividness of painful truths from which they have escaped.

The imagination, in such cases, often becomes strong and vivid, even when it had previously seemed to lie dormant; and lends its aid in emancipating the sufferer from former scenes and circumstances. A kind of mental transmigration takes place, by which identity is lost sight of, and a new character assumed, accompanied by new trains of thought, as we may suppose, attended by an entire change of feelings. In this way, poverty is often exchanged for the possession of wealth, sorrow for joyousness and mirth, and the lowest state of abject wretchedness for all the refinement of polished life, and the society, not only of the great and noble in birth, but even of royalty itself.

Who could deny that relief is found from living in a world of vision, shaded, as it were, by the dark veil of eclipsed reason, from realities once so visible in all their sad truthfulness?

It has been observed, that many true Christians who have become insane on every other point, have been recalled at once from the most absurd aberrations to calmness and rationality, by the introduction of sacred subjects. "The anchor of the soul, sure and steadfast," will sustain those who rest their hopes upon it, even in this hour of "stormy gloom," though reason may have suffered shipwreck. The pearl of great price, hid though it may be beneath the deep waters of affliction, can never be lost.

Many years since I was requested to visit a person under these circumstances, of whose history I had previously learned enough to excite in me much interest and sympathy.

She was the wife of a respectable tradesman, who had, for many years, been justly respected for integrity and uprightness; through some unforeseen causes, his circumstances had become involved, without any blame having been attached to himself, and, overpowered by the fear of meeting his creditors, in an evil hour he left his home and family, consisting of a wife, and it might be, three or four small children, and either left the country altogether, or concealed himself so that his retreat could not be discovered. His poor agonized wife was not aware of his intentions, and totally ignorant of what had become of him.

The embarrassed state of her husband's affairs was no longer a secret, and to find herself deserted at such a crisis almost drove her to despair.

The creditors came immediately and seized all his effects, and an auction was summoned for the purpose of selling every thing. The poor, distracted wife and mother was witness to all the preparations usual on such occasions, and one by one, she looked at each article of furniture belonging to herself and children, as they were brought out to be

handed over to the highest bidder. "One thing only at length remained of all that was once called hers—a little cabinet, for which she pleaded, as being the gift, perhaps, of a beloved mother; it contained her private letters and papers, with which many recollections of happier days were, no doubt associated, and probably some little trinkets made valuable from the persons by whom they were bestowed.

"Will you take that, too?" was her melancholy, but despairing appeal, as she tried to retain it from the merciless grasp of the obdurate beings employed on such occasions as the agents in those tragic scenes. That, too, must go; poor afflicted one, it seemed as if this refusal inflicted a deeper wound than she had felt when all beside was being removed from her, it convinced her that no spark of pity was felt for her destitution, and that all were alike insensible to her sorrows.

Her crushed spirit sunk in a struggle which was too much for her feeble frame, and, overwhelmed with complicated trials, she became almost instantly deprived of reason, and was obliged to be removed from her family to one of those asylums provided for persons afflicted with this dreadful malady.

That dismal chamber, with its lofty ceiling, and prison-like windows, placed so high as to elude the daring even of the fevered maniac, is still in my remembrance, and the impressions made upon my mind by the appearance of that lone one, have never been effaced by the varied scenes of many revolving years.

On entering the room, the object of my visit was soon pointed out to me; she was sitting up in bed, dressed with the plain, unbordered cap usually worn by hospital patients, her face, flushed with fever, her eye restless and wandering, and one arm tied up as if from some recent accident, caused, as I afterwards learned, from dislocation produced by her own endeavours to free herself from the bandages made use of to prevent self-injury, during violent paroxysms of the disorder.

The distressing crisis was, however, now past, and had been exchanged for a less alarming stage of the disorder.

A favourite dog seemed to occupy all her thoughts just then, and she talked to it as if they were near her with the utmost volubility, begging of imaginary persons, to whom she addressed herself, to be kind to it; but Fido was nowhere to be seen, though she called for him loudly and repeatedly; it was one of the aberrations of her disordered brain, and soon passed away, like a feverish dream.

As I had no means of introduction to the invalid, to whom I was a perfect stranger, I felt somewhat at a loss how to address her, or make the enquiries after her health which my friend, who was at that time incapable of doing so, had requested me.

I at length ventured, with some degree of perturbation, I confess, to approach her bed, and timidly enquired how she felt herself. She seemed surprised at my visit, and, I fancied, annoyed, and replied to my question with a nonchalance which confirmed my opinion, "that she was quite well." I then mentioned the name of the person at whose desire I had called, and expressed his anxiety about her, at the same time approaching the side of the bed where she was sitting; she again assured me that she was quite well in a cheerful tone, but with a manner which still implied that she thought I was intruding on her.

Not seeming, however, to notice this, I continued to remain beside her bed, and with the hope of winning her confidence, endeavoured to draw her into conversation. She at length appeared to become conscious that I was interested in her welfare, and her manner, by degrees, grew more gentle and confiding. She then began to communicate to me many of the innocent fancies which occupied her thoughts just then, and had taken the place of others, which had lately been so heart-rending. Among the rest, a most happy conclusion had been formed as to what had become of her husband—he was gone to be a missionary to the Chinese, and she was not only perfectly satisfied, but pleased that it should be so. She talked for sometime of the impenetrable walls of the great city, till her restless thoughts wandered to some other channel. No gloom, however, or melancholy, tinged her wild chimeras; cheerfulness and contentment appeared to pervade all her imaginings.

At length, I proposed reading to her, to which she at once consented; when I opened the Bible, she ceased to ramble, and became calm and still. The passage selected was the beautiful one hundred and third Psalm.

When I commenced to read, her thoughts seemed at once to be concentrated, and, to my no small delight and surprise she repeated the whole Psalm, word for word, *correctly*, always anticipating me in each verse, and evincing much feeling and interest.

When I had finished, she said, "I do not like that 'Saviour,' it is a cold word;" I felt disappointed, and feared to hear her relapse into absurdities; "but," she immediately resumed, "I will tell you what I like, *my Saviour*, that is the word that brings comfort."

These words were uttered with a fervour of expression never to be forgotten, while she endeavoured to cross her disabled arms on her breast, and raised her bright eyes heaven-ward. It told of brighter hopes, even in this dark and mysterious house—it pointed to the anchor of the soul cast within the veil—it was christianity beaming through the shattered vision of reason—it was the

triumph of grace over the saddest ravages of sin and sorrow.

She was very unwilling that I should leave her, and endeavoured, with much affection, to prolong my stay, which at that time was impossible. Poor, lone one! I could not have thought that her release was so near at hand; but He in whom she had believed was already at the door—"The Master was come, and called for her,"—a brighter day was even now dawning after her night of sorrow.

The following day, her emancipated spirit was with Him whose name was sweet to her in the hour of "lonely woe," and whose presence she seemed to recognize when all other remembrances were confused, or altogether effaced.—*American Mother's Magazine.*

THE WORTH OF A DOLLAR.

THE following narrative is a simple history of facts:—About the year 1797, Mr. M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country, between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared; and he hastened on until he arrived at a small cottage, on the extreme border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and, without ceremony, darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance; hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, she was glad that any one had happened to come in, for she was very much terrified by thunder.

"But why, madam," said he, "should you be afraid of thunder?" It is the voice of God, and will do no harm to those who love him, and commit themselves to his care."

After conversing with her awhile on this topic, he enquired whether she had any neighbours who were religious. She told him she had neighbours about two miles off, but whether they were religious, she knew not; only she had heard that some man was in the habit of coming there to preach once a fortnight. Her husband went once, but she had never been to their meetings. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious traveller, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her bible daily, and to give heed to it as to "a light shining in a dark place." She, with tears in her eyes, confessed that she had no bible. They had never been able to buy one.

"Could you read one, if you had it?"

"Yes, sir, and would be glad to do so."

"Poor woman," said he, "I heartily pity you; farewell."

He was preparing to pursue his journey. But he reflected: "This woman is in very great need of a bible. Oh, that I had one to give her! But I have not. As for money to buy one, I have none to spare; I have no more than will be absolutely necessary for my expenses home. I must go; but if I leave this woman without the means to procure the word of God, she may perish for lack of knowledge. What shall I do?" A voice seemed to whisper, "He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it, and, as soon as possible, procure for herself a bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at a private house, near which he found himself, when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round the table to take their evening repast, the master of the house very urgently invited the stranger to join with them,—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour; it was a season of refreshing to their thirsty souls. In the morning, the traveller was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His host would take no compensation, and he departed giving him many thanks. He travelled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his

repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as another traveller would do, to pay his expenses; but no one would accept his money, although it was not known but that he had a good supply, for he told them not, and his appearance was respectable: at home, he was a man of wealth. "What," thought he, "does this mean? I was never treated in this way on a journey before." The dollar given to the destitute woman recurred to his mind; and conscience replied, "I have been well paid. It is, indeed, safe lending to the Lord." On the second day after he left the cottage in the wilderness, he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of Mr. M. for some refreshment. In the course of the conversation, he observed that he lived on the other side of the mountains, near Connecticut river. Mr. M. enquired for some gentlemen there, with whom he was acquainted, and was well-pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that, some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected when he found that she had no bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light,—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending more to their bibles themselves; and were, finally, awakened to a deep concern for the salvation of

their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour."

Mr. M. who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "MY GOD, THOU HAST PAID ME AGAIN!"—*Extracted.*

ANECDOTE OF THE REV. O. HEYWOOD.

THE late Dr. Fawcett has recorded an interesting and remarkable providence concerning Mr. Heywood, which occurred during the persecutions he sustained for righteousness' sake, as a Dissenting Minister. The anecdote is as follows:—"One winter's morning, while it was yet dark, the horse was saddled, and this good man set out, like Abraham when he left his father's house, not knowing whither he went. He went along in bye-ways for some time, for fear of being seen. Having nothing in his pocket to bear his travelling expenses, he committed himself to the protection of Providence. He determined at length to leave his horse at full liberty to go what way he would, and thus travelled on till both were weary. Towards evening, the horse bent his course, to a farm-house, a little out of the road. Mr. H. called at the door, and a decent woman came out to enquire what he wanted. 'I have reason,' he said, 'to make an apology for giving you this trouble, being an entire stranger in these parts. My horse stands in need, as well as myself, of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under your cover, and myself with a seat at your fire-side, I ask no more.' The good woman, a little surprised at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr. H. repeated his solicitation, but told them he had no money to satisfy them for their trouble; yet he hoped God would reward them. They immediately desired him to alight; the master led the horse into the stable, and the mistress began to prepare something for Mr. H. to eat. He told her, he was concerned to see her give herself so much trouble; he did not request either a supper or bed, but only to sit by the fire-side till the morning. The mistress assured him, that for an act of hospitality she did not expect any reward; and that though the accommodations her house would afford were but indifferent, he should be welcome, and therefore hoped he would make himself easy. After supper, they all sat down by the fire, and the master of the house desired to know of the stranger, what coun-

tryman he was. 'I was born,' he said, 'in Lancashire, but I have a wife and family in the neighbourhood of Halifax.' 'That is a town,' said the farmer, 'where I have been, and some years ago I had some acquaintance there. Pray do you know Mr. S. and Mr. D. ? and is old Mr. F. yet alive ?' The stranger made suitable answers to these and other enquiries. At length the kind hostess asked him, 'if he knew any thing of one Mr. Oliver Heywood, who was formerly a minister at some chapel not far from Halifax ; but was now, on some account or other, forbidden to preach.' The stranger replied, 'There is a great deal of noise and talk about him ; some speak well, others say every thing that is bad about him ; for my own part, I can say little in his favour.' 'I believe,' said the farmer, 'he is of that sect which is every where spoken against ; but pray, do you personally know him ? and what is it that inclines you to form such an indifferent opinion of his character ?' 'I do know something of him,' said the stranger ; 'but as I do not choose to propagate an ill report of any one, if you please we will talk on some other subject.' After keeping the farmer and his wife in suspense for some time, who were a little uneasy at what he had said, he told them he was the poor out-cast. All was then surprise, and joy, and thankfulness, that a merciful Providence had brought him under their roof. The farmer said, 'Mr. H. I am glad to see you here, having long had a sincere regard for you, from the favourable report I have always heard of you. The night is not far spent, I have a few neighbours that love the gospel, and if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption.' Mr. H. consented ; a small congregation was gathered, and he preached unto them with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion, a small collection was voluntarily made, to help the poor traveller on his way."—*Ibid.*

THE SIXPENCE.

SOME time in the latter part of the last century, a missionary of one of the New England Societies was labouring in the interior of the State of New York, where the settlements were very few and far between. This missionary was much devoted to his work, meek and affable, and possessed of a remarkable faculty for introducing the subject of religion to every one with whom he came in contact. On a hot summer's day, while his horse was drinking from a small brook through which he rode, there came

along a poorly-dressed, bare-headed, bare-footed boy, about seven years old, and stood looking at the missionary from the bridge just above him

"My son," said the missionary, "have you any parents ?"

"Yes sir ; they live in that house," pointing to a cabin near by.

"Do your parents pray ?"

"I do not know, sir."

"Do you pray ?"

"No sir."

"Why do you not pray ?"

"I do not know how to pray."

"Can you read ?"

"Yes, sir ; my mother has taught me to read the New Testament."

"If I give you this sixpence, will you go home and read the third chapter of John, and read the third verse over three times ?"

The little boy said he would ; and the missionary gave him the sixpence and rode on.

Some twenty years had elapsed, and the same missionary, advanced in years, was laboring in a thinly peopled region, in another part of the same state. While on his way to a little village one day, late in the afternoon, he called at a small house, and inquired the distance. "Six miles," was the reply. He then stated that himself and horse were very weary, and inquired if he could not stay all night. The wife objected on account of their poverty, but the husband said, "Sir, you shall be welcome to such as we have."

The missionary dismounted and entered the house. The wife began to prepare his supper, while her husband proceeded to take care of the horse. As he came in, the missionary addressed him : "Do you love the Lord Jesus Christ ?" "That," said the man, "is a great question." "True," said the missionary, "but I cannot eat till you tell me." "Sir," said the man, "about twenty years ago, I lived in the interior of this state, and was then about seven years old. While playing in the road one day, a gentleman in black rode into the brook near by me to water his horse. As I stood on the bridge above, looking at him, he began to converse with me about praying and reading the Bible ; and told me he would give me a sixpence if I would read the third chapter of John, and the third verse three times. I gave him my promise, took the money, and felt wealthy indeed. I went home, and read as I had promised. That verse produced an uneasiness in my mind, which followed me for days and years, and finally I was led by its influence, as I trust, to love Jesus as my Saviour !" "Glory to God," said the missionary, rising from his seat ; "here is one of my spiritual children ; the bread cast on the waters is found after many days."

They took their supper, and talked, and

sang, and prayed, and rejoiced together all night long, neither of them having any disposition to sleep. The missionary found him to be poor in this world's goods, but rich in faith, and an heir of the kingdom.

Early in the morning they parted, and the missionary went his way inspired with fresh zeal for the prosecution of his pious labours.—*Cyclopedia of Moral and Religious Anecdotes.*

Essays and Extracts.

MILTON'S THEOLOGICAL VIEWS.

IN ecclesiastical matters, Milton was wholly at one with the predominant party in the Commonwealth. He was the strenuous advocate of liberty of conscience. He desired to see all sects upon a footing of perfect equality, so far as relation to the civil power was concerned. He opposed the endowment of religion by the state as unscriptural and impolitic; as the fruitful source of corruption to the church, and of disquiet and misrule to the community. He claimed equal liberty of profession and of worship for all Christians, with the one exception of the Romanists, whom he regarded as politically unsafe, as contemners of the sole authority in religious matters—the Bible, and as idolaters. Of episcopacy, in all its forms, and through all its grades, he had an implacable hatred. His dislike to presbytery was hardly less bitter; he maintained that 'New Presbyter is but old Priest writ large;' and he bestows upon the presbyterian party in his own day names not much more savoury than those which he had always at hand for the bishops. To forms of prayer, and especially to the Liturgy of the Church of England, he had a strong aversion; thinking that by such forms the spirit of true devotion is stunted, that the imposition of them is 'a tyranny that would have longer hands than those giants who threatened bondage to heaven,' and that the Book of Common Prayer was 'an Englished mass-book, composed, for aught we know, by men neither learned nor godly.' Indeed, to forms of all sorts he had a disinclination, which so grew upon him, that he ended by neglecting every kind of social or apparent worship, and by standing aloof from all religious parties. He is commonly classed among the Independents, and a Baptist minister wrote a book some years ago, professedly on Milton's Life and Times, but really for the purpose of proving him to have been a Baptist. But with the Independents as a religious body, whether Baptist or Pædobaptist, he was never identified. In many of his opinions he more approximated the Quakers than any other denomination of Christians.

It would be interesting to know in what light Milton was regarded by the great and good men whose names have come down to us as the religious leaders of that time. One would like to know what Owen thought of him; or Baxter; or Howe; or Goodwin;

all of whom must have known him, and been in the habit of meeting him at Whitehall. One can easily believe that with some of these men he had little sympathy; but between such a mind as that of Howe and such a mind as that of Milton, there must have been much that was congenial. But no trace remains of the intercourse of any of these parties with him; no indication of their judgment of him. It would be impossible, we think, to infer from any portion of their or his published writings, either that they had read any of Milton's books, or that he had read any of theirs. The distance between him and them is to all appearance as great as if they and he had lived in different ages, and written in different tongues.

It is not easy to account for this. Perhaps Milton, in his fierce dislike of priests, was not disposed to have intercourse with any who sustained, however meekly and holily, the sacred profession. Perhaps his open neglect of forms of worship and the public institutions of religion, led those good men to regard him with suspicion, to shun his society, and to neglect his books. Perhaps they hardly deemed him altogether of sound mind, and thought the less they had to do with him and his crotchets the better. And it may be that Milton was really what of late it has been confidently asserted he was, in heart an Arian; in which case, men such as those we have named would have shrunk from him with horror.

We state this latter suggestion as resting on an assumption which, at the best, is doubtful. The only direct evidence that Milton was imbued with the sentiments of the Arians, is supplied by his long-lost System of Divinity, recently brought to light, and published, with a translation, by the Bishop of Winchester. But this evidence is greatly invalidated by the following circumstances:—1. Whilst in some passages of this work Milton speaks like an Arian, in others he uses language entirely incompatible with the Arian system. 2. There is no evidence to show that this work was the production of Milton's maturer years; so that, for aught that appears, it may contain only the crude conceptions of his earlier years. 3. There is no evidence to show that Milton ever wrote this work as one continuous composition at any time. 4. There is abundant evidence to show that he was in the habit, during the course of

his life, of compiling opinions on theology from the writings of foreign divines, whose words he quoted; so that, for aught we can tell, this treatise may be merely a compilation of opinions, many of which are naturally discordant, and which Milton may have cited for various reasons, and not always because he held the views expressed; and 5. The MS. of this work is obviously incomplete, in many places it is interlined, and many slips containing additional matter, are pasted on the margin; so that what it would have become, had Milton prepared it for the press, we cannot say. It seems, therefore, hardly fair to the memory of the poet, to build on such a work any very serious charge against his orthodoxy; more especially as that charge is contradicted by express declarations contained in the works he himself published during his lifetime. At any rate, we may reasonably doubt whether it was to this he owed his manifest estrangement from the great evangelical sectaries of his day.

But whatever may have been the defects or errors of Milton's theological creed, it is impossible to refuse him the honour due to a life of the sincerest piety and the most dignified virtue. No man ever lived under a more abiding sense of responsibility. No man ever strove more faithfully to use time and talent 'as ever in the great Taskmaster's eye.' No man so richly endowed was ever less ready to trust in his own powers, or more prompt to own his dependence on 'that eternal and propitious throne, where nothing is readier than grace and refuge to the distresses of mortal suppliants.' His morality was of the loftiest order. He possessed a self-control which in one susceptible of such vehement emotions was marvellous. No one ever saw him indulging those propensities which overcloud the mind and pollute the heart. No youthful excesses, no revelries or debaucheries of maturer years, treasured up for him a suffering and remorseful old age. From his youth up, he was temperate in all things, as became one who had consecrated himself to a life-struggle against vice, and error, and darkness in all its forms. He had started with the conviction 'that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things;' and from this he never swerved. His life was indeed a true poem; or it might be compared to an anthem on his own favourite organ—high-toned, solemn, and majestic. We may regret that with all this stately elevation and severe purity of character, there was not mingled more of the sweetness and gentleness that ought to mark the Christian.* But perfection was not the privilege of Milton, any more than of other men. It is enough for his eulogy

to say, that with a genius such as has never been surpassed, and with attainments which have seldom been equalled, he combined the loftiest devotion, the most inflexible integrity, and the most severe self-command. He stands before us as the type of PURITANISM, in its noblest development, retaining all its stern virtue and passionate devotion, but without its coarseness, its intolerance, or its stoicism.—*British Quarterly Review*.

WHAT IS TIME?

TIME is measured duration; the material of our being, and the index of our progression to eternity.

There was, before time begun its course; there will be, when time shall be no longer.

Time has been a favourite theme with philosophers, moralists, and sages. Some have extolled it much, but none ever new its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it.

Time past, how transient; time present, how evanescent; time to come, with many, how uncertain! How different are the lessons it teaches and the impressions it makes.

The child wastes it in play, and knoweth not its worth; the anxious youth would hasten its course, and the aged put a drag upon its wheels.

Deferred hope and endured pain bid it fly, enjoyment would arrest its flight, and the condemned malefactor is overwhelmed at its velocity.

So intrinsically excellent, it is dealt out in moments, and two contemporary ones never existed at the same period.

Its travel is regular, silent but sure. It never wearies, nor halts, nor turns aside; on, on, is its motto; and on, on, it has sped for nearly six thousand years.

A thousand years were given to the antediluvians, one hundred and twenty to the patriarchs; but thirty are the measure of the modern generation of mankind.

Time is the space of man's existence, the bounds of his probation, and his seed-time for eternity.

In possession, it may be improved and enjoyed; gone, it is irrecoverably lost.

Used, it blesses; neglected, it condemns; abused, it leaves its curse behind.

Time should be redeemed from vain conversation—frivolous pursuits—foolishness of life.

Time should be anticipated by prudent forethought, improved by holy diligence, and laid up for serious reflection.

The records of Time will furnish the subjects for judgment, and influence the destinies of eternity.

Reader, what thinkest thou of time! how hast thou spent time past, how art thou

using time present, and how purposing for time to come?

Know its intrinsic value, be taught its importance, and so number thy days as to apply thy heart unto wisdom.—*Burns*.

THE UNLAWFULNESS OF INFANT BAPTISM.

(From BAPTIST NOEL'S *Essay*.)

INFANT baptism differs essentially from the baptism of believers. The believer is active in his reception of baptism, but the infant is passive; the believer asks for it as a privilege, the infant receives it without its consent; the one by it professes his faith, the other professes nothing. The baptism of the believer and the baptism of the infant are, therefore, two different baptisms, with different significations and different consequences; and both, therefore, to be lawful, must have a separate warrant from the Lord. Since they are quite different institutions, the precept which enjoins the one rather by inference forbids the other. Since Christ has commanded a baptismal profession, no man may, without his authority, hinder that baptismal profession by substituting a parental act for the act of the person himself. Since baptismal dedication in infancy sets aside, with reference to all such infants, baptismal profession in after life, the one must not be lightly substituted for the other, lest a human invention be found to subvert a divine ordinance. The commands of Christ to each penitent believer are plain, 'Repent, and be baptized;' 'Arise, and wash away thy sins;' 'He that believeth and is baptized shall be saved.' But where is the authority for the baptismal dedication of the infant without profession? In vain do we look through the whole New Testament for a line, for a word, in its favour.

But why, it has been asked, do you not equally insist on express authority for administering the Lord's supper to women? Men are expressly commanded to receive it, but where is the express command for women? I answer, that there is express authority for their reception of it. Women who believe in Christ are by that faith disciples of Christ and children of God, as much as believing men, Gal. iii. 26—28; Acts v. 14. When baptized, they are baptized into the church of Christ, Acts viii. 3. They are, therefore, members of churches as well as men, and are so addressed, Rom. xvi. 1, &c., &c. They were, therefore, members of the church at Corinth, 1 Cor. xiv. 34. But all this church is said, by the apostle, to have assembled to receive the Lord's supper, women as well as men, 1 Cor. i. 2; xi. 18, 20, 26. And as this habit was recognized by the

apostle, and not condemned, it had his sanction; see also Acts ii. 38—42. Besides, if there had been no express authority for the admission of women to the Lord's table, there would have been no similarity between the cases. For in Christ Jesus 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,' Gal. iii. 28. A believing woman before God is exactly as a believing man; and, therefore, the reception of the Lord's supper by a woman is exactly the same spiritual act as the reception of it by a man: and since 'there is neither male nor female in Christ Jesus,' a command given to disciples generally is given to women as well as men; and when Jesus said to his disciples respecting the cup, 'Drink you all of it,' he said it to women as well as men.

What a shallow fallacy, likewise, it is to argue that because the same spiritual act may be performed by two classes of believers, of which one alone has been named in the precept, that therefore two opposite acts may be performed by these two classes! When one believer receives the Lord's supper, it is the same act as when another receives it; and we may infer the duty of the one from the duty of the other. But when an unconscious infant has baptism forced upon it, and, being yet unregenerate, receives the sign of regeneration, its baptism is a rite totally different from the baptism of a believer, who, as regenerate, voluntarily expresses by baptism his faith and his obedience. The duty, therefore, of one believer to baptize his infant cannot be inferred from the duty of another believer to be himself baptized; and the case which rests upon so forced an analogy must be weak indeed.

But if there is no analogy between the reception of the Lord's supper by women who believe, and the reception of baptism by unconscious infants, there is a close analogy between the reception of baptism by an infant and its reception of the Lord's supper. While believers are commanded to receive both baptism and the Lord's supper, the word of God is silent respecting the administration of either sacrament to infants. It is, therefore, by the nature and design of the sacraments that we must judge whether or not they are to be administered to them: and the analogy between the two sacraments demonstrates that either both should be received by infants or both deferred till the infant has become a believer. As the adult must believe before he can properly receive the Lord's supper, so he must believe before he can properly receive baptism. As the reception of the Lord's supper is a profession of faith, so the reception of baptism is a profession of faith likewise. If, therefore, the adult is qualified for baptism, he is

qualified for the Lord's supper; and if he is disqualified for the Lord's supper, he is disqualified for baptism. The qualifications for each ordinance are the same. But what is true of the sacraments generally, must be true of them with respect to all who receive them: for the sacraments remaining the same, the qualifications must remain the same also. If, therefore, the infant is qualified for baptism, he is qualified for the Lord's supper; and if he is disqualified for the Lord's supper, he is disqualified for baptism. Hence it follows, that if you may infer the baptism of infants from the baptism of believers, you may also infer the admission of infants to the Lord's table from the admission of believers to it, for the qualification or disqualification of infants is the same in both cases. But if it be superstitious and unlawful to administer the Lord's supper to infants, because they have not the faith which is requisite for it, so it must be equally superstitious and unlawful to administer baptism to them when they are equally incapable of the faith which is requisite for it. If a distinct authority is wanted to justify the admission of infants to the Lord's supper, it must be equally wanted to justify their admission to baptism, because both ordinances require the same qualifications.

To those who ask authority for their exclusion from the ordinance of baptism, I reply that no such exclusion is needed. Christ's law is, 'Repent, and be baptized.' We know that we do his will when we baptize the believer; and as he has not commanded the baptism of infants, it can be no violation of his command to delay their baptism till they become believers. His silence renders it improbable that he intended them to be baptized; the required conditions of baptism render it more improbable; and if no positive precept be found prohibiting the baptism of infants, as no precept is found prohibiting their reception of the Lord's supper, yet the revealed nature and design of both sacraments amount to such a prohibition.

All that the advocates of infant baptism can venture to say with reference to the evidence of the New Testament is, that the exclusion of infants is not certain. But is this evidence enough upon which to baptize them? May Christ's requirements of repentance and faith be so lightly set aside? Let us recall the rule of the apostle Paul in all cases of doubt, 'Let every man be fully persuaded in his own mind. . . . He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin,' Rom. xiv. 5, 23. Since there is no evidence that Christ intended infants to be baptized, and it is certain that he intended believers to be so, it is safer to follow his declared will than

uncertain inferences which may be in opposition to it. Jesuit morality is indeed of a different kind. 'Probability,' the Jesuit says, 'is a doctrine according to which, in the concurrence (collision?) of two opinions, of which the one is more probable and in conformity with the law, the other less probable but favouring concupiscence, it is lawful to follow the latter in practice.'

—*Extraits des Assertions*, tom. i, p. 27, note.

'The authority of one good and learned doctor renders an opinion probable.'

'That any opinion may be probable to me, it is sufficient that I have a reason which seems to me good, or the authority of a good doctor which is equivalent to a reason.'

'It is sufficient for an inexperienced and unlearned man to follow the opinion which he thinks to be probable, because it is maintained by good men, who are versed in that art, although the opinion may be neither the more safe, nor the more common, nor the more probable.' 'It would be an insupportable burden to the consciences of men, and liable to many scruples, if we were bound to follow and examine the more probable opinions.' 'It is lawful to follow the more probable opinion, rejecting the less probable, although it may be the more safe. It is lawful to follow the less probable opinion, although it may be the less safe. It is sufficient for unlearned men to act rightly, that they follow the opinion of a learned man . . . neither is it necessary to be certain of acting rightly.'

'He does not sin who follows a probable opinion, rejecting the more probable, whether the latter be the opinion of others or of the agent himself, and whether the less probable opinion which he follows be the safer or the less safe.' 'We may follow a probable opinion without sin, rejecting that which is more probable and more safe.' 'In fact, many opinions may be adduced which are prudently probable, although they may be contrary to scripture.'

'We are never more free from the violation of the law than when we persuade ourselves that we are not bound by the law. . . .

He who says that the law is not binding cannot sin. He, therefore, who follows the less rigid and less probable opinion cannot sin.' 'Even in the administration of the sacraments it is lawful to follow the less probable things, rejecting the more probable.' 'Of two contradictory probable opinions touching the legality or illegality of any human action, every one may follow in practice or in action that which he would prefer, although it may appear to the agent himself less probable in theory.'

This Jesuit doctrine certainly justifies infant baptism. The scripture says, 'Let every man be fully persuaded in his own mind.' Let every man ascertain by examination of scripture that his course of

conduct is agreeable to the will of God. Let him obtain complete scriptural evidence that he may lawfully neglect to make a profession of his faith by immersion. The Jesuit replies, 'It would be an unsupportable burden to the consciences of men, and render them liable to many scruples, if we were bound to examine and to follow the more probable opinions. It is lawful to follow the more probable opinion, rejecting the less probable, although the latter may be the more safe. The authority of one good and learned doctor renders an opinion probable.' 'Scripture seems to command the immersion of all believers as a profession of their faith; but Christians cannot be bound to ascertain this duty for themselves. Many excellent men think infant sprinkling is sufficient. Their authority renders this opinion probable. It must be lawful to follow it.'

Scripture says, 'He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin;' in other words, 'He that doubteth the sufficiency of infant sprinkling is condemned if he adheres to it, by refusing to profess his faith by immersion, because he adheres to it without conviction that it is the will of God. For whatsoever is done without belief that it is the will of God, is sin.'

The Jesuit replies, 'In the collision of two opinions, of which the one is more probable and in conformity with the law, the other less probable, but favouring our wishes, it is lawful to follow the latter in practice. It is much more agreeable not to be immersed, though immersion was probably intended; and therefore it is lawful to adhere to infant sprinkling. It is lawful to follow the less probable opinion, although it may be the less safe. Neither is it necessary to be certain of acting rightly. We are certain that Christ commanded believers to be immersed. We cannot be certain that he allowed infants to be sprinkled; but it is lawful to supersede the immersion of believers by the sprinkling of infants notwithstanding.'

'Christ has said by his apostle Peter, 'Repent, and be immersed, every one of you;' and by his own lips, 'He that believeth and is baptized shall be saved.' How then can Christian churches lawfully prevent believers in general from being baptized, by taking care to baptize them long before, when they are unregenerate infants?

The Jesuit replies, 'There are many opinions which are prudently probable, although they may be contrary to scripture. The sprinkling of infants is one of these. Christ commands believers to be immersed; but we think that he could not intend it. We are not, therefore, bound by his command; and we are never more free from

violation of the law than when we persuade ourselves, that we are not bound by it. We declare that Christ's command to us to be immersed does not bind us; and he who says that the law is not binding cannot sin. It is utterly distasteful and offensive to be plunged into water as a profession of a death to sin, and a new life of devotedness to God. And as we prefer the sprinkling of us when we were infants to any such baptismal profession to be made by us as men, we may lawfully adhere to the former: for of two contradictory probable opinions, touching the legality or illegality of any action, every one may follow in practice that which he prefers.'

This is human nature. In examining, therefore, the claims of a duty which is unfashionable and despised, let us take care that we are not tainted by Jesuit morality, and that we do not refuse to make a profession which Christ has enjoined, from respect to human authority or the fear of human censure, from custom or convenience, from prejudice or pride. It is certain that Christ has enjoined the immersion of believers, and let it be remembered that the sprinkling of infants is not an addition to this law, but a substitution for it.

'The Reformers knew no baptism,' says Mr. Budd, 'but that of infants, and therefore prepared no service for adults: that was a subsequent provision to meet the evils which had been introduced by times of anabaptist confusion. They had no idea of a church the membership of which was not constituted by infant baptism.'—*Budd's Pref.* 233.

So completely had the baptism of believers, which alone is known in the New Testament, vanished from the churches. Even now, except in the baptist churches, not one person in a hundred is baptized as a penitent believer; the baptism of profession is vanished, the baptism of dedication by another has taken its place. Spontaneous baptism is gone, the sprinkling of those who are without thought or will remains. Christ's law is nearly sunk into oblivion, the apocryphal corollary governs almost universal practice. Our Lord has said by his apostle, 'Repent, and be baptized;' and the churches sprinkle those incapable of repentance. The New Testament records the baptism of believers and of no infants; the churches now sprinkle infants and scarcely any believers. All the passages on baptism in the New Testament have lost their meaning, because baptism has been severed from faith, regeneration, remission of sins, the death to sin, the new life, the putting on Christ, salvation, all connected with baptism in the New Testament have ceased to be connected with it, because water is now administered to a different class of persons without faith. And all this has happened without any authority whatever from our Lord.

To my mind this alone is decisive. Inferences and indirect arguments, for an addition to Christ's law which in reality subverts it, are inadmissible. Nothing but express and positive enactments can sanction an innovation so entirely at variance with the spirit of the original institution. Such enactment is wanting; and the disciples of Christ seem, therefore, bound to adhere to his declared will.

PORTRAIT OF A GOOD WIFE.

THE quaint old Dr. Fuller thus pictures some of the more prominent features of a good wife :

She commandeth her husband in an equal matter, by constantly obeying him.

She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water. Surely men, contrary to iron,

are worst to be wrought upon when they are hot.

Her clothes are rather comely than costly, and she makes plaid cloth to be velvet by her handsome wearing it.

Her husband's secrets she will not divulge; especially is she careful to conceal his infirmities.

In her husband's absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home when he was abroad.

Her children, though many in number, are none in noise, steering them with a look whither she listeth.

The heaviest work of her servants she maketh light, by orderly and seasonably enjoining it

In her husband's sickness she feels more grief than she knows.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Saugor.—On the 8th of November two individuals were baptized on a profession of their faith in Christ. One of them is a very interesting young man, a Telinga Bráhma.

Delhi.—The following communication from Rev. Mr. Thompson, mentions the baptism of two of his daughters. What Christian parent will not add his hearty Amen to the prayer with which this interesting notice closes?

Delhi, 28th December, 1849.—We have just returned home from the chapel, where I had the solemn pleasure and heart-felt delight of baptizing two youthful candidates received with no common feelings of joy into the church. yesterday evening, after long waiting, even our daughters, Phebe and Grace, who have gladdened our parental hearts, by expressing themselves desirous of baptism and union with Christ's people, as members of his church. Long have we desired to see this day, and now rejoice in the happiness afforded us, in beholding these our remaining children come forward, and as they have long prayed to the Lord Jesus Christ as their Redeemer, and sought the shelter of his wings of mercy and love, they have now united themselves to Him, and His people by the external ties prescribed for believers in his name, death and love. Our prayer now is, and I trust yours will be, that they may follow on to know the Lord, and be kept through faith, in all their pilgrimage, to eternal life : and

may the blessing of Father, Son, and Holy Ghost attend them.

Chitaura near Agra.—The Rev. Mr. Smith, writing under date of December 20th says, "On Sunday last I had the pleasure of immersing a convert from Hinduism—a Rajput and a man of good character and attainments! His village is about 12 miles from us. The occasion brought the full amount of spectators we usually have, and some appeared deeply impressed during the whole service. I trust this is the commencement of a season of prosperity, as some others are I hope under serious impressions, and will soon follow; another circumstance gave us great pleasure on Sunday, and that was the wife of one of our brethren leaving her Parda. She is a respectable female of good information, and reads the Urdu Testament most fluently, but having been near 40 years in Parda, she felt it a great difficulty to break through it. Her brother also told her, that if she broke her Parda he would cut her to pieces. She is much superior to the generality of natives, and will I trust be useful in our female community. Her husband was baptized by brother Williams some months since, and has been residing with us almost from that time, they are the most respectable family from the ranks of the Hindus or Mahomedans, that I remember to have known."

Sibsagor, Assam.—The Rev. N. Brown writes, that he had the happiness of baptizing two Assamese females on the 9th of December last.

Cuttack, Dec. 2nd.—A young man, the eldest son of one of the native ministers, was baptized in the name of the Lord.

Pipli, near Cuttack, Dec. 30th. Three happy converts were baptized at this interesting station. The Lord make his people here and every where a hundred times so many as they be.

THE EIGHTH ANNUAL MEETING OF THE BENGAL BAPTIST ASSOCIATION.—For the following notice of the Annual Meetings, we are indebted to the *Christian Advocate*.

The meetings were of an interesting character, and a spirit of harmony prevailed throughout the session. The introductory prayer-meeting was held at the Circular Road Chapel, the Rev. J. Thomas presided: the letter to the Churches was read by Mr. Page, of Barisal; it was a suitable and well timed production, and which we trust our friends will peruse on its publication.

The business meetings commenced the day following, Tuesday, November 27th. In addition to the delegates from the Churches, Messrs. Niebel, of Darjiling, Barker of Assam, and C. C. Aratoon, were present, as also the Rev. J. Mullens of Bhowanipore. At the Conference which was held in the evening of Wednesday, various measures calculated to advance the interests of the Native Churches were laid before the meeting. The discussions were conducted in an amicable spirit, Europeans and Natives taking part in them. The intelligence from the Churches was, with one or two exceptions, most cheering. The Annual Sermons were preached by Shujat Ali, from Ps. cxvi. 5, 6, and the Rev. G. Pearce from Matt. xvii. 19, 21.

We are happy to find that the zeal of the Missionaries to provide suitable and instructive works for their increasing converts, had suffered no diminution during the last year. Several works were announced as complete, others in progress, and new undertakings contemplated. We regard this feature of labour as highly important to Christian Missions in general. Among the promised works of the ensuing year is a work on "Physiology, Anatomy, and Materia Medica," by Mr. Bachelor, the Medical Missionary at Balasore; a second is, "Keith on the Prophecies," a "Commentary on select books of the Bible," and other works of general utility were proposed for consideration.

In the work of Biblical translation

the Sanscrit Bible is steadily progressing. The Old Testament in Bengali is undergoing a still more careful revision. The translation of the book of Genesis, and the Gospels in the *Lepcha* tongue is completed, and we understand that Mr. Phillips of Jellasore is working diligently at the *Santal*, and his promised *Santal Grammar*. The subject of Native Female Education, next came before the meeting. The Secretaries were instructed to address the Pastors of the Churches with a view to the obtaining of correct information of the state of their female members and youth, and to report at the next annual meeting.

The statistics of the Churches were announced as follows: Increase by Baptism 117; this number was further enlarged by additions, by letter and restoration. Deducting deaths and exclusions, the total *clear increase* to the Churches of this Association for 1849, is 162.

The number of members in full communion appears to be 1322.

We here take leave of our friends, with our best wishes and prayers. May their numbers be increased a thousand-fold! May their converts abound in love and knowledge and judgment, be sincere and without offence to the day of Christ, and filled with the fruits of righteousness to the glory and praise of God.

Foreign Record.

REVIVALS IN WALES.

HEARING, last month, such good news of what we hope is the work of God in the hearts of thousands in the Principality, especially on the hills around Merthyr, we wrote to a friend not far from that region to furnish us with some account, if he could, of the origin and progress of these revivals. He says, Oct. 4:—

"I cannot furnish you with any additional particulars respecting the numerous baptisms in this part of South Wales. I constantly hear of very large additions made to nearly all the churches over the hills, especially about Nantygio, Tredegar, Dowlais, and Merthyr. In those places we hear of fifty, and even an hundred, baptized at a time. Though we have not in this neighbourhood been favoured with quite so large and rapid an increase as some of these churches, we have, however, great cause for gratitude; some of our churches have been blessed with a very considerable, though gradual, increase; there were forty persons baptized at *Pisgah*, a neighbouring Welsh church, a few days ago, and a great many have been baptized at the *Refuge*, another Welsh chapel not many yards from our own.

Numerous additions have also recently been made to the different churches at *Pontypool*. Our friends at a distance must not think that this is all momentary excitement caused by the fear of cholera, for although that dreadful epidemic has no doubt been the means of awakening many a thoughtless sinner, and probably of leading many who had been long halting to decide, yet in this neighbourhood symptoms of a revival of religion had been felt in our churches, many months before there was any talk of the approach of the pestilence. In proof of this I may instance the case of our own church, which within the past twelve months has been quite doubled in number. Since the 19th of November last we have baptized seventy-one persons, and have about twenty candidates now waiting for baptism; and this, though there has not been anything very exciting about it, has greatly cheered our hearts, and caused us to exclaim, 'the Lord has done great things for us, whereof we are glad.' Whilst we would attribute this success to the divine blessing, it may not be improper to observe that that blessing has been felt, and experienced in the use of means, and after the united and persevering prayers and efforts of the members of the church. Rather more than twelve months ago, the pastor and several of the leading members, mourning over the low state of the cause, resolved on renewed effort. Some proceeded to pay attention to the sabbath-school; others held prayer-meetings from house to house, both on sabbath afternoons and on week evenings—from one house where they held a prayer-meeting four persons have been baptized. A prayer-meeting has also been conducted by some of the old members on a week evening for the young, where they can make their first attempts in public prayer, to give them confidence when called upon to engage in larger and more public meetings. Some of the churches have been holding united prayer-meetings, going from one chapel to another. These meetings have been well attended, especially at Pontypool during the time of the cholera. But as to cholera, we have been mercifully spared here; there have not been more than four or five cases in this neighbourhood, consequently the excitement caused by that, has not been so great here as in those places where it has cut down its hundreds. I have thus given you a short account of the state of the cause here, immediately connected with our church. I have done so, I hope, not from any improper motive, as there is nothing I should so much dread as to feel unduly elated by the prosperity with which God is pleased to bless our humble efforts, for whilst we rejoice it is with trembling, and if there is any good done, 'not unto us, but to thy name be all the glory.' My reason for giving you this short sketch of the revival

in our own church is, because you wished particulars, and I think the best way to arrive at the truth is for every minister to send the particulars of his own church.

A great change for the better has recently been effected in the morals of the people generally. Very few are seen in public houses, whilst places of worship are well attended on week day evenings, as well as on the sabbath. My sincere wish is that the change may be permanent, and that the present revival may only prove the earnest of a still greater increase."

CARDIFF.—Last evening, Sep. 20, Mr. Jones baptized a young lady from Bristol who was over here on a visit. Being fully convinced it was her duty to obey the Saviour, she applied to Mr. Jones, who did not hesitate, as she is known to be a lady of sterling piety. She is a member of the Wesleyan body, and intends to continue in that connexion, unless, she says, they shall act towards her as they have done to Messrs. Everett and Co., in whose behalf she deeply sympathizes. The cholera has taken off a great many individuals, both here and at Merthyr; at the latter place it has been sanctified to the inhabitants; the chapels are crowded, and many hundreds have been baptized and added to the churches. I shall now relate a dark and mysterious dispensation of Divine Providence. Dowlais, which is a hamlet of Merthyr, has been greatly afflicted with the cholera. Mr. W. R. Davies, the excellent pastor of the baptist church in that place, lost an amiable daughter by cholera. This affected him very much, and he and his family went for a short time to the seaside, he occasionally returning home to attend to his duties. On the 19th August, he baptized in the river Taff, 104 persons, on a profession of their faith in Christ. He was thirty-four minutes administering the ordinance. He took his station in the river, and the deacons handed the candidates to him, and received them again. Mr. D. was a most laborious preacher; he preached twice in his own chapel the same day, broke bread, and received the 104 candidates into church fellowship. The church consists of about 700 members. On the 1st September he was called to exchange earth for heaven. The cholera attacked him and exactly two weeks after this extraordinary service his remains were interred in the silent grave!

Tabernacle, Merthyr. This immense chapel, the largest in Wales, is crammed with anxious inquirers, 143 having been added by baptism, and many backsliders restored.—

Ebenezer, Merthyr. Here also they have experienced a great revival with many additions.—Our correspondent adds, the foregoing are but a few of the numerous revivals reported to the organ of our denomination in Wales.—*Baptist Reporter.*

THE CALCUTTA MISSIONARY HERALD.

DACCA.

FROM THE REV. W. ROBINSON.

Nov. 30th, 1849.—At the end of last month I wrote to you from Churra, now I have the pleasure of addressing you from my own station. The Lord has been merciful unto me, and restored my strength beyond all expectation. The weather here is very fine, and that has had a good effect upon me, so that I feel better now than I did at this time last year. I left Churra on Thursday the 1st of this month, and reached home on Thursday in the next week. Chánd was with me; I had sent for him with an intention of sending him to Sylhet, but several things prevented my carrying that intention into effect. He stopped and preached, and distributed the Scriptures on his way up to me; and when he arrived at Churra, the Kási christians were much pleased with him. A Bengálí Christian was quite a novelty at Churra; the Kásis had seen many wicked Bengális, but a Christian of that nation they had not seen there. It was pleasing to see what a warmth of Christian love prevailed between Chánd and them. It was with difficulty that they conversed together, either in broken English, or broken Bengálí; but the warmth of feeling was very apparent. How Christianity unites the hearts of men! how it causes men of different nations, and men who are but partially civilized, to meet as friends and brethren, who might otherwise meet as strangers and enemies! Christianity is the best passport, the best letter of introduction; if a man is a Christian, he gains access, not only to the houses of Christians of another nation, but also to their hearts.

Chánd and I stopped at a place called Chatuk, on the first day of our journey homewards in the boat, and went into the bazar to preach. I spoke, perhaps a quarter of an hour, but the sun was too hot for me, and I was obliged to retire to the boat, painfully convinced, that I had not strength to bear the heat.

Since my arrival at home, the weather has become much cooler, and I have resumed all my usual public duties, and I feel my strength, at present, quite competent to them. I have therefore, as you perceive, much cause to be thankful for the present, but the future is, to me, full of gloom and darkness.

Jan. 1st, 1850.—At a Church-meeting, held December 14th, we received two persons for baptism—Lalchánd, and his wife Suki. They both live at Munshi Bazar, alias Munshi Ganj; and I went down to that place last week and baptized them both in the Megna. I left home on Monday the 24th, but did not reach Munshi Bazar till the next day, which was the market day. I went on shore and preached in the market, and found the people more than usually attentive. Our native brethren too, who preached in different parts of the market, thought the people very attentive. In the afternoon I moved my boat as near as possible to the house of the man to be baptized, and then went to his house and married a couple. The parties had been married some months previously, by a Muhammedan priest; but, as both of them now bear the Christian name, though the woman only has been sprinkled, they wished to be married in the Christian manner. As I saw no possible objection, I acceded to their request, and married them in the Bengálí language.

After the marriage, we fixed the time for the baptism, which was to take place on the following day. As it was found that the tide would be too low at a later hour, we determined to have the baptism at eight in the morning. Earlier than that however, as soon as the sun arose, the candidates were on the bank of the river. I soon joined them with our native brethren, and two or three others bearing the Christian name. We first sung a hymn; the sound brought a few people from the village, I then deli-

vered a short address, and prayed; we then sung another hymn, and both the candidates accompanied me into the water, we were obliged to go to a considerable distance from the shore, the water being very shallow, when we reached a proper depth of water, I immersed them both, in the name of Father and of the Son, and of the Holy Ghost. Chánd then addressed the spectators, who had, by this time, become rather numerous. Among other things, he explained to them the nature of the ordinance, and some expressed their approbation. This was, I suppose, the first baptism ever seen in the beautiful Megna. May it be followed by many, many more. About eleven o'clock, I went over to Lalchánd's house, and we had a short service there. I expounded Romans vi. 1—5, and then closed with prayer, committing the newly baptized to him who is able to keep them from falling.

After leaving Lalchánd's house, I cross-

ed the Megna, and entered the Lukhiya, to be ready for the market at Sonarkund the next morning. On the following day, I preached in the market from Luke xix. 10: "The Son of man is come to seek and save that which was lost." I left our native brethren there, and crossed over to Náráyan Ganj to get a few trifles, and then turned my boat's head towards Dacca, which I reached the next day.

On my arrival, my heart was cheered by seeing brother Pearce. I have sojourned here during eleven long years, but this is the first time I have had the pleasure of seeing a brother missionary from England, of our own denomination here. I hope brother Pearce has seen enough of Dacca to convince him of the importance of this station, and to induce him to plead that help should be sent to me. He gave us a sermon last sabbath evening, when I was happy to see a much larger congregation than usual.

BARISÁL.

FROM THE REV. J. PAGE.

January 12th, 1850.—Last night, or rather this morning, very early, we got home from our visit to Digaliya. Before I tell you about our going to the villages, I must say a few words about our visit to the inquirers in the south. We went to a place called Aila, about two days' journey from this, and a full tide south of Backerganj. There, close upon wild jungles, we found three families, consisting of eight adults and five children, who outwardly, to say the least, have decidedly embraced Christianity. It seems that the chief among them, a man by name Swarup, who had formerly been the head of a number of people of the "Guru Satya," faith, had heard somewhere in the north near Dhándobá, of Christianity; and in some way finding this new faith not altogether unreasonable, he set about acquainting himself with it. Thus he came to Barisál to us, several months back; and being instructed visit after visit, made up his mind to embrace the Christian faith, and brought with him some of his former disciples. Of these disciples we saw only those at Aila. There are many others at a place called Káikápur, near Backerganj, but by the stupidity of our guide, we missed this place, though we spent a day in the search, and thus cannot tell you

exactly the mind of the people there. We spent three whole days at Aila; and I think Swarup and the rest there may be on the right road to a *heart-reception* of Christianity. It is possible we may be disappointed, but I would fain hope, not. I regret much we were unable to find out the people at Káikápur, as some from them had been here. But nevertheless if the good work has been begun by God's Spirit, we shall still hear of it. So soon as I can learn more tidings of any thing decided and pleasing, I shall let you know. I think we may reckon Swarup and the rest at Aila amongst our catechumens, to use a Church of England term. We shall not fail to go in their direction again. The heathen in more places than one, when asked about Swarup, said, he was a good man; that the books (tracts with which we had supplied him), had created a stir; that, by and bye all people must receive the faith he had just embraced.

Our visit to Digaliya was truly interesting. We spent five days there; our congregation every day was about 100 adults, on the sabbath nearer 150. When it is remembered that all these people have to walk through mud knee-deep, various distances, from a *furlong* to *two miles*, this fact is pleasing. We

witnessed a spirit of love among the people: no quarrels, no disagreements. They were anxious to see and hear us, and some 25 of them came and tugged us in dingies through the mud with great zeal there and back too. Last Wednesday, the day we left, I baptized four persons,—three men and one woman. They had been candidates from the time of my last visit. The testimony the people gave of their lives was exceedingly satisfactory. And the extent of their knowledge of the essential doctrines of Christianity, of which we by examination, were witnesses, was no less so. Brother Sale and myself

were much pleased. We bless God for his goodness in thus cheering us with real proofs of his blessing.

We are greatly distressed on account of the poverty and suffering of our Digaliya people. You may remember how they were plundered of every thing they had—down to the clothes on their bodies. This year they have lost their crop. The consequences are, they are distressed beyond measure because of their want. Yet they adhere to Christianity. Certain I am, Christian benevolence should help these poor suffering people, suffering in truth because of their reception of Christianity.

DINAPORE.

FROM THE REV. J. PARSONS.

January 1st, 1850.—Though I am now at Mohanpur on the banks of the Atrai river, I have dated my letter Dinajpur, because I hope to be there by the 1st of January 1850. Here on the one side of the river we have Samdea, and on the other Mohanpur. At these places we have from 40 to 50 golas, where a lively trade in rice is carried on. At this season of the year all are in the midst of business. I go into each gola or store, and seldom, I may say, never, fail to have a seat immediately ordered for me and also an attentive audience; the merchants themselves are attentive and very friendly. At present in the villages, the poor cultivators can hardly be found, as they are in the fields all day, cutting their rice. But wherever I can get a few of the poor, they are attentive, and many of them now complain of their ignorance, and want of instruction for themselves and their children. They have told me that if I would establish a school here, I could get hundreds of boys to attend. I believe this to be quite true but the means are wanting, and it is far from Dinajpur; and the roads, if such they may be called, are bad.

When at Raiganj, the natives had not begun to cut their rice, I therefore found many of them in their houses and had an opportunity of praying with them.

At Birol, though they are the most ignorant of all I have yet met with, yet they told me they were ready to embrace what I said, because they believed it to be the truth. But they stated that unless some of the Mahájans were to do so, they could not, because they would

torment them out of their lives. With the natives the fear of man is very great, while the fear of God is hardly, if at all, known or felt. We are now sowing the seed of life with many a sigh and prayer, such as, Lord save, Lord help, All power is with thee, Thou hast bid us go. The day of joy will come, though it may not be in our time. I feel old age coming on, and some of these days my aims will be laid down for another.

I was glad to learn from the *Calcutta Christian Advocate*, that you had a happy season during the association. I was not able to send you the subscription made for the association last month, because I had not then received it, I have now the pleasure of sending you 4 Rs. There should be 8 as. more, but I have not received it from those who subscribed, when I receive it, it will be sent.

The young men's association have sent me a very affectionate letter through the newly appointed Secretary to our society, wishing me to write an account of our schools and missionary labours. They request me to send them any curiosities I may meet with, such as old idols, &c. This would be attended by expense. One cannot but feel their very kind and affectionate regards. I could send them things which in England would be real curiosities, but here again the means are wanting, what I can spare is better spent for hackry hire in travelling.

We had a detachment of artillery here for a day or two, I immediately went among them and distributed tracts and invited them to attend worship. They

were nearly all catholics, yet numbers attended and from what I could learn, they were much interested with the ready way we conducted worship, and most of all with a discourse delivered without a book, where the gospel is, it will soon be all by heart. I found a young man among them by the name of T. who said

he had attended brother Leslie's chapel in Calcutta. We were soon friends when I told them I was myself a soldier, and had been in many a camp and many a field day. There is a Roman Priest ready to go with them, but no Church of England chaplain.

CEYLON.

The following extract from a letter written by the Rev. J. Allen of Colombo, in December, will exhibit the distressing condition of our mission in the island of Ceylon. After referring to the lamented death of the Rev. J. Davies, he writes:—

"I had just got all things ready for his voyage to England, but it was otherwise ordered. Dysentery as the climax, carried him off in five days; but he was prepared, and felt only the distress of leaving his family, and he was resigned even to that before he was called away. His poor widow and children I put on board the same vessel that was to have taken them all. They have been about

five weeks upon the water: and now brother Dawson with his family is to follow as speedily as possible. He has been very ill; his symptoms are similar to those of Mr. Davies. He is in fact worn out and must go and recruit his shattered frame or die, and probably from the same disease; at least the Doctor fears it. These are heavy tidings. Our circumstances are deplorable; labourers are wanted; and whence are they to come? Matura has been abandoned for want of funds, and now Kandy will be deserted and the candlestick removed out of its place."

WESTERN AFRICA.

Clarence, Island of Fernando Po, July 10th, 1849.

[Extract of a letter from Mr. MERRICK.]

DEAR BROTHER.—A vessel will leave this cove for Calcutta to-morrow via Madras, I therefore embrace the opportunity of sending you a few lines. My station is at Bimbia on the Continent, but I have come here with my family in quest of health. During the wet season the rains at Bimbia are so plentiful, that generally we deem it desirable to withdraw for a short time. It seems however that we have come to Clarence at a most unfavourable time for change of air, for there is a great deal of sickness in the town, and the inhabitants have died off from the beginning of the year, in an almost unprecedented manner, nor is there any set-off against this mor-

talidity by births, for the dear infants have generally perished a few weeks after birth, from Tetanus or inflammation of the chest.

You will be glad to hear that the Divine Spirit has worked on a few hearts on the Continent. As might be expected, persecution has been the consequence. The little church here, has lately been greatly afflicted, in the fall of a few of whom we had hoped well.

I send with this a copy of John's Gospel in the Isubu tongue. Dr. Prince, I believe, sent you on some former occasion, the Gospel of Matthew and book of Genesis.

THE ORIENTAL BAPTIST.

MARCH, 1850.

Theology.

THE SINNER'S ACCESS TO THE SAVIOUR.

ILLUSTRATED BY THE NARRATIVE IN MARK II. 1—12.

THE miracle here narrated, answered several important ends at the time it was wrought. A poor disabled and suffering invalid was restored to the enjoyment of health, and the requisite strength for labour and usefulness. It is not improbable that this was a blessing to others, dependent on him for maintenance, as well as to himself. And a greater blessing still was, that his "sins being forgiven," his sin-sick soul was made spiritually whole, was recovered from present pollution, and rescued from endless misery. Moreover, another proof was added to multitudes previously afforded of the divine nature, and true Messiahship of Jesus of Nazareth,—a proof so strong that the majority of those who witnessed it "were amazed, and glorified God." And if some proud, cavilling Scribes and others, refused to acknowledge that their doubts were removed, and their unbelief rebuked, God was, nevertheless, glorified in the act, though to them it proved but a "savour of death unto death." Further, this miracle, by having been placed on record, has supplied the same proof of the divinity and office of Christ to unnumbered thousands of readers, that it did to the spectators. But, besides all these, there is yet another way in which this narrative may be lawfully and usefully employed, which is, to throw some instructive light on the way in which a soul, under convictions of sin and helplessness, may come to Jesus, and its difficulties and encouragements in so doing. Viewed with this intention, the narrative may suggest—

I.—The condition, in which a sinner desires access to Christ. Careless, indifferent worldlings, "sunk in earthly, vain delight," "blinded by the god of this world," callous to all spiritual subjects,

whether the state of their souls, their prospects for eternity, or the claims of God upon them, have no desire to come to Christ. Bloated, self-righteous, formalists, full of their own fancied goodness, hardened against the tender drawings of divine mercy, sharp-sighted to discover the flaws of others' characters, but blind to the fatal deficiencies of their own, disdained to come to Christ. It is the poor sinner, who lies, like this palsied man, conscious of his grievous disease, and fully aware that it must prove fatal, if timely aid be not procured, all alive to the pain, debility and destitution, with which he is oppressed, sensible of a cursed, crushing load of sin and wrath, yet ignorant of a remedy, who is prepared to welcome the news of a physician like Christ. We may well suppose that this poor paralytic had tried all the means of cure which had been recommended to him, or were within his reach, but having found them all to fail, was shut up to this application to the prophet of Nazareth, as his last hope of restoration to health. Thus it is most frequently the case that awakened sinners try a variety of expedients, to satisfy the cravings of their partially enlightened souls, and silence the accusations of conscience and the law, ere the native pride of their carnal hearts consents to the humbling alternative of salvation by free grace alone. But when these expedients all have failed, and, despite his utmost efforts, the sinner feels the polluting malady of sin to increase in virulence, reviving and slaying him by that very law, which he endeavoured to employ in eradicating it, so that the dreaded punishment of sin, appears increasingly terrific and inevitable,—then, O then is the news of gratuitous redemption through the blood

of Christ, and of inward healing and purification through the grace of the Holy Spirit, truly welcome, nay, unspeakably precious, and excites in the sinner's mind the most ardent longings after an interest in the Saviour.

II.—The way in which sinners are often brought to a saving interview with Christ. We cannot doubt that the palsied man, whose case is under consideration, was brought to Jesus with his own consent, if not by his own request, and in the expression, "Jesus saw *their* faith," we should naturally conclude that the faith of the sick man himself was included, along with the faith of those who brought him. Yet what an essential service was it which these friends rendered him! Most probably they conveyed to his solitary chamber, the intelligence of the amazing miracles wrought by the prophet of Nazareth, and cheered his sorrowful, desponding heart with newly revived hopes of a cure. And when thus the desire to apply to this wondrous Physician was excited in the poor man's mind, these friends brought him all helpless on his bed, to the house where Jesus was, exerted themselves successfully in overcoming the difficulties which lay in the way of an access to him, and then united heartily and earnestly in commending the case of their afflicted friend to his merciful regard. Thus in the spiritual approach to Christ, the act of faith, it is true, must be the sinner's own: none can believe by proxy, and none can believe by the mere aid of friends, however pious or however dear: faith is exercised by the aid of the Holy Spirit; it is "not of ourselves, it is the gift of God:"—yet are there services of the greatest value and importance, which the followers of Christ, the sincere friends of needy souls, may render to the anxious sinner, who has begun to feel the plague of sin, and fear its consequences. They may bring to his notice the tender love of Jesus, and the efficiency of his saving grace. And when, though rejoiced at these glad tidings, he knows not how the necessary application is to be made to this dear Saviour, they may lift him on the bed of sound instruction, or carry him in the arms of kind sympathy, and thus bring him to the presence of Jesus. They may lead him to feel that Christ is near him, and he so near to Christ, that he is allowed to present his supplication, and Christ can hear, and will listen to his voice. And when the new suppliant begins to lisp his falter-

ing prayer, they may join the exercise, and pray for and with him, and we well know how beneficial this may be, since the Saviour has himself declared, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Oh! with what interest should believers inquire, is there any poor soul within my reach, lying in all the misery and peril of a sinful state, to whom I can convey the message of deliverance through the Redeemer, who set me free? Is there any anxious, agonized, inquiring soul, who is conscious of his fatal malady, yet ignorant of the great Physician, whom I can assist in coming to the Saviour's feet? And if there be such, with what alacrity should they address themselves to mental labour, far more severe than the corporeal exertion undertaken by the paralytic's friends, should it be necessary, nor cease their efforts, until they have realized the same success! May none, who have experienced the miraculous healing powers of Jesus in their own souls, live on in the selfish enjoyment of their own mercies, and allow sin-sick souls to lie perishing near them, without endeavouring to lead them to the same joyous, unfailing cure!

III.—The difficulties which frequently obstruct the sinner's approach to Christ. When the four friends, with considerable toil, had brought the object of their solicitude to the temporary lodgings of Christ, they beheld a scene which was certainly interesting, but withal constituted a serious impediment to the realization of their wishes. Every door and window was so blocked up with a crowd of listeners, who, we may be sure, were very impatient of every interruption to their hearing, that if the friends of the sick man will bring his case before Christ, it must be by such an extraordinary method, as that detailed in the narrative, of uncovering the roof, and letting the sick man, bed and all, down in the midst of the congregation before Jesus. Strange as this proceeding may appear, it was the only practicable expedient, and it was successful. But of whom was the crowd composed, which obstructed their approach to Christ? If we analyse it attentively, we shall, probably, find there various diverse characters:—the curious, idle spectator, who had come, without any definite object, just to gaze on the miracles of the far-famed, wonder-working prophet;—the busy, bustling merchant, one of that class, who said, "When will the new moon be gone,

that we may sell corn; and the Sabbath, that we may set forth wheat?" (Amos viii. 5)—the contemptuous reviler of the Saviour's doctrine, listening to Jesus for the sole purpose of finding grounds of specious accusations against him;—and, lastly, the proud, disdainful Pharisee, with his broad phylacteries, and demure exterior, courting the notice and the praise of men, but the most frequent subject of the Redeemer's solemn denunciations. O what a striking picture here of the crowd of busy thoughts, which cluster around the inquiring sinner's heart, and block up his path in coming to the life-giving presence of Jesus! There are idle thoughts, frivolous objections, curious speculations, and light-minded distractions. There are worldly thoughts; the engrossing cares of this life, the fear of man, the taste for worldly pleasures and distinctions, and the ensnaring regard to the wishes and opinions of ungodly friends. There are blasphemous thoughts; in many instances, an exceedingly painful class;—unbelieving doubts, and unhallowed reasonings, about the statements of Scripture, and even sceptical questionings about the authority of Scripture, and the being of God himself, obtruding themselves upon the mind, long after they have ceased to be welcome there, and when they occasion most tormenting emotions. Lastly, there are pharisaical, self-righteous thoughts; the most subtle, obstinate, and fatal of all, wearing a cloak of outward reformation and religiousness, but in reality seeking to mix in "miry clay" with the firm Rock of our salvation, and so to expose the deluded soul to inevitable perdition. Beset by all these impediments, what must the poor sinner do? Must he sit down in the hope that in time they will stand aside, and leave the way to Jesus clear and open? No. Like the eager paralytic, he must come over the heads of them all, and, by an act of simple faith, cast himself, in the undisguised helplessness and loathsomeness of his sinful condition, at the Redeemer's feet. This will be an act as strange to the natural bias of the human heart, as foreign to the suggestions of worldly prudence, as the act of the paralytic's four friends may have appeared to the wondering spectators; but it is the only one safe or practicable, the only one warranted by the doctrines of God's word, and one which will be as certainly successful as in the example before us.

IV.—The success which attends the sinner's believing application to Christ, and the evidence of that success. How cheering is the narrative in this respect! "Jesus saw their faith:" and then what immediately follows? "Son, thy sins be forgiven thee." And where faith does actually exist, how speedily will Christ detect it, and how certainly and instantly will the result follow! "All that believe are justified." Acts xiii. 39. "He that believeth on the Son hath everlasting life." John iii. 36. O! the freeness, fullness, and readiness of forgiving love! But the blessing so readily bestowed is not, in all cases, so quickly apparent to the receiver, or to those around, who are watching for his soul's welfare. He doubts: and as here the Scribes, the expounders of the law, were they who raised objections, so it is generally carnal reasoning about the law and its requirements, which prevents the child-like reception of Gospel consolation. "What!" says the astonished convert, afraid of self-deception, "all this long catalogue of aggravated crimes cancelled, all this mountain-like accumulation of guilt removed, all that justly-denounced, but fearful, flaming wrath appeased, on such easy terms! Can this be true? Is it not fatal presumption to indulge the thought?" And cases are not infrequent, in which for a long period the clearest light of Gospel doctrine fails to dispel the mists of these suspicions. What course does the all-wise Redeemer then adopt? He issues his command, "Arise and walk, walk in that path of obedience which, in thy former state, was impracticable to thee." And the soul hears inwardly the voice, through the medium of the external word, and he begins to walk, and that by a new strength, not his own, a strength imparted by "the grace of God, that bringeth salvation." Titus ii. 11, 12, 13. Still he doubts his interest in that grace, and yet he walks still on and on, by the aid of that very grace, until at length, in spite of himself, his doubts melt away, and he himself, and those around him are compelled to acknowledge the operations of saving grace. Though jealous of himself, he cannot deny that a change has been wrought in him, which, knowing his own vileness, he neither dares nor wishes to ascribe to himself. He cannot evade the conviction that a complete revolution has taken place in the bias and tendencies of his heart. He can no more be insensible to the fact of his

having been made "a new creature," than the poor paralytic, when he bore his bed, with lightsome gladness, through the streets of Capernaum, could doubt the reality of the cure wrought upon him. Doubting, fearful souls! do you wish your gloomy doubts removed? Take this divinely indicated method. Entreat the Lord for sanctifying grace, that your steady progress in the prescribed path of gospel obedience may be a testimony to you that He is working in you "to will and to do of his good pleasure." A bare profession of religion, by submission to the usual ordinances, may fail to satisfy either yourselves or others, but arise and walk in the holy paths of obedience, and then, while your own fears are dispelled, and pious friends feel their warrant to rejoice over you, the world themselves will be forced to glorify God by acknowledging the change, although they should even express their acknowledgment in opprobrious terms of intentional derision and contempt.

J. P. M.

ON THE PROPER USE OF OUR TIME.

"HOW OLD ART THOU?"—Gen.
xlvii. 8.

READER,—How old art thou? May be, thou art 20 or 30 years old, in the vigour of life and health, or may be thou art 40 or 50 years old, descending into the vale of life. But be thy age what it may, thou wilt reply—suppose my age be thirty or forty what is that to thee. To know thy age, to me is of little consequence, but to *thyself* of vast importance—strange! thou wilt exclaim. The question is a very common and an every-day one, and how is it intimated that the knowledge of our age, about which few give a thought, is of vast importance?

Kind reader, I will, if thou wilt patiently listen, try and explain to thee that the question, although apparently a very common, and the knowledge of our age a very inconsequential, thing, is yet, when reflected upon seriously, and considered upon in all its bearings, a matter of the last importance.

This very common question was put to the patriarch Jacob, when he was presented by his son Joseph to Pharaoh. "And Joseph brought in Jacob his father, and set him before Pharaoh: and

Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou?" Now had Jacob thought it only a common question, he would have without any comment replied, "130 years;" but Jacob did not consider the question a common one, for he replied in a very uncommon manner thus:—"And Jacob replied unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Observe, that Jacob, although he had attained to the age of 130 years, yet he considered the years that he had passed, to be as so many days—days soon pass away. And observe, likewise, that notwithstanding all the possessions he had, and the numerous friends by whom he was surrounded, yet he reckoned up his life as being composed of "few and evil days!"

Kind reader, *How old art thou?* Art thou young, in the enjoyment of youthful health and vigour. Then reflect, that it may be (and how knowest thou how soon it may be), that thy pilgrimage may terminate without thy attaining to the length of life allotted to man. Have not many of thy friends and companions been taken away suddenly, and in the midst of their enjoyments and brightest hopes? Art thou exempt from the frailties to which they had been subject? Hast thou any claims to immortality? Alas! thou mayest not be able to finish this sentence that thou art now casting thy eyes upon, before the thread of thy life may be cut short. Reflect then, kind reader, whether thou art journeying, in the crooked paths of sin and infidelity, or in the ways of godliness towards thy eternal rest. If thou art in the paths of sin, then tremble, thou mayest be taken away in this thy sinful state, and then, what will be thy hereafter? "Remember thy Creator in the days of thy youth, while the evil days come not, and the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. xii. 1. But, kind reader, if thou be in the ways of *godliness*, then press on with vigour and earnestness, before the days come, when thy heart will be given up to the cares and solitudes of life, and thy time and talents entangled with the perplexities of business. Then seek thy Maker early, and he will be found; for he has graciously promised, "*Those that seek me early shall find me.*"

Kind reader, *How old art thou?* Art thou in the midway of thy pilgrimage, in the meridian of life? This is a very dangerous and treacherous part of the way of thy life's pilgrimage—many dangers lurk on thy right hand and on thy left—many an allurement peeps from either side to draw thee away; may be thou hast a beloved wife and dear offspring, to whom thou art tenderly attached; and it may be that thou art deeply engaged in business: these connections and avocations will meet thy willing and "deceitful" heart, and keep thee back from thy onward course. In this state, it may please the great Disposer of events, to issue forth his irresistible summons for thy immediate appearance. Then, ah! then thou wilt in vain regret that thou ever didst forget that thou wert *a pilgrim*, and that thou shouldst have given thy heart up to the objects that entangle and allure by the way-side. Remember, gentle reader, that as thou hast journeyed either in the *narrow paths of Godliness*, or in the *broad way of sin*, so will thy reward be; *eternal woe* or *everlasting bliss*.

Kind reader, *How old art thou?* Art thou at the termination of thy wearisome pilgrimage, in the eve of life? Then I have a word for thee also. Weary pilgrim, thou hast little time left: soon thy sun shall set, either in the hope of eternal beatitude, or in the despair of endless misery! Thou hast reached that stage of thy life in which, "the keepers of the house do tremble, and the strong men bow themselves—and those that look out of the windows are darkened." Many a year has rolled over thy head; thou hast experienced many a vicissitude of life, which must have taught thee that life is but *a pilgrimage*. Then, aged pilgrim, prepare to meet thy God. Art thou not prepared? Thou hast come to the end of thy journey and art still preparing! If it be thus with thee, then I beseech thee, take heed and flee without the loss of a moment—thy sun is setting—flee to God thy Saviour, who will in no wise cast out those that go to him. But if thou be prepared, then aged pilgrim rejoice; the inquest of thy happy meeting draweth nigh, when thou wilt be received into the mansions which the Redeemer has gone to prepare for thee.

Fellow pilgrims! it behoves us, whether we be young or old, to remember continually that we have a grand object to obtain—the *salvation of our immortal*

souls.—Two ways have been set before us, the one broad and beautiful in appearance, and the other narrow and beset with difficulties; the former leads to *hell*, and the latter to *heaven*; shall we hesitate which way to choose? No; all cannot but choose the way to heaven. Such, fellow-pilgrims, is our mistaken opinion of the *soundness* of our understanding. Hear what opinion our unerring God has formed. He cannot mistake, for he sees the heart and triest the reins. He has declared, "yea, they have chosen their own ways and their soul delighteth in their abominations." (Is. 66, 3.) It is not in our nature to choose the *right* way, for God saith, "The Lord looked down from heaven, to see if there were any that did understand, and seek God," and he said after seeing them,—“They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.” (Ps. xiv. 2, 3.)—Being in this state it is impossible for us weak sinners to choose our way and direct our feet—for, "it is not in man that walketh to direct his steps." (Jer. x. 23.) Then, dear fellow pilgrims, let us ask for wisdom of God that we may be directed to choose the way to heaven, and he will, without upbraiding, liberally give according to his generous promise.—“If any of you lack wisdom let him ask of God.” (Jam. i. 5.) And while we are in this heavenward way, he will guide, protect and strengthen us, for he has promised, "I will never leave thee nor forsake thee." (Heb. xiii. 5.)—Amen.

A PILGRIM.

SELF-DECEPTION.

SOMETHING, undoubtedly, may be gained by religious self-deception. It may conciliate the esteem of many, and procure for us the confidence of the excellent of the earth. It may enable us to pass through life with respectability and comfort. It may even cheer us on the bed of death. But there its service ends. Another moment, and eternity destroys the illusion. We expected a vision of angels, and are disappointed. All is "outer darkness!"—Ford.

FRAGMENTS.

DIogenes used to say, "Other dogs bite their enemies, but I my friends, that I may save them."

SEEST thou a man diligent in his business?—he shall stand before kings; he shall not stand before mean men.

Original Poetry.

"SPEAK KINDLY."

OH, speak kindly, much of woe
Every human breast must know ;
Shadows, ah ! too often play
O'er the brightest, sunniest way ;
Sorrows ever darkling lie
Hidden in the merriest eye.

Oh speak kindly—much of sin
Dwelleth every breast within ;
In its closely covered cells
Many a wayward passion dwells ;
With a lenient spirit scan
The weakness of thy brother-man !

Think not that he doth not feel—
That his soul is cased in steel ;
Though no passion fires his eye,

Though he hears without reply,
Or a cold and careless smile
Lingers on the lips the while ;
Many a bitter pang doth pride,
Or a Christian patience, hide.
That he bears uncomplainingly,
Offers no excuse for these.

Oh, speak kindly,—there may yet
Come an hour of wild regret,
When with deep and bitter wailing,
And with anguish unavailing,
Thou beside thy dying friend
May for pardon lowly bend.
Do no act that thou wilt rue
In the moment of adieu.
Speak no word thou'lt wish unsaid,
When thy friend is with the dead.

Narratives and Anecdotes.

THE LORD WILL PROVIDE.

A STORY OF LAST CENTURY.

ABOVE a century ago, in a sequestered part of Scotland, a hard-working couple were struggling through life, and frequently found it difficult to gain a bare subsistence, and provide even necessities for their young family. But though their lot was cast among the poor of this earth, they were honest. They lived in a thinly-peopled neighbourhood, remote from town or village, and indeed at a considerable distance from any habitation whatever.

Their humble thatched cottage stood picturesquely at the foot of a hill, rugged, with perpendicular rocks, and projecting cliffs, and precipitous to the base. In summer these were well nigh hid by the verdure—the different wild plants, the braken (fern), the bog myrtle, the wild thyme, and lichens of richest emerald tints, uniting to conceal them from view. There too, the pine, the mountain-ash, the hazel, and the birch-tree flourished, springing up naturally out of the crevices, or spreading their roots fantastically over the bare rocks, till their fibres reached some congenial soil, where they found nourishment, and thus gained strength and firmness to withstand the wintry blast. But when divested of its summer garb, the scene assumed a sterner aspect, the rocks appearing in all the varied and fantastic forms which fancy might create. Fronting the cottage, but divided by the public road, was a deep ravine, down which a rivulet was seen at intervals, through the foliage, gliding smoothly over its pebbly bed, or, when swollen by

the rains, impetuously rushing on with a loud roaring noise, forming in its course innumerable cascades. But, however inviting the situation, every thing within and around the little cottage bespoke the poverty of its inhabitants, so that a stranger might naturally have asked, "What happiness can these poor people enjoy amid such manifold hardships and privations?" Yet though worldly advantages were denied them, they had in their lowly dwelling a source of comfort, too often unknown to the great and the affluent of this world, and which riches cannot purchase—the peace of God reigned there.

The poor man could generally contrive to earn a scanty subsistence, barely sufficient to maintain his wife and four children. At times, indeed, his means of support were cut off; for though industrious when he could procure work, his employment at best was precarious. In that secluded district, where there were few resident gentry, his resources in this respect were limited and uncertain. And sometimes this worthy couple were reduced to great necessity for want of food, when they experienced unexpected interpositions of Providence, by which help was sent to them in the most unlooked for manner. Thus God often reveals himself to his chosen ones, and in the time of their need proves that he is "a very present help in trouble." So frequently in their case had they been made to perceive that they were the objects of his peculiar care and watchfulness, that they were led by experience to put their trust in that Providence which had so many times signally and graciously preserved them.

At some miles distance from this cottage, was the residence of a lady whose piety and active benevolence had gained her the love and esteem of all the neighbourhood. Lady Kilnarnock devoted her time and fortune in doing good, and was indeed a blessing to those around her. She had herself been taught in the school of affliction to sympathize with the distressed.

Early in life she was deprived, by a sudden stroke, of the husband of her affections. At first she was overwhelmed by the blow, till by degrees she found true consolation, where alone it is to be found, in the love of God. Thus was she led, though by a thorny path, to place her happiness beyond the things of time, and to experience real comfort—that peace “which passeth all understanding.”

With every external advantage to render life attractive, she from that period gave up the world, and devoted herself entirely to promote the welfare of her fellow-creatures; and it was her peculiar care to seek out cases deserving of her assistance.

These worthy cottagers had, of course, been frequent objects of her bounty, and through her means they had often obtained most seasonable relief. But though Ann Young—for that was the maiden name of the cottager's wife, by which she was still known in the neighbourhood—had formerly been a servant in her family, yet such was her repugnance to appear burdensome to her benefactress, that it was seldom indeed that when in want her distress was made known by herself. It came to pass from some of those causes before alluded to, or from circumstances with which we are not acquainted, that those poor people were reduced to the greatest extremity of want: all their resources had failed. Their little store of provisions gradually diminished till they were exhausted. Ann had always been frugal, and a good manager of her husband's earnings; but, with all her economy, she could not make her means last longer. Unlike the widow of Zarephath, the barrel of meal wasted away without any prospect of its being replenished. Her children had received the last morsel she could furnish, yet she was not cast down, for Ann Young was indeed a Christian. She “knew in whom she had believed;” she had learned to trust in the loving-kindness of her God, when apparently cut off from human aid; and having found by experience, that man's extremity is God's opportunity, therefore she did not despond. The day, however, passed over, and no prospect of succour appeared. Night came, and still no relief was vouchsafed to them. The children were crying for their supper, and, because there was none to give them, their mother undressed them and put them to bed, where they soon cried themselves to sleep.

Their father was much dejected, and like-

wise went to bed, leaving Ann in solitary possession of the room. And yet she felt not alone—many sweet hours had she spent in that little cottage, apart from the world, with her Bible and her God. Often had she here enjoyed communion with Him whom her soul loved, unobserved, save by his all-seeing eye. Precious had these seasons ever been to her. The present, therefore, was not to be suffered to escape unimproved; nor the opportunity neglected of pouring out her soul to God—of spreading her sorrows, her trials, all before him; and giving vent to a full, and now, alas! a heavy heart.

But ere she began, that she might not afterwards be disturbed, she made up the peat fire on the hearth. She trimmed and lit the *crucifix* (a small iron vessel which served as a lamp), and hung it upon its accustomed place on the wall. She moved the clean oaken table near it, and having taken the large family Bible from among the six or eight well-read, well-worn volumes on the book-shelf, deposited it upon it. She paused, however, before opening the sacred volume to implore a blessing on its contents, when the following text involuntarily came into her mind: “For every beast in the forest is mine, and the cattle upon a thousand hills.”

That text, thought Ann, is not very applicable to me—and opening her Bible she proceeded to look out for some of her favourite passages of Scripture. Yet, “For every beast in the forest is mine, and the cattle upon a thousand hills,” was uppermost in her thoughts. She endeavoured to read the parts of the Bible that she considered more particularly adapted to her present circumstances. Her eye, it is true, might glance over the sacred pages, and her lips pronounce the precious words they contained; but still the verse we have quoted would ever and anon occur to her, supplanting in her mind every other passage of Scripture and every other subject of thought. She knelt down, and committed her case to the Hearer and Answerer of prayer; and then tried to recall former experiences—to bring to remembrance the promises of God, and those portions of Scripture which used to come home with power to her heart; but without now feeling that lively pleasure and satisfaction, she had ever found in the word of God, the text, “For every beast,” &c. &c. seemed fastened to her memory, and, despite of every effort, she could not banish it from her mind. Yet, thought Ann, it is God's own word; and she read the Psalm in which that text is contained. It was, she thought, a beautiful psalm, but many verses in it appeared to her more suited to her condition than the one already quoted. Again she prayed, hoping that, while presenting her supplications before a throne of grace, she might forget it, but with no better success. Still she endeavoured to encourage her

drooping heart with the belief, nay, God's blessed assurance of the efficacy of earnest, persevering prayer, and continued her occupation, alternately wrestling in prayer and reading her Bible until midnight.

Indeed, early dawn found her engaged at the same employment, as at length daylight appeared through the little casement, when a loud impatient rap was heard at the door.

"Who's there?" said Ann.

A voice from without answered—"A friend."

"But who is 'a friend,'" replied she, "What are you?"

"I'm a drover; and quick, mistress, and open the door, and come out and help me. And if there's a man in the house, tell him also to come out with all speed, for one of my cattle has fallen down a precipice and broken its leg, and it is lying at *your door*."

On opening the door, what was the first object that met the astonished gaze of Ann? A large drove of cattle, from the Highlands of Scotland. As far as the eye could reach on either direction, the road was black with the moving mass, which the man was driving on to a market in the south. And there lay the disabled beast, its leg broken—the poor drover standing by, looking ruefully over it—his faithful *colley* dog by his side, gazing up, as if in sympathy with his master, and as if he understood his dilemma, and knew also that his services could now be of no avail.

The worthy couple were concerned for, the poor drover, and evinced every willingness to assist him in his misfortune, had it been in their power. He, in his turn, felt at a loss to know how he should dispose of the animal, and paused to consider what course he ought to pursue. But the more he thought over the catastrophe, the more his perplexity increased.

To drive on the maimed beast was obviously impossible. To sell it there seemed equally so. At a distance from a market, it would not be easy to find a purchaser; and, by remaining in that place long enough to do so, he must likewise detain the whole herd of cattle, which would incur more expense than the animal was worth.

What was to be done? The drover drew his Highland plaid tighter round him. He shifted and replaced his bonnet from one side of his head to the other. "I never," he at length exclaimed, "was more completely brought to my wit's end in my life;" and then turning to Ann he added, "'Deed, mistress, I must just make you a present of it, for in truth I don't know what else I can do with it; so kill it, and take care of it, for it is a principal beast. I'll answer for it, a mart,* like *that* has never come within

your door." And, without waiting for thanks, he whistled on his dog and joined the herd, which was soon seen moving slowly on in its weary journey.

The poor cottagers were lost in wonder at this unexpected deliverance from famine, by so signal an interposition of Providence. And after they had in some measure recovered from the surprise such an incident was calculated to excite, the father assembled his little family around him to unite in prayer, and render thanks to the "Giver of all good" for this new proof of his condescending kindness towards them. Thus their prayer was now turned into *praise*. He then proceeded to follow the advice of the drover, and found his gift, as he had told them, to be "a principal beast." All was then rejoicing, preparation, and gladness, with the inmates of the cottage. They had *meat* sufficient to serve them for many mouths to come, and in their first joy they totally forgot that they had *no bread*. But He who "commanded the ravens to bring to the prophet bread and flesh in the morning, and bread and flesh in the evening," did not forget it. God does not work by halves. About six o'clock in the morning, another knock was heard at the door, which this time flew quickly open, when who should present himself but the "grieve," or bailiff, of Lady Kilmarnock, with a load on his back. Of course, the astonishment of Ann was great, as she asked him what could bring him thus, at that early hour? "Allow me," said he, "to enter, and to relieve my shoulders of my burden, and my conscience too."

He then proceeded to relate how Lady Kilmarnock sent for him the previous morning to inquire "if any thing had happened to Ann Young." To which he replied, that he was not aware that she had met with any calamity, and that, when he last heard of her and her family, they were all well. "Then," said her ladyship, "she must be *in want*; for these few days she has been incessantly in my thoughts. *I cannot get her out of my head*; and I am sure she is in distress. So take a sack of meal to her—a large one, too, and take it directly. You had better convey it yourself, that it may be safely delivered to her, and bring me word how she is; for I know she would almost starve before she applied for relief." "I fully intended," added the bailiff, "to have brought it yesterday, as Lady Kilmarnock desired; but being more than usually busy throughout that day, I could not find leisure to come, but determined that my first em-

kill a cow. Generally two families join in the purchase of it, or two or three sheep, for the winter's provender, which are carefully salted for that purpose. This is called 'the mart,' an abbreviation for Martinmas, being the time of year when the purchase is made.

* The labourers in Scotland seldom eat butcher-meat during the summer months, but at the beginning of winter it is customary to

ployment this morning would be to fetch it to you." Thus were these pious cottagers, by a wonderful interference of Providence, amply provided for. They had now a more abundant supply of food in their house than they had ever before possessed. The merciful and bounteous care of that God whose "compassions fail not," had been made manifest towards them in a remarkable manner.

Ann Young now found out the meaning of that text, "For every beast of the forest is mine, and the cattle upon a thousand hills." She could not but recognise the hand of God in the chain of events that were rendered subservient in the accomplishment of His gracious purposes towards her. But we shall not attempt to describe, in this instance, her feelings of gratitude to the "Father of mercies;" nor endeavour to solve the questions that such a recital as the foregoing is calculated to suggest. Mysterious are the Lord's dealings towards his children, and "his ways past finding out."
—*Treasury.*

CITY HEATHEN.

AN excellent but somewhat eccentric clergyman, one Sabbath, at the close of the services, gave notice to his congregation that in the course of the week he expected to go on a mission to the heathen. The members of his Church were struck with alarm and sorrow at the sudden and unexpected loss of their beloved pastor, and one of the deacons, in great agitation, exclaimed, "What *shall* we do?" "Oh, brother C—," said the minister, with great apparent ease, "*I don't expect to go out of town!*"

YE DINNA BELIEVE A' THE BIBLE.

THE biographer of Sandy Patrick, the Scotch local preacher, relates the following interview which Sandy had with a penitent inquirer in Glasgow.

An intelligent female who was labouring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers she seemed to be only increasingly distressed, and almost in despair. At length, while on their knees, Mr. P., said to her, "Let us sit up a we'e;" and placing himself beside her, and looking steadily in her face, he said,

'Do ye believe the Bible?'

'I do,' she replied.

'Can ye tell me who made the world?'

She smiled a little contemptuously, and after a pause said, 'It was God.' To which he immediately replied, 'How d'ye ken—were ye there to see?'

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked, 'No, I was not there, but the Word of God says that he made it.'

'Ah, well, then ye believe a'that the Bible says, d'ye.'

She said 'yes.'

'Ah, well we'll see; "This is my beloved Son in whom I am well-pleased, hear ye him." 'Wha says that?'

'The Father.'

'Well, wid ye da as the Father bids ye? He commands ye to hear the Son.'

To this she assented.

'Well, then, what does the Son say? "Him that cometh to me I will in no wise cast him out." "Come unto me, and I will give you rest." To the woman in the Gospel he said, "Daughter, thy sins which are many are all forgiven thee," and will he not say the same to you? Is he not saying it even to thee noo? ye dinna believe that, ye dinna bekeve him. I tell ye, ye dinna believe a'the Bible.'

She instantly saw the shame and sin of not trusting in a promising present Redeemer, and as instantly ventured on his mercy. Confiding in the love and power and truth of the world's Redeemer, she trusted herself in his hands, and found the peace she sought.

PRAYER FOR A MINISTER'S CONVERSION.

THE Rev. Solomon Stoddard of Northampton, the predecessor of the far-famed President Edwards, was engaged by his people on an emergency. They soon found themselves disappointed, for he gave no indications of a renewed and serious mind. In this difficulty their resource was prayer. They agreed to set apart a day for special fasting and prayer, in reference to their pastor. Many of the persons meeting for this purpose had necessarily to pass the door of the minister. Mr Stoddard hailed a plain man whom he knew, and addressed him, "What is all this? What is doing to-day?" The reply was, "The people, sir, are meeting to pray for your conversion." It sunk into his heart. He exclaimed to himself, "Then it is time I prayed for myself!" He was not seen that day. He was seeking in solitude what they were asking in company; and "while they were yet speaking," they were heard and answered. The pastor gave unquestionable evidence of the change; he laboured amongst a beloved and devoted people for nearly half a century; and was, for that period, deservedly ranked among the most able and useful of Christian ministers.

INFIDEL WIT REPELLED.

A GAY young spark of a deistical turn, travelling in a stage coach forced his sentiments on the company by attempting to ridicule the Scriptures, and among other topics made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and particularly to a grave gentleman of the denomination called Quakers, who sat silent in the corner of the carriage—"Indeed, friend, replied he, I do not think it at all improbable, if the Philistine's head was as soft as thine."

BUNYAN AND THE QUAKER.

It is said, that towards the close of Bunyan's imprisonment a Quaker called upon him, saying, "Friend John, I am come to thee with a message from the Lord, and after having searched for thee in all the prisons of England, I have found thee at last." "If

the Lord had sent thee," returned Bunyan, sarcastically, "you need not have taken so much pains to find me, for the Lord knows I have been a prisoner in Bedford jail, these last twelve years."

PATIENCE UNDER ABUSE.

A SCORCH divine, noted for his patience under abuse, was upon a time passing on his way, when one of a group of drunkards said to his companions, "There goes a man who cannot be made angry." "I can make him angry," said another. "No, you cannot," replied the first; whereupon a wager was laid between them. He who was to attempt the fiend-like business took up a stone, with which he struck the good man in the face, and broke out several of his teeth. Wiping the blood from his mouth, and casting a wishful look upon his assailant, he exclaimed, "O man, *I would give all the teeth in my head for the salvation of thy soul!*" This reply, it is said, was blessed to the poor drunkard's hopeful conversion.

For the Young.

ON INDIAN GEOLOGY.

MY DEAR YOUNG FRIENDS,—We have several times taken a ramble through the sciences of Botany and Ornithology, but have never approached the rocky borders of Geology. I have been somewhat afraid that I could not make the subject sufficiently attractive to you. But as I address those intelligent young people, who, I hope, are thirsting for knowledge and not for novelty merely, I shall hesitate no longer. Besides this, I am now in the midst of hills, rocks and minerals, which from presenting so strong a contrast to the tame flat scenery of the N. W. Provinces interest me deeply. I wish therefore that you may participate in the pleasure with which I gaze on this wonderful land. Should you ever travel through mountainous countries, some of my remarks and instructions may be remembered with profit. My first visit to hilly scenes was, when I escaped from the smoke of London to that lovely garden of England the county of Kent. The backbone of Kent as it is called, is a ridge of chalk hills, which are generally covered with the greenest

grass, or the most unbrageous woods. From one hill near Sevenoaks, thirteen gentlemen and noblemen's seats, laid out with great taste, are seen at a glance. I dare not, however, go on to describe my own dear home Tunbridge Wells, the delight of Queen Victoria when princess. Let it suffice to say that the whole country is rocky, that like a goat I have skipped from rock to rock in the buoyancy of health in former days, and that the *high rocks* are fashionable places of resort for parties of pleasure. This is the beautiful of hill scenery. In Scotland you have the romantic hill scenery. You lose the softness, the verdure, and perhaps as the Highlander would say, the tameness of southern landscapes. Bleak lofty cloud, capped hills, covered with heather, surround you in the Grampians. I spent one Sabbath in the midst of this wild grand temple of the living God, the pillars of which were the everlasting hills; the dome, the blue boundless concave of the sky. I could not understand Gaelic sermons, and therefore determined to worship God here alone in my own tongue. In this house of God, not made with hands, I stood on a lofty hill, from whence

on every side a chaos of other hills were seen overtopping and appearing between each other. The base of that on which I stood, was partially covered with a wood, between the leaves of which might be seen the glitter of a beautiful lake, the other part of which lay exposed to the sky in calm loveliness. It was Loch Achray. Around me the sheep were quietly nibbling the sweet grass among the heather. Besides these no living creature disturbed the solitude. The farmers were all at Kirk, and I felt alone with God. It was then the expressive language of Scripture supplied a profitable comment to the text which the hills uttered. They speak of an eternal Creator, of the commencement, endless Jehovah. These hills are ancient, more so than the dark ruinous castles of the Lairds, which sometimes crown them. They existed before the Covenanters worshipped God in their glens and caves for fear of the dragons—before the dauntless Wallace and Bruce marched over them to deliver their country from the southern's grasp, and even before the primitive Scots, Picts and Caledonians, hunted the wolf and red deer over them. They tell of the Ancient of days, who formed them. "Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." These hills too speak of his limitless Power who upheaved them, probably by volcanic shocks, to their present elevation. Ponderous, immovable as they appear to us, he weigheth the mountains in scales and the hills in a balance, be they even as stupendous in elevation and bulk as the vast Hymálaya,—he taketh up the isles as a very little thing, be they large as Ceylon, Great Britain or even as Australia, with all their load of cities, forests and mountains. In fact, so inconceivable is his power, that this huge earth itself he suspends in the firmament, not by adamantine chains, but literally on nothing: "he hangeth the earth upon nothing," Job xxvi. 7. "Lo these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" v. 14. Had Job known what we do by the aid of the telescope and modern science, he could not have used more appropriate language. It is but the whispering of his power that we hear in this little speck of the universe called earth; to hear the thunder of his power in all its grandeur, we must soar away with

some angel-guide through Jehovah's illimitable universe.

I spent some happy and I trust profitable hours in thus repeating all the passages of Scripture I could remember about mountains, and singing all the hymns about them, such as,

"O'er the gloomy hills of darkness," &c.

And now I am among these gloomy hills. Not the material hills. They are much like Scottish hills, but not so lofty and wild. They are however lightened up every morning by the glorious sun, and even their dark brown or red sides glow in his splendour. When, ah, when shall the Sun of Righteousness thus rise on these hills and valleys of the shadow of death?

That you may see the advantage of studying geology, or the science of the solid matter of which this earth is composed, and which is best seen in mountains, let us before entering on the study look at a few of the benefits we derive from mountains. First, they are the only source of rivers. On looking at a map of India, you perceive there are four great mountain ranges. Their height, position, rocks and minerals we shall describe afterward. Now all the rivers of India rise from one or other of these ranges. The five rivers of the Panjab, the Ganges with eight of its tributaries, and the long mysterious Bruhmaputra, all rise in the Hymálaya. Four of the feeders of the Jumna and two southern tributaries to the Ganges, with the Nerbudda and two small rivers which fall into the gulf of Cambay, rise in central India.

From Balasore to Cape Comorin on the eastern side of southern India, twelve rivers may be counted flowing from the table-land supported by the eastern and western Ghâts, and one, the Taptee, flowing from the same source into the western sea. Perhaps you know that rivers are a great blessing in any country as the means of irrigation, navigation, &c., but how much more valuable are they in this burning land. India, the richest country in the world, would be as great a desert as the Sahara of northern Africa, if it were not for its mountains, which are the sources of its rivers. A reference to books will explain this more fully than I have space and time for, but in a few words I will state the mode of the formation of rivers. Hills, and especially mountains, by their height and bulk, attract every cloud that floats or is driven near them. These clouds pour down their treasures in the form

of snow on mountains, and of rain on hills, or in warm weather on the sides of the mountains. The snow remains in a frozen state for many months in immense masses, which are partially melted on the heights, and entirely so at the lower edge during the summer. This snow-water percolates through the cracks of the glaciers and crevices of rocks, as well as runs off the sides of the mountains.

In the former case the water finds and enlarges some channel under the ice or ground, into which from every side it pours, and at last rushes out to open day a rapid but narrow shallow torrent. Thus the Ganges appears to be produced at a place called Gáo mukhi, or cow's mouth. At this place it bursts from under a mass of ice at about 13,000 feet above the level of the sea. Having so great a fall to make before reaching the sea, and several miles of steep slopes to pass before it reaches the plains, it of course runs with great velocity till it reaches Hurdwár. Before this it is joined by several other mountain streams produced in the same manner. The hills of central and southern India being all lower than 8,000 feet, are destitute of snow, and simply form elevated slopes to the water courses. Rain, as you know, falls in great abundance in this land during four months of every year, and in greater quantity the nearer we approach the line. Consequently, southern is better supplied with rivers than central India. Mountains again are useful in affecting the temperature and the weather. This is a long but interesting subject. If you wish to study it, let me recommend Mudie's picture of India. The lofty mountain ridges are the cause of the rainy season, as they arrest and roll back the winds laden with clouds from the sea in the time of the monsoons. Mountains also cool the air in their neighbourhood, in various ways—by radiation, by their icy tops, by their dense forests and numerous streams. All this you will comprehend by studying the laws of heat in any work on Natural Philosophy. Mountains too supply the plains with valuable timber. This is especially the case with the belt of forest land at the foot of the Himálaya. Endless forests of the Sissu, the Sál, the Teak, and other timber trees, are found in this tract called the Tarái. The higher lands abound in various fir and pine trees, among which is the Indian cedar or Deodar, which resists the at-

tacks of white ants. The coast of Malabar has become famous also for its Teak, from which Bombay ships of the best quality are built. In other districts bambus abound in marshy places. The Indian timber trees are very numerous. Dr. Wallich sent home specimens of 456 kinds. (See Royle's Essay on the productive resources of India.) I may again affirm that we owe the existence of most of these trees in India to its mountains, and that if the latter were levelled to a plain, in a few years these noble and valuable monarchs of the forest would cease to grow.

Lastly. To mountains we owe the mineral wealth of India. It is true, that in a plain, such as that around Calcutta or Agra, by digging very deep we might find a few minerals, but this is the exception to the general rule. Almost all the valuable minerals, with the exception of coal, iron and lime, are found in primitive, or the lowest rocks. If therefore they are buried at great depths, the cost of obtaining them is not repaid by their produce. In mountains however we find the strata upheaved and bent to various angles, and thus they often present large naked surfaces, which indicate the presence of metals. A shaft has only to be sunk in these spots to disclose the hidden treasure and reward the industrious miner. India is the land where diamonds and other precious stones were anciently found in abundance. But something more valuable than any precious stone, or even gold, is found in exhaustless quantity. I refer to iron. The country I am now living in is the finest iron country in the world. Coal also has been discovered not 100 miles distant. If then, you remember that England owes the greater part of her riches and importance to her manufactures, which again are dependent on her coal and iron mines, you will see the exceeding value of these possessions to India, and the advantage of studying well its geology. I have written this in the midst of many interruptions, and therefore *currente calamo*, which phrase some of you can translate.

T. P.

THE CHARIOT OF FLAME.

IN August last I went to visit a place in the neighbourhood of Shotts, between Edinburgh and Glasgow. While there I went into the school, and spoke to the boys and girls about the love of Christ in coming from

heaven to give himself a ransom for poor sinners. I had been there several times before, and it was my custom to visit the school, to tell the children what the blessed Jesus had done for them, and for all little children. I used to tell them that he had shed his precious blood for them, that he loves them, and that he invites them to believe what he has done for them, that they may have eternal life. Having said these things, I would tell them a story about some little boy or girl who had already believed in Jesus, and were thus made happy and joyful in their King, and then I would beseech them to believe in Jesus and be happy too. And when I had done speaking to them, and praying with them, I used to give each one a little hymn or a tract, which they received with great pleasure.

When I last saw them I was anxious to know if any of them were believing in Jesus. They all seemed glad to see me, for they knew I had brought a little hymn for them. I spoke to them again much as I have described, I told them how happy Jesus would be to receive them, for he loves to carry the lambs in his bosom. I told them too, that this great Saviour was once as little as any of them, and that he grew up and began to preach the glad tidings, that he had come to put away sin by the sacrifice of himself. I told them how little children were brought to him that he might put his hands upon them and bless them, and that when his disciples forbade them, thinking that Jesus was too high to speak to little children, they were rebuked by Jesus, who said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven." I pressed upon them to flee to Jesus at once, and have their souls saved, reminding them that, young as they were, they might soon be required to leave this world, and what would become of them then if their souls were not saved?

After telling them a short story I gave each of them a little tract, and then bade them all good-by.

Now there was at that school a little girl, about ten years of age. Her name was Janet Baillie. She was not like some children who dislike to go to school, and whose parents have often great trouble to get them to go. No, Janet loved to attend school from her earliest years; she rejoiced to accompany her little sister regularly to school, and she soon attracted the teacher's attention by her meek, quiet, lamb-like behaviour. I gave this girl, on the last occasion, a beautiful little hymn, entitled, "The Fulness of Jesus:" the first line is,—

"I lay my sins on Jesus"

Janet thought highly of her little hymn, and as soon as she got home she began to commit it to memory, and often was seen sitting with the hymn in her hand, repeating

it aloud. Some days after this, when she had fully learned it, she came to her teacher in triumph to repeat it to him. Stood up in front of the desk, and recited it before the whole of her companions.

Not long after Janet had repeated her hymn, it came on a dreadful storm of thunder and lightning. Can you remember any time when you were at school during a thunderstorm? If you do, you will remember how much you were afraid, and how terrified many of the other children looked. This was just the case with the children of the school where Janet was. They all were busy with their lessons, when suddenly the school-room became unusually dark, the lessons were suspended, and the voices of the children were hushed in silence. Some trembled with fear, some stared wildly about them, and all crept close to one another. Nothing was to be heard but loud peals of thunder as it rolled over their heads, and every now and then the lightning's flash occasioned them to start, and showed their terrified faces. Ah! why is it that children are so much afraid of thunder and lightning? They see how easy it would be for God to call them into his presence now, and they feel that they are not ready to die. Their conscience begins to speak, and tells them of many sins they have committed, of many lies they have told, of many Sabbaths they have broken, and of the many times they have disobeyed their parents; and while all these thoughts arise within them, they know that their sins are not pardoned, they know that they have not fled to Jesus as their Saviour, that they have never believed on him; and they feel that if God was to call them into his presence they could not answer for one of a thousand of all their transgressions. Feelings of this kind were agitating the breasts of these children. But there was one in that school who was not afraid, and that was little Janet. And why was she alone calm? Why was she not afraid? Read the hymn carefully over, and you will perhaps find out the reason. She had laid her sins on Jesus, and it was this that stilled all her fears, and made her peaceful in the midst of danger; for they who have taken Jesus for their Saviour, and have laid their sins upon him, know that all things will work together for their good, and that nothing can hurt them without His permission who has all power in heaven and in earth; and that when they are called into the presence of God they will have no sins to answer for, because they have laid them on Jesus; and when they will be sought for they will not be found, for they will be all blotted out by his atoning blood.

In the midst of the storm that was raging around them, Janet was sitting undismayed upon the form, her Bible was lying open upon her knee, and she was reading Paul's Epistle to Philemon. What a difference

between Janet and the rest of the children ! Many fears disturbed their bosoms, many troubled thoughts were passing through their minds, as they looked at one another in silent amazement. But no storm raged in Janet's bosom, no fears disturbed the peace of her breast : tranquil she sat, with the calm of heaven settled on her little brow.

For a short time all was silent—a loud peal of thunder had just died away, and they were waiting for the next flash of lightning. They had become a little accustomed to the flashes now, and were thinking the next one would be as harmless as those which had gone before it. Just when they were beginning to think that the storm was over, a bright and vivid flash lighted up the school, and all who were in it were stunned. The electric fluid had struck the school, and cast down the scholars on the floor. The flash had discharged its bolt, and again comparative gloom enveloped the school.

The cries of the little sufferers, however, broke upon the teacher's ears as the next peal of thunder was heard. He was left standing in the midst of them, scarcely seeing any of them, but hearing their sobs as they lay weeping around him. He rushed out of the school and called for assistance. The very next house which he entered into contained a poor woman, lying stunned upon the floor, having been struck with the lightning also. Fathers and mothers were soon seen fleeing to the afflicted teacher's aid ; and, having entered the school, there were found, lying on the floor, the poor little scholars, screaming in fearful confusion.

Attention was now turned to restoring order in the school. Many of the children were still lying on the floor. One by one was lifted up and carried out. Some of the persons who had come to render help were thus engaged, while others were endeavouring to pacify the younger scholars, whose fears had been so greatly excited. While this work was going on an exclamation from the teacher arrested all in the room : " This little girl is dead ! " " Yes, she is dead." It was too true ! While all had been frightened by the lightning, one, and one only, had received the deadly blow ; but who was she ? Now the whisper passed from child to child, Who is she ? It was little Janet. Her teacher carefully lifted his pupil from the ground, wondering if it could be, that one of his little group was thus suddenly snatched away ; but soon he discovered it was so. The Bible which she had been holding in her hand when the summons from heaven reached her, had fallen beside her. Her body was there, and her Bible was there, but her soul was not there. It had been carried away by a chariot of flame, I believe, to the mansions of glory. Janet's mourning parents were soon on the spot ; but the beaming eye of their little girl no longer met theirs. Instead of this they

found her body laid out on a bed in the house next to the school, with her little sister sitting beside it, weeping, but not able to speak.

Such, my dear children, is a short account of this affecting scene, one which will long be remembered. A question suggests itself here. There were other boys and girls at that school besides Janet : why was she the only one that was taken away ? *Perhaps Janet was the only one that was resting her soul on Jesus.* Perhaps she alone was ready to go, and the others were left in this world a little longer, that they might repent and believe the gospel ; for you should know that God has no pleasure in the death of the sinner, and this is just the reason why you are spared day after day. He is, by Jesus Christ, asking you every day, " Why will you die ? " O take warning, then, and flee to Jesus : haste ! haste !

Janet died reading her Bible. Perhaps you often think that is a dull book, only fit for melancholy persons, or for a sick-bed. But Janet was not on a sick-bed when she died. She was in the purple bloom of youth and health, and yet she was reading sweet words out of her Bible. No, it is a book of glad tidings to those who believe it. Oh, then, often read it ! How unexpected was Janet's change ! At one time standing in the school, repeating her hymn, and then, in a little, standing before the throne of the once crucified Jesus, with the palm branch of victory in her hand, and singing the song of Moses and the Lamb ; at one time upon the earth, surrounded by her little playmates, confessing her Saviour there, and then, in a twinkling, standing in heaven, surrounded by hosts of angels, and Jesus confessing *her* before his Father, and the spirits of the just made perfect.

The people residing in the neighbourhood of the event were all much affected with Janet's death, and many have possessed themselves of a copy of the hymn, which is now called *Janet's Hymn*. Ah ! little did I think, when I put that lovely hymn into her hand, that she was so soon to enter the unseen world. Little did her parents think, when she and her little sister left their home in the morning, that she would enter it no more. Little did Janet think, as she stepped lightly along the road that morning, that she would never tread that road again. And little did she suppose, as she met her companions, that they were to have such a speedy and awful parting. Little did she think that she had entered that school for the last time, and would see teacher and companions no more.

And it may be that you, dear children, are thinking very little of the time when you also shall die. Who can tell but you may be the next who will be summoned into the world of spirits. Oh, then, let me ask you, *Are you ready to die ?* O put not away

from you this solemn question ! Better to ask yourself now than when death comes. If you say, How may I know this ? I ask you, my dear child, Have *you* laid your sins and your wants on Jesus ? Do *you* now trust your soul on Jesus as that Saviour who died for you ? If so, you will love the *name* of Jesus ; you will long to be *like* Jesus ; you will desire to be *with* Jesus. If you have not, ah ! do it now. Jesus is waiting for you, ready to receive you, and to cast your sins behind his back into the depth of the sea, ready to blot out the handwriting that stands against thee in God's book. O think what a blessing it will be if, when your soul is required of you, you shall be able to say, " I've laid my sins on Jesus."

Janet's Hymn.

THE FULNESS OF JESUS.

BY REV. H. BONAR.

I LAY my sins on Jesus,
The spotless Lamb of God ;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus ;—
All fulness dwells in him.
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares—
He from them all releases—
He all my sorrows shares.

I rest my soul on Jesus—
This weary soul of mine ;
His right hand me embraces,
I on his breast recline.
I love the name of Jesus,
Immanuel, Christ, the Lord,
Like fragrance on the breezes,
His name abroad is poured.

I long to be like Jesus,
Meek, lovely, lowly, mild ;
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angel's song.

[*Extracted.*

THE LAST DANCE.

THOUGH far removed from the friends of his early youth, Edward one day met a pious gentleman who became interested in him, and invited him to spend the following evening at his house. " I feel greatly obliged," said the polite Edward, " but I am engaged to attend a birthday ball."

" Ah, indeed, then you approve of balls and such amusements ;" " Oh, of course I do," quickly rejoined the young man, " David danced before the ark, and you know the Bible says, there is a time for every thing ; but I beg pardon for thus speaking. I had forgotten that I was addressing a clergyman." " Always say what you think to me, my young friend, without reserve," replied Mr. Mentor. " I was once fond of balls, too ; but a circumstance which happened at the last ball I attended was the means I trust, of causing me to seek admission into the narrow road." " Indeed," said Edward enquiring ; " may I ask what that circumstance was." " Yes, certainly ; it is a sad and singular tale, but I hope the mention of it has done some good to many a reckless and ball-loving youth. At the time I alluded to, I resided in Ireland, and was exceedingly intimate with an interesting family who resided near us. My sister and myself had engaged to accompany the young ladies to a ball in the neighbouring town, and on the morning of the day we paid the family a visit to make arrangements as to our vehicle and other little matters. Mary, the younger sister looked very pale, when the subject of the ball was mentioned, and said with some firmness, I do not intend to go with you to-night. This was a great disappointment to me, as I felt more than common interest in her society, and I pressed her again and again to alter her resolve. At length her sister Emma replied, ' The truth is, Mary has had a strange dream, and she is weak enough to allow it to influence her mind so much as to refuse to accompany us.' We all laughed at the joke of a dream being of so much importance to a cultivated mind, and I begged to know what this wonderful dream could be. Mary then told me that she dreamed we were all in the ball-room together, when suddenly she was called away into an unseen world, and conducted by some strange being up to the gate of heaven ; but as she was going up, the sound of the heavenly music, was so discordant and distressing to her ear, that she entreated again and again to be allowed to return ; but her guide still forced her on until she reached the gate of Paradise, but it was shut against her, and in a moment she found herself amidst weeping and wailing and gnashing of teeth. We all laughed at the idea, and told her we should not leave the house until she had gone up stairs, and laid out her dress for the evening, and promised to accompany us. At the appointed time we all met, amidst the light-hearted in the ball-room, and for some hours we enjoyed as much pleasure as the most worldly party could desire. Suddenly, as I was leading Mary to a seat, she seized my arm with deep emotion, and with a look I shall never

forget, she exclaimed, 'I am very ill, it is all true.' In another moment she fell on my arm a lifeless corpse.

The King of Terrors had indeed come to that awful place to call her soul away, and thus my balls were ended; and I trust I may add, my downward course for ever. Edward appeared restless as the good man told the awful tale, but quickly replied,

"Surely you think there is a time to dance, as Solomon says?" "As to that passage, and every other where dancing is mentioned in the Word of God, I have carefully examined them, and shall feel pleasure in going over them with you, if you will come in for half an hour's chat." The engagement was made, and the friends separated.—*Mother's Friend*.

Correspondence.

JUSTIFYING RIGHTEOUSNESS.

To the Editor of the *Oriental Baptist*.

SIR,—I felt rather disappointed when I saw no communication from any quarter appear in the January No. of the *Oriental Baptist*, on a subject so important, and one so intimately connected with clear views of the gospel, as that on which I had addressed you. At length a writer has come forward on the subject, though after the delay of a month. I can however scarcely help thinking, that such delay would never have occurred, had the theme been *Baptism*. But I must at once to your correspondent's remarks.

He does not see the "force of my objections;" I have but one, and that is *want of proof* on the opposite side of the question, which is the affirmative side. I am conscious of no other objection to the doctrine under discussion.

The whole 2d para. of your correspondent's letter, which occupies nearly one half of the space containing the letter, is taken up with proof of what I never denied, and of which no Christian ever needs to be told, viz. that Jesus during life obeyed the law of God perfectly.

The first passage which "*A Christian*" adduces is Gal. iv. 4—"He was made under the law to redeem them that were under the law." This does not, to my apprehension, affirm that Christ's obedience is reckoned to his people; but "*A Christian's*" comment does. What then is left to me? I admit the truth taught in the passage, viz. that Jesus was made under the law, to redeem those who were under the law; but I deny the correctness of the expletive remark. I have a better commentary on the passage from the pen of Paul: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written cursed is every one that hangeth on a tree." Gal. iii. 13. Does

any one need to be informed that *this* refers to Christ's death on the cross?

But here I may be asked whether I mean to say that Christ was "made under the law" *solely* with a view of bearing its curse. No, I do not say that: I admit that Christ's obedience to the law was also necessary to our salvation; but I question its necessity for the purpose for which your correspondent pleads. Did Christ obey the law in order that *his obedience should be imputed to believers*? It was necessary that he should obey the law in order that he might be able to "offer himself without spot" to God: or, to use "*A Christian's*" words, "It was necessary for Christ to prove himself righteous, in order to make a perfect atonement for the sins of men."

With regard to 2 Cor. v. 21, the key to the passage is the phrase, "Righteousness of God," of which Robert Hallane, the most powerful writer on the other side of the controversy, makes a great deal. I shall just refer to a passage of scripture in which an equivalent phrase occurs, the meaning of which will scarcely be disputed: "Seek ye first the kingdom of God and *his righteousness*," Matt. vi. 33, i. e. the righteousness of God. No one I should think, would deny that this means *the righteousness required by God*. If this be admitted, the meaning of the phrase in the passage under consideration is determined. "That we might be made the righteousness of God in him," or that in Christ we might be made the righteousness which God requires. Now in Christ the believer stands sinless, for Jesus has taken all his sins on himself. Can God require more?

And here I must observe that "*A Christian*" has mistaken the very principle on which I based my remarks. I said that a passage which is consistent with either view can be a proof for neither, and then I endeavoured to shew the con-

sistency of Rom. v. 19 with my own view. Nothing can be more evident than the truth of this broad principle. If a particular passage consists with my view, it cannot prove the opposite; if it consists with the opposite, it cannot prove mine. The principle is founded on the very nature of truth, which must be consistent with itself. How can it therefore be a "mistaken notion" on any subject.

But before I proceed further, I would beg to remind your readers, that as my own views on the subject are not decided, I would still be considered as assuming the attitude of an inquirer. I am not prepared to defend every sentence I wrote in my last, but before I can yield an inch of ground, it must be shewn to be quite untenable.

With reference to my interpretation of the phrase, "by the obedience of one," as signifying "obedience unto death," which again I considered as meaning simply *subjection to death*, I have somewhat to say. The passage in Phil. ii 8 seems almost a parallel to another in Heb. ii. 9, which I shall place in juxta-position :

"And was made in the likeness of men ; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

"But we see Jesus who was made a little lower than the angels [or made in the likeness of men] for the suffering of death."

To say the least, does it not at first sight strike the mind that the texts mean substantially the same thing?

However it is not necessary for my argument that the obedience mentioned in Rom. v. 19 should mean only subjection to death. I can afford to let your correspondent have his own way here. I am content to grant him that the passage mentions Christ's obedience through life even up to the point of death. What then? I do not deny that Christ's life of obedience has an important bearing on our justification ; it was necessary, as I have already allowed, in order to his offering himself "without spot" to God, but this is a very different thing from that obedience being *imputed* to believers. This last is the point to be proved, and *A Christian* has failed to prove it.

I have, &c.

* * *

Christian Philanthropy.

SOCIETY FOR THE SOCIAL ADVANCEMENT OF THE NATIVE CHRISTIAN COMMUNITY.

A SPECIAL effort on behalf of the temporal interests of the household of faith, gathered from the heathenism of Bengal, has lately been commenced, the particulars of which are set forth in a "*Statement of the formation and objects of the 'Society for the Social advancement of the Native Christian Community,'*" now in circulation. Such an effort we believe to be consistent with the purposes of God, and the duty of the Church in all ages. The general poverty and wretchedness of the ryots of Bengal, are too notorious to need proof ; and to the usual causes of distress, in the case of native Christian ryots, are superadded, the caste-prejudices and revengeful feelings of heathen Zemindars. The poverty and helplessness of the native Christian community, have been rendered but too palpable, by

the frequent and indispensable calls for pecuniary assistance on their behalf—calls which, it is gratifying to acknowledge, have met with a generous and ready response. This prompt generosity has, in many instances, preserved the people from actual starvation. To preclude the necessity for such calls, by a removal of the causes in which they originate, is the professed object of the newly-formed Society ; but this evidently must be a work of time. The benevolent assistance rendered in times of distress, has, it is to be feared, not proved an unmixed good. Well-informed parties remark that repeated pecuniary donations have in some instances at least, induced a feeling of too great dependence on extraneous support, and rendered the cultivator less careful of his limited resources, and less inclined to rely in-

PLICITLY on his own exertions, than he ought. This is precisely what might have been expected, and such unavoidable results stand forth as a beacon to warn the Society under notice of the rock on which, without the most judicious and careful management, it is destined to split. It is evident that relief to be effectual and permanent, must be applied in a mode different from that which has hitherto been in operation. Not only must the tendency to rely on foreign aid be counteracted, but feelings of a directly opposite nature, must be created and fostered. The Committee are seemingly impressed with this fact, for their grand object appears to be "to help the people to help themselves." The committee remark that—

"The aid to be rendered is not simply of an eleemosynary character, but such as the native Christians may be able to accept as responsible men—not as paupers. The Committee of the Society feel convinced that any permanently beneficial results to the people can be obtained only through their own exertions, and hence the efforts of the Society will be applied for the purpose of calling forth those exertions, by relieving them from the paralyzing influences of hopeless poverty and distress, and by fostering habits of self-reliance and independence, as well as of uprightness and integrity. The Committee are desirous that the native Christians should be placed in circumstances where, instead of their present hopeless struggle, they may be able to perceive a fair prospect of comparative independence, as the result of their own efforts and industry."

The measures to be adopted by the Society in prosecution of this object are; (1) "The purchase, or lease, of estates to be let to native Christian ryots, at a rent remunerative to the cultivator,"—and remunerative to the landholder too, we presume; for land that will not pay the proprietor, will never permanently benefit the ryot. (2) "The grant of loans at a low rate of interest to enable the ryots to cultivate the soil,"—the most promising, we think, of all the measures proposed, for if the ryot has the use of capital at 6 per cent. instead of 80, he ought soon to be in a condition to leave off borrowing, and

avail himself of the next, (3) "The establishment of a Savings Bank,"—in which by prudent management the ryot ought to be able to accumulate sufficient to purchase land himself, when the object of the Society, as far as he is concerned, will have been attained. Certainly it will be a great step in advance to place the Native Christian community, beyond the destructive influences of native usury. (4) "The exhibition of prizes, periodically, for the introduction and cultivation of new staples of agricultural produce, or of new descriptions of remunerative handicraft,"—visions of cotton trees, and power-loom fabrics in the distance, perhaps; but seriously, while labour is so ridiculously cheap, can it be an unprofitable occupation for some portion of the community to be employed in weaving cloth for the rest—supposing always the raw material to be procurable at a reasonable price? The prosecution of these and similar measures, with any degree of success, will require all the energy and sagacity that the Committee can devote to the purpose. The object of the Society, unless we have mistaken its vocation, is to be accomplished by indirect rather than by direct means. To confer favors without the recipient feeling the obligation is a task of no ordinary difficulty and self-denial, and yet this is the mode of operation that the Society must pursue, or it will but add to the evils already produced. Some of the direst results in the history of the Church of God, have arisen from the mistaken kindness and ill-judged benevolence of good men.

Some difference of opinion has been expressed, regarding the resolution of the Committee to limit the operations of the Society, in the first instance, to the native Christian community in connection with the Baptist denomination. The number of native converts, (i. e. baptized Church members in full communion,) is about 800; and this number is augmented by those dependent

upon them, to upwards of three thousand. This is an ample field for an experiment, and we are of opinion that the difficulties of the undertaking will be less formidable than if the project had been commenced on a more extensive scale. The duties of the Committee will be simplified, and their attention during the initial proceedings of the Society, relieved from the conflict of denominational claims and differences. We hope the advantages thus enjoyed, may enable the Committee to establish their operations on a sound basis, and that their measures may be such as to commend themselves to all, and lead to the general extension of the scheme, as soon as the results shall justify that step.

Our respected contemporary, the *Christian Advocate*, has intimated the superior ground that the Society would occupy, "if all members of the Committee were laymen." In this we perfectly agree with him, and equally coincide in his opinion, that so long as human nature remains what it is, the requisite impartiality in dealing with the case of a native Christian constituent, is not to be expected, in an adjudicating assembly "of which his own pastor is the president." The Committee, from their published statement, appear to be of the same opinion, for they say, "most gladly would Missionaries in future confine their efforts on behalf of their people to spiritual matters only, leaving it to others 'to serve tables.'" And yet, with marvellous inconsistency, the names of *three* Missionaries and pastors of native Churches appear on the Committee. Surely if "*seven men of honest report*" can be found for this business, "it is not reason that the Missionaries should leave the word of God, and serve tables." We could mention several strong objections to this feature of the published plan; but if apostolic authority be not sufficient to induce a more "reasonable"—

to use the apostolic term—procedure, neither would it suffice though one rose from the dead. The Missionaries and pastors of Churches should afford information and suggestions to the Committee for their guidance, and must necessarily be consulted in all questions of importance; but it would be more in accordance with the fitness of things for them not to appear in an administrative capacity. They would have ample opportunity to check any proceedings of which they might disapprove, at the annual public meetings.

We would impress upon all the members of the Committee the imperative necessity for a minute, close, and persevering attention to the business of the Society, for where, as in the present case, the transactions are entirely of a pecuniary character, the *integrity* of the Society becomes that of every individual member; and we hope the time has gone by for individual ignorance to be accepted as a valid excuse for collective negligence.

To carry out the objects of the Society, the Committee require a working capital: without this they are powerless. Whether the formation of such a capital shall be the work of years, during which the contemplated measures must remain partially in abeyance; or be created at once, so as to demand from the Committee immediate and energetic proceedings, must be decided by those friends of the Redeemer, to whom he has entrusted more than an average share of "this world's good." The vast importance of the end in view has been universally acknowledged. The wisdom of the measures suggested by the projectors of the scheme has not, to our knowledge, been impugned by any. We, therefore, feel that we can with great propriety, warmly commend the project to the friends of Missions. The limitation of the Society's present operations ought to be no bar to general assistance. Whether the purpose of the

projectors would not be defeated by "attempting too much," is a fair question; and it may be, that those who object to the limitation have not sufficiently considered the difficulties in detail, of pioneering untrodden ground. Surely the experiment is one worth trying, and the objects to be benefitted within the circle of the sympathies of every one possessing "the mind of Christ." Present contributions, too, it is expected will be refunded in great part to the Society, and be available for employment in the ulterior, and more extensive operations, to be pursued, if generally supported, the moment that the present theory shall have become a thing of actual experience. Should the experiment fail, it will be easier to recede from a limited field, than from a universal one; and the ill effects, should any arise, will be less important. But surely, the Society will not be permitted to fail with the Christian benevolence of India for its support. Difficulties and obstacles the Committee expect, but not the passive resistance of the comparatively wealthy members of the Church of God in this land. These members have never been backward at the call of distress, and we cannot anticipate their refusal to assist in the removal of the *causes* of that distress. We trust that the experiment may enlist the support of our contemporaries, whose suggestions we are confident will be received with thankfulness, and considered with attention by the Committee. In conclusion, we earnestly appeal to the Christian liberality of our readers to place the Society in Funds, and enable the administrative body at once to commence operations on a vigorous scale. This is not a call that will need to be repeated year by year, provided it be promptly and liberally met. The ultimate results, it is hoped, will not only be beneficial to the household of faith, but will contribute to the spread of the Gospel, by placing the native Christian

Churches in a position to sustain the ordinances among themselves, and carry on evangelistic efforts among their own heathen countrymen.

Remittances for the objects in view may be addressed "To the Treasurer of the Native Christian Social Advancement Society, care of Rev. J. Thomas, Baptist Mission Press, Calcutta."

RULES.

I.—That the designation of the Society be "Society for the Social Advancement of the Native Christian Community."

II.—That all donors of 50 Rs. and upwards, all subscribers of 12 Rs. and upwards per annum, and all members of Baptist Churches residing in or near Calcutta, shall be members of the Society, and entitled to vote at the General Meetings, to be held once in two years, or oftener if needful, at such time and place as may be agreed upon by the Committee.

III.—That the following means be employed in prosecution of the objects of the Society.

1st. The purchase of land, to be let at a low rent to Native Christian cultivators.

2nd. The grant of loans to deserving individuals to enable them to cultivate their lands, to set up in business, or to learn a trade; and of rewards for the encouragement of enterprise and industry; and the advance of money for any other similar object approved of by the Committee for the time being, provided always that no loans be made to parties for the purpose of carrying on lawsuits.

3rd. The establishment of a Savings' Bank; the use of personal influence to obtain employment for members of the Native Christian Community; and the adoption of any other lawful measures that may be practicable.

IV.—That the affairs of the Society be administered by a General Committee, to be elected by the members of the Society, to consist of a President, a Secretary and a Treasurer, and twelve other members; that seven shall form a quorum; and that the General Committee shall meet once in three months, or oftener if necessary, for the despatch of business, and shall have power to fill up vacancies in their own body in the intervals of the General Meetings.

V.—That the President, the Secretary, and the Treasurer form an Executive Committee for the despatch of business, under the direction, and subject to the approval of the General Committee; and that all lands purchased for the Society, be held in trust in the names of the Executive Committee for the time being.

Essays and Extracts.

THE SECRET OF POWERFUL PREACHING.

No sermon preached in New England has acquired greater celebrity, than that preached by President Edwards at Enfield, July 8, 1741, from the words, "*Their foot shall slide in due time.*" "When they went into the meeting-house the appearance of the assembly was thoughtless and vain; the people hardly conducted themselves with common decency." But as the preacher proceeded, it is certain that the audience was so overwhelmed with distress and weeping, that the preacher "was obliged to speak to the people and desire silence that he might be heard;" and a powerful revival followed. And it is said that a minister in the pulpit, in the agitation of his feelings, caught the preacher by the skirt, and cried, "Mr. E., Mr. E., is not God a God of mercy?" and that hearers were seen unconsciously bracing themselves against the pillars and the sides of the pews, as if they already felt themselves sliding into the bottomless pit. This fact is often cited simply as a proof of President Edwards' peculiar eloquence—the more striking because it was his habit simply to read from his notes without gestures.

But there is another element to be taken into the account in explaining this result. The following quotation will exhibit it. "While the people of the neighbouring towns were in great distress for their souls, the inhabitants of Enfield were very secure, loose, and vain. A lecture had been appointed there; and the neighbouring people were so affected at the thoughtlessness of the inhabitants, and in such fears that God would in his righteous judgment pass them by, as to be prostrate before him a considerable part of the evening previous, supplicating mercy for their souls. When the time appointed for the lecture came, a number of the neighbouring ministers attended, and some from a distance;" a proof of the extent of prayerful interest in behalf of the town. Here, then, we have the secret of the powerful impression of that sermon, in the fact that Christians in the churches around, themselves under the unusual influences of God's Spirit, were *offering their fervent prayers for God's blessing on that sermon.*

Another sermon, the immediate results of which were perhaps more striking than the results of any sermon of modern times, was preached by Mr Livingstone, in Scotland. This, also, is often cited as an illustration of the power of eloquence. But in the old work by Robert Fleming of Rotterdam, entitled, "*The Fulfilling of the Scriptures,*" will be found precisely the same explanation

of these extraordinary results:—"I must also mention that solemn communion at the Kirk of Shotts, June 20, 1630, at which time there was so convincing an appearance of God, and down-pouring of the Spirit, even in an extraordinary way, that did follow the ordinances; especially that sermon on the Monday, 21st June, with a strange unusual motion on the hearers, who in a great multitude were there convened of divers ranks, that it was known (which I can speak on sure ground) near five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date, either their conversion or some remarkable confirmation in their case from that day. And truly this was the more remarkable, that one after much reluctance, by a special and unexpected providence, was called to preach that sermon on the Monday, which then was not usually practised; and that night before, by most of the Christians there, was spent in prayer; so that the Monday's work as a convincing return of prayer might be discerned." Here then is the secret. "Christians having received on the Sabbath an anointing from on high, spent the night in that wrestling and prevailing prayer which such an anointing alone calls into exercise."

These two extraordinary facts, therefore, are to be cited as examples, not of the power of *eloquence*, but of the power of *prayer*.—*Puritan Recorder.*

BIBLICAL TRANSLATIONS IN THE 17TH CENTURY.

THE Honourable Robert Boyle departed this life in 1691 in the 63th year of his age. He was buried in St. Martin's Church in the Fields, Westminster, on the 7th of January following; and his funeral sermon was preached by Dr. Gilbert Burnet, bishop of Salisbury. The bishop made choice upon this occasion of Eccles. ii. 26. "For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy." After explaining the meaning of the words, he applied the doctrine to the honourable person deceased; of whom he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of twenty-nine years. He gives a large account of Mr. Boyle's sincere and unaffected piety; and more especially of his zeal for the Christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigoted heat in favour of a particular sect, for that zeal which is an

ornament of a true Christian. He mentions as a proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts, the effects of which have been so conspicuous in the many volumes of excellent discourses, which have been published in consequence of that noble and pious foundation. He was at the charge of the translation, and impression of the New Testament into the Malayan tongue, which he sent all over the East Indies. He gave a noble reward to him that translated Grotius's incomparable work, 'Of the truth of the Christian religion' into Arabic; and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language was understood. He resolved to have carried on the impression of the New Testament in the Turkish language; but the Company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at £700 charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed liberally to the impression of the Welch Bible. He gave during his life £300 to advance the design of propagating the Christian religion in America; and as soon as he heard that the East India Company were entertaining propositions for the like design in the east, he sent £100 for a beginning, as an example, but intended to carry it much farther when it should be set on foot to purpose. In other respects, his charities were so bountiful and extensive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of £1000 a year. But as our limits will not allow us to follow the Bishop in the copious and eloquent account he has given of this great man's abilities, we must therefore be content with adding the short eulogium by the celebrated physician, philosopher, and chemist, Dr. Harman Boerhaave, who, after having declared Lord Bacon to be the father of experimental philosophy, asserts that 'Mr. Boyle, the ornament of his age and country, succeeded to the genius and enquiries of the great chancellor Veulam. Which (says he) of all Mr. Boyle's writings shall I recommend?—All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils; so that from his works may be deduced the whole system of natural knowledge.' The reader, perhaps, may here be gratified to be informed that Mr. Boyle was born in the same year in which Lord Bacon died.

What would not this honourable personage have felt and done, had he lived in the present day, when the great object he so much desired is so rapidly accomplishing? How would he have rejoiced in knowing that the Bible is circulating in almost all languages under heaven!—*Buck's Practical Expositor.*

PECULIARITIES OF THE BAPTISTS.

(From the New York Recorder).

THERE are some very good people in the world, and people who are not unknown to fame as thinking men and scholars, who regard baptists, as really distinguished from their fellow-christians by the quantity of water they use in baptizing, by the age of the subjects to whom they apply it, by excluding everybody but themselves from the Lord's table, and by very little else. Were they not a little stubborn in their notions, and a little impracticable when sought to be moulded after the fashions of their neighbours, they would pass for a very simple and worthy class of people. Dr. Belknap sets off their peculiarities as very harmless indeed, in a clever bit of satire, wherein he shows how "John Codline quarrels with Roger Carrier, and turns him out of doors." Roger, it seems, took "a fancy to dip his head in water as the most effectual way of washing his face," and then improved on his "new plan" by pretending "that no person ought to have his face washed till he was capable of doing it himself, without any assistance from his parents." These were the main features of Roger's new creed, and certainly we think with the Dr. that these were very small things to turn a man out of doors for, particularly when it is remembered that the ejection was accompanied with certain hard threats against the poor man's returning.

But, seriously, is it so? Are the peculiarities of baptist faith unimportant and even trifling? Are not their peculiarities grave and influential,—warranted by scripture, and sustained by sound philosophy?

The baptist *idea* is this,—that the kingdom of Christ, as a spiritual realm, which it is primarily, is composed of subjects who become so by their own voluntary faith,—that as an outward manifestation, (the church) it is composed of subjects whose allegiance is expressed by their own voluntary act. Questions of baptism and communion have their importance, not in themselves, but relatively to this *idea*. By the truthfulness of this idea the denomination stands or falls. They hold that the church, seen not as man sees it, but as it is seen by the Head of the Church, comprehends all those who accept Christ by faith and become united to him, and that this church, as seen by man, should be made up of precisely the same persons and no other,—that such was in fact the church of New Testament times, and that these views of the church not only have thus scriptural warrant, but harmonize perfectly with sound philosophy and with practical good sense.

The harmony of their church order with these fundamental views is apparent. They baptize none but believers because none other

can be subjects of a kingdom whose subjects become such by a voluntary faith,—they regard baptism as a sign, or expression, of personal allegiance to Christ, and hence they cannot apply it to infants who have no such allegiance to express. They insist upon immersion as baptism, not to be eccentric or stubborn, not because the quantity of water to be used in the ordinance is of itself a matter of moment, but because Christ is the Lawgiver in his own Kingdom, and, as they believe, has both prescribed and submitted to immersion. It is not for them to change his ordinances, or to raise questions of essentials and non-essentials, but to obey, literally, willingly. Here is the explanation of their church-order, as to its fundamentals.

But look at these principles a little further. Christ's subjects are believers. They become united to him spiritually by their own act, faith—they express their faith outwardly by their own act, baptism. Hence the *rights* of private judgment and of unconstrained confession. Religion is a matter between the individual soul and God, and between the soul and its Maker, neither priest nor prince may interfere. To his own master each individual stands or falls. This is the true individualization of christianity, and has the evidence of its harmony with sound philosophy, in the consciousness of every human breast, which claims freedom as its birthright. Holding these principles, baptists have protested against state-support as interfering with the voluntariness and corrupting the purity of religion; they have never touched the unclean thing. They have been denounced as leagued against the altar and the throne; they have been persecuted unto strange cities and unto death, but they have never persecuted others. Their history has in this respect no stain. Christ's freemen themselves, their own principles forbid the compulsion of others.

Again. It belongs to a kingdom that the King shall reign therein supreme. In his own Kingdom Christ reigns, by his own statute book, the Bible. The principles held by baptists as to the order and comprehension of the church,—their demands of rigid conformity to the original model as to the subjects and mode of baptism,—strengthen with them the universal authority of the Holy Scriptures. The dogmas of Fathers, the decrees of Councils, the ordinances of Ecclesiastical Establishments, with them have no weight. To the law and the testimony ALONE, is their motto.

Now we are far from saying that in regard to these points, baptists are absolutely peculiar. We rejoice that they are not so. Truth has made good progress in most Protestant denominations, and has even invaded Rome itself. What we affirm is, that the baptist faith is peculiar as to the extent to which it carries principles, which, to a

greater or less degree, are common. Its theory and practice are consistent. When it pronounces the Kingdom of Christ a kingdom of voluntary subjects, it develops the idea by receiving to the church such subjects only; and when it declares the supremacy of the written Word, it refuses altogether the accompanying traditions of men. It is Protestantism ripe—Christianity according to the Record.

Such in brief are the facts of baptist faith, with their grounds and philosophy. We have said that it is Protestantism ripe. The historical student can hardly find a more interesting study than in the fate of those men who, in the time of the Reformation and shortly after, insisted on this full development of the principles which the Reformation involved. Denounced by their Protestant brethren as disorderly and schismatic,—persecuted by the ruling powers, both as refusing to conform to State churches, and as disturbers of the civil peace, they held fast their integrity and fulfilled their mission. The seed which they planted germinated and grew. Wherever the rights of conscience are recognized, there, their influence may be traced. The religious liberty of America is their sublime triumph. We know it is said that they share this honour with their Puritan brethren generally. To a certain extent this is true. The Puritans saw clearly, and maintained with great courage and constancy, the principles of liberty, but it was baptist Puritans, nearly or quite alone, who insisted on an equal and universal development and application of those principles. Stoughton, in his "Spiritual Heroes," is obliged to confess the inconsistency of some of the noblest spirits of English Puritanism. One of the earliest baptist pleas for liberty of conscience was written in reply to a work by the great and good Puritan pastor, John Robinson. One of the severest struggles for religious liberty was witnessed on our own shores against the Puritans themselves. In that strife baptists were triumphant. It was the final and decisive conflict. The principles which Roger Williams announced, and for which he suffered, are the acknowledged principles of American religious liberty. We repeat it. American religious liberty is the triumph of baptists.

GUARANTEES FOR THE SUCCESS OF CHRISTIANITY.

ADDRESSING itself to the intellectual powers, christianity brings them into contact with truth, infinite, supreme, absolute; it leads and compels reason constantly to strike against the boundary which separates it from the infinite—to remove the barrier still further, but to find it again erected anew before its steps.

Addressing itself to the moral power, Christianity exhausts it, because it is satisfied with nothing less than perfect holiness. Addressing itself to the power of the affections, Christianity exhausts it by demanding a boundless love of God—a love of our fellow-men equal to that which we feel for ourselves and by assimilating these two commandments.

Addressing itself to our sensitiveness, Christianity exhausts it by exhorting us to aim at a happiness perfect and eternal; not to be satisfied with less, and thus to find a counterbalance for the miseries of life.

Finally, addressing itself to our religiousness, Christianity exhausts it, and measures the depth of that which appears the least capable of being sounded, by showing that aspiration towards God should eternally become more and more identified with our feelings, that the resemblance of the creature to the Creator, should be infinitely progressive.

Why should we hear of a new Christianity—a new religion coming to occupy an empty place? It would find nothing to ripen. So far from the place being empty it is filled. It is obvious, that a religion which thus exhausts the tendencies by fully occupying them, is the definite religion of mankind.

Christianity takes possession of the whole man, and has left no portion of him to be occupied by systems of false religion, which would attempt its overthrow.

The last characteristic equally subjective and one connected with the preceding, will serve to complete the proof of the perpetuity of Christianity. It could not exhaust and satisfy the tendencies, were it not equally suited to both sexes. No false religion has ever even attempted to solve the problem; none has ever tried to assign to man his sphere, and to woman hers! and nevertheless to found an altar where both might kneel without any difference in worship—and to open up a heaven, to which both might aspire with a common hope, and enter upon the same footing. The law of Moses itself had its court for the men, more sacred and nearer to the sanctuary than that of the women, because it recognised a shade of distinction in holiness between the sexes. Christianity, alone, receives them by the same title, into the same church, and leads them towards the same immortality.—*Cokerel*.

CHRONOLOGICAL INTERPRETATION OF THE APOCALYPSE.

THE whole book of the Apocalypse consists of three parts; the greater book containing the two parallel histories of the western and eastern branches of the Roman

empire, given respectively under the seven seals and the seven trumpets, and "the little opened book" containing thirdly, the history of the Church; after which comes a supplement of the seven vials of wrath, as being common to all three histories, and the book is concluded by three interpretations by the angel of the three preceding histories following one another in the same order of subjects as the three main histories themselves to which they respectively belong.

This view of the Apocalypse, which presents it before us as a perfect whole, I must observe, is supported by various remarkable texts to be considered (according to the invaluable rule of the celebrated Mede) as indications of the designed and proper arrangement of the several parts of which it consists. Thus the parallel texts, Rev. xvii. 1, and xxi. 9, commencing each with the same words, "And there came unto me one of the seven angels which had the seven vials, and talked with me;"—mark the parallel commencements of the interpretations given by the angel, of the two principal subjects of the book, viz., the civil history of the Western Roman Empire, and the history of the Church; and the parallel termination of those portions of the prophecy, are in like manner marked by the corresponding texts, xix. 10, xxii. 8, "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; and he said unto me, See thou do it not, for I am thy fellow-servant: worship God." The termination of the three interpretations by the angel of the three preceding histories, is farther marked by the parallel texts of Rev. xix. 9, xxi. 5, and xxii. 6,—"These are the true sayings of God,"—"These words are true and faithful,"—"These sayings are faithful and true," respectively confirmatory of the truth of the three distinct histories of which the book of the Apocalypse consists.—*J. H. Frere*.

INTEMPERANCE.

Mr. Justice Patteson, recently addressing a jury, said "If it were not for this drinking, you and I should have nothing to do." Mr. Justice Erskine lately declared, "that ninety-nine out of every hundred criminal cases were to be traced to strong drink." Mr. Justice Coleridge not very long ago went so far as to say, that he "never knew a charge brought before him that was not, either directly or indirectly, connected with intoxicating liquors." And it has been attested in the House of Commons, that more than half of the lunatics of Britain are plunged into the miseries of insanity through drink. Where is there a Moloch like that of intemperance? Others have massacred its hundreds—this has destroyed millions.—*Extracted*.

THE BREVITY OF LIFE.

Behold
 How short a span
 Was long enough of old
 To measure out the life of man ;
 In those well-tempered days, his time was then
 Surveyed, cast up, and found but threescore years and ten.

Alas !
 And what is that ?
 They come, and slide, and pass
 Before my pen can tell thee what :
 The posts of time are swift, which, having run
 Their seven short stages o'er, their short-lived task is done.

Our days
 Begun, we lend
 To sleep, to antic plays
 And toys, until the first stage end ;
 Twelve waning moons, twice five times told, we give
 To unrecovered loss : we rather breathe than live !

We spend
 A ten years' birth
 Before we apprehend
 What 'tis to live, or fear a death :
 Our childish dreams are filled with painted joys,
 Which please our sense awhile, and waking, prove but toys.

How vain,
 How wretched is
 Poor man, that doth remain
 A slave to such a state as this !
 His days are short at longest, few at most ;
 They are but bad at best, yet lavished out or lost !

They be
 The secret springs
 That make our minutes flee
 On wheels more swift than eagle's wings ;
 Our life's a clock, and every gasp of breath
 Breathes forth a warning voice, till Time shall strike a death !

How soon
 Our new-born light
 Attains to full-aged noon !
 And this how soon to gray-haired night !
 We spring, we bud, we blossom, and we blast,
 Ere we can count our days, our days they flee so fast !

They end
 When scarce begun ;
 And ere we apprehend
 That we begin to live, our life is done !
 Man ! count thy days, and if they fly too fast
 For thy dull thoughts to count, COUNT EVERY DAY THY LAST !

HERBERT.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Dacca.—The Rev. W. Robinson had the pleasure of baptizing *two native converts*, husband and wife, at a place called Munshi Bazar, on the 26th of December last.

Cuttack.—The Rev. W. Bailey writes that *three* young men from the Asylum, were baptized on a profession of faith in Christ, on the 3rd of February.

Narsigdarchoke.—South of Calcutta, the Rev. Mr. Lewis had the pleasure of administering the ordinance of Christian baptism, to a native sister on Sabbath day the 17th of February.

Bow Bazar, Calcutta.—*Two* believing females publicly avowed their attachment to Christ, by being baptized in his name on Sabbath day the 24th ult.

Foreign Record.

THE STATE OF RELIGION AT THE CLOSE OF 1849.

(From the Christian Witness.)

In closing another section of our labours, it is meet to take a last look at the parting year. Our first concern, in so doing, is with the state of religion, both at home and in foreign countries; but to deal with that subject, in all its length and breadth, would require a wisdom more than mortal. Where facts—the only sound basis of opinion—cover nations, involving thousands of churches, with millions of people, the inquirer is quickly lost in the immensity of the theme. It is soon felt, that, however favourable his circumstances may be to the acquisition of knowledge, that knowledge must necessarily be limited to a small part of the mighty whole; and, consequently, it is much less than his ignorance. We would, therefore, state our views on this great question with the utmost diffidence.

We think, then, taking Great Britain as a whole, the state of religion is not in a satisfactory condition; and even less so than it was at the close of the last year. Such seems to be the view of all communities concerning their own churches; and of most pastors concerning their own flocks. There is, doubtless, still much piety in the land; probably at no period of the nation's history was there ever more. Never has there been upon the whole, more, if so much, sound-

ness in the faith as to matters of Doctrine; and never was the Church so free from fanaticism, enthusiasm, false fire, and spurious experience. Religion is taking more and more a doctrinal turn; the knowledge of sound doctrine is rapidly upon the increase, and the form of godliness is also extending, although not in proportion to the increase of population. On these grounds there is much to rejoice in; the thing, therefore, that is wanted is, power. When power is wanting in the Church, the Gospel never makes much way in the world; and hence at present there is a general complaint that the work of conversion advances very slowly, and that in the multitude of cases, it is almost at a stand still. Neither in England nor in any part of the world, is there any marked revelation of the arm of the Lord; even where there is conversion, it is very much an affair of the understanding; the heart is very slightly concerned in the matter. Both the sorrow and the joy that marked the religion of an earlier day, are but slightly distinctive of that of the present. Sudden, decided, and striking conversions from the world were perhaps never, within the present century, so rare as at this moment. These facts strikingly indicate that Divine power is, at present, largely withheld.

The foregoing remarks apply equally to foreign lands, and to the entire Missionary field; there is, throughout the whole, a complaint of spiritual "leanness." If, generally, the ground is kept at the several Stations, it is all that can be claimed for them. Although, almost in all countries, there is peace and an open door, so that the Gospel may have "free course," it is nowhere "glorified." The Lord, at present, "goeth not forth with our armies." In no part of the Missionary field has any Society, during the past year, recorded a special revival of the work of God, or any marked out-pouring of the Spirit. These are indisputable facts. We have no room at present to inquire into the causes, and it is superfluous to expatiate upon the cure, which is thoroughly known to the Churches themselves. But the remedy, however clearly known, is a thing of very difficult application; for just in proportion to the greatness of the Church's necessities, is her indisposedness to resort to the appointed means of relief.

The movements of Providence, on the Continent of Europe, are extraordinary, and in a great measure, inexplicable. The tide of reform, which so rapidly attained

to its flood, has, with almost equal rapidity, receded. Monarchs have everywhere recovered from their panic, and by means of military power—their own, or imported—they have succeeded not only in repressing popular violence, but also in arresting the further progress of popular liberty. France is still a republic; but its existence is not worth twelve hours' purchase. Its Assembly is largely a mob, and composing only *one* Chamber, without either an Aristocracy, a Church, or a Monarchy, by the force of their dead weight and patronage, to supply the place of intelligence, religion, and patriotism. If the path be really clear in France for the preaching of the Gospel—and it is so to a large extent—there has yet been nothing comparatively done to give to the French people the bread of life. The difficulties, indeed, in the way of an adequate movement of an evangelical character, are very great. Whatever is to be done for France must be done by Frenchmen. English Missionaries, of an efficient character and existing in the necessary numbers, would not be tolerated for an hour. Evangelic efforts, then, can only come with the reassurance of society; already are there some happy omens.

Rome is the spot to which the eyes of the whole civilized world have been turned during the present year, which on this ground, as well as others, will occupy a distinguished place in the records of history. At one period, expectations were great and glorious, and they seemed well founded, and, but for the cruel and infamous interference of France, according to appearances, they would have been realised. By the French the Commonwealth is abolished, the public voice is hushed, the public will is annihilated; but, even with these, the Pope has not yet triumphed. The issue of French interference none can tell; hitherto, nothing has come out of it but confusion, distraction and conflict, blended on all sides with hope and disappointment. The forms of freedom are destroyed; but her spirit lives, and defies the artillery of France. Seeds are thickly sown throughout Italy which no human power can eradicate, and which, in due season will bring forth their proper fruits. The Romans are ripe for perfect liberty; this is proved. It is their own birthright; they claim, and will claim their portion, and they will, doubtless, in the end, enter upon the enjoyment of it, and none shall hinder them! The affairs of Rome and the fate of the Pope are matters which most deeply concern all those who believe in the Sacred Scriptures, and understand the principles and character of the kingdom of God, and are students of these mighty movements whereby his predicted purposes are manifested. It was once hoped that the reign of Anti-Christ was coming to an end, and that Pope Pius IX. was to be the last of his race.

Such may still be the case; there is no ground for despair. Romanism at the fated hour, support it who may, must fall; He who is higher than the highest has declared that "he will destroy it by the breath of his mouth, and by the brightness of his coming."

In Germany and the north of Europe, there has been much that has occupied the attention of the Church of God, as well as the Statesmen and Rulers of this world. The spectacle presented was awful, but hopeful for the regeneration of the Continent. Peoples rising in a moment, kings paralysed with fear and fleeing away, fetters melting and disappearing, liberty attaining an immediate maturity, and constitutions springing up in a night—men scarcely knew how! Even the wise considered, that the regeneration of the whole sisterhood of European nations was being effected, and that the world was about to enter upon its Millennial glory. There were grounds for such bright anticipations. The movements, for suddenness, power, extent, and moderation, had no parallel in the history of the world. But to the hasty observer it may seem that all these phenomena were only "as waters that fail," a scenic representation, a magnificent illusion, a rush of meteors, for a moment dazzling, astounding, overwhelming, disappearing, and leaving the world in darkness! But, courage! friends of mankind, such is not the fact. As in nature, the seed-time of liberty is often marked by biting blasts, cold showers, and depressing storms, but genial dews, and summer suns succeed, and golden harvests requite the toil; so is it here. The seed of freedom has been thickly sown throughout all the great kingdoms of the Continent. Those seeds repose in the hearts of millions, where they will germinate in due season, and the offspring of those by whose blood that seed has been watered will in future times, enjoy the fruit. What in some cases seems the destruction of liberty, will prove in the end to be only the establishment of order. Hecatombs of brave men have been slain, but not one particle of truth has perished! The sword will now give place to the pen, and the cannon to the voice of the orator. There was too much physical contest. Pity it was that a single drop of blood was shed! Whatever is taken can be retaken by the sword; but the conquests of reason are sure and lasting. It cannot be doubted that a highway has thus been prepared for the Gospel—the sole, and only, and all-sufficient remedy for the healing of the nations. He is blind who sees not that the hand of God was in these wondrous movements, which will doubtless accomplish all his pleasure. It may, therefore, be safely concluded that the whole of the Continental Nations, with the exception of Russia, have been incalculable gainers by the struggles which are now brought to a close.—*John Campbell.*

WORDS OF WARNING.

(From the Baptist Magazine.)

HAVING stood on the watch-tower and observed attentively the course of events, some of which it has been our duty to record, perhaps we shall not be thought presumptuous should we now endeavour to interpret the voice of the departing year. If we mistake not, its language is to this effect:—

"Let the friends of the Redeemer prepare for the final conflict. The hour is rapidly approaching, and the battle-field will be the world. Italy may probably be the central point, but let not England, America, or the remotest colony expect exemption. The opposing forces are preparing for the assault. A universal movement is taking place among them, and with determined energy they will wage general and unrelenting war against vital Christianity. Let every believer gird himself and watch. All carnal weapons must be resolutely cast away. The counsels of flesh and blood must be discarded. Firmness, gentleness, and faith, can alone secure the victory. Suffering must be patiently endured. The preservation of life or of possessions must no longer be regarded as the great object. Every candidate for the unfading garland must hold himself in readiness for painful sacrifices, and keep his eye steadily fixed on his Almighty Leader. To Him success is certain: 'for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.'"

Happy are they who understand and obey the admonitions of God's word and providence!—*William Groser.*

THE BAPTISMAL QUESTION.

(From the Church.)

OUR opinion deepens every year, that the eyes of all spiritually-minded men are rapidly opening to the *unevangelical* character of Infant Baptism,—that it is felt increasingly to be Jewish, un-biblical, hence anti-Protestant, and worthy only "to vanish away." We are conscious of being at the farthest possible remove from bigotry on the subject,—conscious that we do not *over-estimate* the importance of Believers' Baptism. But the noblest minds alas, may retain traditional errors, which, though comparatively innoxious to the healthy piety of the *individual*, are yet fraught with boundless mischief to the church at large. Transubstantiation, and the infallibility of the Pope, injured but little the devotion of Fenelon, Pascal, or Thomas à Kempis; *State-church principles* have not marred the "Living Temple" of John Howe; yet all enlightened Pædobaptists deem these errors equally detestable and pernicious, and condemn them without measure. Our case is similar. We are confident, with Mr. Noel, "that all evangelical christians *must* come ultimately to

Baptist views,"—confident that Popery, Puseyism, and State-churchism, can be attacked with *entire* consistency on Baptist grounds only; and hence we do think that Baptists cannot make too great efforts (of course in the kind and gentle spirit of their Master) to rescue their brethren from an error so injurious to the efficiency of the church at large.

CONGREGATIONAL DISSENT IN ENGLAND.—We have a powerful press—we need a powerful pulpit. But too many of our pulpits are the mere receptacles of small blocks of *ice*. There are large towns, as well as whole counties in England, in which congregational dissent is inoperative, unfelt and almost ready to die.—*Ferguson.*

THE LATE REV. JOHN THOMAS.—Died on Thursday, the 1st of November, aged eighty-nine years, the Rev. John Thomas, father of the Rev. James Thomas, of the Baptist Mission House, Calcutta. This venerable servant of the Lord was for thirty-nine years the faithful pastor of the first baptist church, Broseley, Salop, and the honoured instrument of winning many souls to the Saviour, of whom several are now labouring in the ministry of the gospel. The superior strength of divine grace over that of nature was strikingly evinced in that, whilst he was oblivious of even his own daughter, (who was his constant, tender, and affectionate attendant,) he was at the same time fully alive to him, whom, in nearly his last moments he designated, "The chiefest among ten thousand, and the altogether lovely." Here was the "ruling passion strong in death."

TRACTARIAN VIEWS OF CHURCH AND STATE.—The *English Churchman* and the *Guardian*, papers which advocate the views of those members of the establishment who are called Tractarians, now argue openly for "the readjustment" of the relations of the church with the state. The former says, "From being an ally and patron, the state has become indifferent, or even hostile, and the church has to adapt herself to her altered position." . . . "It may seem a bold saying, but it is a most true one, that we have no guarantee whatever that all the bishops on the bench may not be heretics, or even worse."

WALES.

WE continue to receive very cheering reports from the Principality, of additions to the churches by baptism. It would appear, however, that we have not reported more than a tithe of the baptisms which have taken place. A friend, writing from Cardiff, states that in an address at a baptismal service, one of the ministers affirmed his belief that as many as 10,000 had been baptized in Wales, since the last day of June, 1849.—*Reporter.*

THE CALCUTTA MISSIONARY HERALD.

CAWNPORE.

FROM THE REV. G. SMALL.

Feb. 12th, 1850.—On Friday evening (Feb. 1st) a meeting of those who had previously been members of the church under Mr. Syme's pastorate took place in the chapel. I was invited to attend for the purpose of giving advice. It was then resolved (at my suggestion) entirely to reconstitute the church; the recent painful dissensions having made it difficult to determine who were then members and who not, and for other reasons of expediency. At this meeting accordingly the nucleus of a new church was formed by mutual agreement; and at the next meeting on the Friday evening following other names were added and two candidates for baptism (soldiers) whom brother Williams and I had conversed with several times, were accepted.

Three Deacons were also elected and Mr. W. Greenway appointed to act as temporary pastor till a permanent one can be obtained. A nice spirit and the most perfect harmony, characterized both these church meetings and there is every prospect of a long season of peace and prosperity succeeding the recent period of vexatious turmoil.

Brother Williams reached this on Wed-

nesday morning (the 6th), having left Agra on the Monday morning previous. It would be a great boon to the church and cause here if he could be stationed at Cawnpore as missionary and pastor if his place could be supplied at Agra. The change might prove beneficial to his impaired health.

He preached on Thursday and Sunday evenings and on the latter occasion administered the Lord supper, which had not been observed by the church for several months before. On the Sabbath forenoon, I preached, and in the evening delivered an address previous to baptizing the two soldiers; this service immediately preceding the usual evening service, which was conducted, as I have said, by brother W.

The latter has made a run over to Lucknow, but returns (D.V.) on Wednesday evening. I shall probably conduct the service on Thursday evening, and on Friday morning we propose starting on our return to Benares. We intend stopping over the sabbath at the populous town of Futtepoore as we did in coming, and where we had favourable opportunities for preaching the Gospel.

DACCA.

FROM THE REV. W. ROBINSON.

January 31st, 1850.—The time is come round for me to write a few lines; but I have not much to say. I have not been able to do any thing at street preaching this month, on account of a lame foot. When brother Pearce was here, I had a fall, and hurt my foot rather severely. I have been obliged ever since, to give it as much ease as possible, but it is not well, and I must yet, for another week or two, keep it quiet. I regret this hindrance to my work,

because the cold weather is the time when I have most strength for street preaching. In other respects, I am pretty well, and I have been able to preach in English and Bengali as usual, in the Chapel; for when I cannot stand, I sit down.

Rámjiban has been to Burhampore, and Lál Chánd accompanied him. They were out for fifteen days. The object was to find some of Lál Chánd's former disciples, and to preach the Gospel to

them; but they could not be found. They however, met with a pleasing incident at a village called Go-wa-di. A Zumin-dar there who had received a Bible from me, had read it much, and had begun to teach his children the Scripture Catechism, contained in one of our tracts. Hence we see, good is done by distributing the Scriptures, even where there is no living voice to explain them. Rámjiban remained with this Zumin-dar, three days.

Things at Munshi Bazar look a little promising, in that many come to hear and inquire about the Gospel, I hope to have one of our native preachers always there, to preach regularly on the Sabbath, if he can get hearers, and to go about to the neighbouring villages, and markets on the week-days.

A few months ago, when Jaynáráyan went to a part of the country, which we

had not visited before, he gave a Gospel to a young man in a market; he took it home, and put it in an earthen pot, but, it is supposed, did not read it. His father, when one day searching for something, found this book, took it out of the hari, and read it. "This," said he, "is what I wanted;" and he came to Dacca for farther instruction. He has given up his caste, and he is now with us. He seems in earnest.

A man came to my window, a few days ago, and earnestly begged for a number of books. "I received," said he, "a New Testament from you some-time ago; and many, in my village, came to my house to hear it read, and I want a few books to give to those, in my village, who know how to read." I gave him a New Testament, and several single Gospels.

DINÁJPUR.

FROM THE REV. H. SMYLLIE.

February, 1st 1850.—Early in the month I again visited Rání-ganj, and spent eight days with the people of that place; my intention was to go on from Rání-ganj to Basayi, but information from Dinájjur told me that Mrs. S. was very ill, and I was obliged to return home to attend the sick.

The people in and about Rání-ganj received me with their wonted kindness, and without exception listened to the word with much attention; many enquiries were made, whether I would not pay them another visit before the rains. The old thákur whose name is Nanda or Nanda-thákur became very friendly. He appears to be the greatest man about the Ganj, and a bigot of no small degree. I gave him Dr. Wilson's work on Hinduism: after reading he was candid enough to say; "It is good;" and with a sigh, he added "It is true." In the box of books and tracts which you last sent me, there were five copies of the Bengálí Christian Almanac for the year 1849; I gave him one copy. The old thákur with his family and several neighbours, sat up a great part of the night to read and talk over the great wonders found revealed in the almanac. He now allows that the world is round and not three cornered. That our idea of the eclipses is the right one. The next morning after he read the almanac, when

I met him, he was full of wonder and amazement, and evidently had very much to ask. After a hearty salám and an invitation to be seated no longer on the morá but on a chair, brought out for the purpose, he said, "How did you ever find your way to this country by sea? It would be all very well if you had no storms to meet in the way, but you must go four or five months only on water, no where to put down your anchor, and no where to stop or put in your boat at night. Where do you go? How do you do? If I was going to Rungpore by sea, and a tufán were to come and drive me away to Calcutta, how could I ever get my boat to Rungpore? I can see no place, and there is no one I could ask, all, all is air and water. I could never get to Rungpore, I could never tell where it is, I should be lost. How do you know all these things? Ah, the Sáhíbs are great men! The Campáni is a great government, there is none like Campáni. O tell me what your country is like; have you any rice at all there, and what are the earth, air, and water like? Are there poor people there? What is Campáni? Our people tell us Campáni is an old woman, and that she never dies; is it true? and that she keeps all the rupees she takes from this country, puts them in her house, and sits on the bags night and day, that

no one may take the rupees from her? Well all men are sinners, all men's caste is sin, that is true too, that I can understand. Hindus and Musalmáns are all sinners; but tell me, is Jesus Christ Krishna?" and in this way the old thákur would have gone on, but I had other work to do. After answering all his questions, I left him. When I returned to my tent in the afternoon, he sent me a basket of potatoes as a present.

Others were equally as inquisitive as the old thákur, and wondered how it never occurred to them and their country, that the caste of all men is sin, that all are of one caste, and how it came to pass they never were told of Jesus Christ before.

Our school continues to prosper. The number is seldom under one hundred. You would be delighted to see, with what spirit the little fellows repeat their catechisms. Some of them can repeat the whole of the first and second catechisms. They have read the Gospels several times over, and the books of Moses, also the Proverbs of Solomon. Many schools of the same kind might be raised up, if we only had the means. If we had the money expended on one

college, it would give two or three hundred such schools, and in the end it would, I believe, do more good to the souls of those taught. Yet here and there we meet with bitter enemies, both among the Hindus and Musalmáns. Such are, as far as I have been able to learn, youths employed about the courts or in some public way. The other evening while engaged in the bazar, a Musalmán, who had read the Scriptures, accosted me, saying, "You are dragging all those people to hell by your instructions and books." "If you will speak like a man," I replied, "I will answer you, but if you talk like a fool I will not. Now prove what you say, you have read our books, show me one word that is likely to lead the people into any evil course,—I defy you to do so; and if the books are bad why do you make such a stir, making new Musalmáns and Hindus. If your old ways are good why make new ones, the very struggle proves you are not right, you cannot answer. I told you formerly to go to your maulavi and ask him to tell you how you could get a new heart. You know he cannot; were you to go to him he would not converse with you."

BRITTANY.

MORLAIX.

Extracted from the English Herald.

OUR missionary brother, Mr. JENKINS, writing the 6th November to the Secretaries, favours us with the following account of his labours and prospects in the interesting land where he is called to labour in the Gospel of Christ.

I have been this time somewhat longer than usual before writing to the Society. I am glad to say that preaching in the country continues. I regret that I have not been able to attend sufficiently to this part of my work for want of an assistant. I preached lately in the part of the country which I generally visit for that purpose. I held four meetings in three different parishes. These were not out-of-door meetings, but held in private houses. They were fairly attended, and the attention was good. The people here wish me to preach to them oftener, and more regularly, and it is truly desirable that I should do so. I trust I will be able to preach in that neighbourhood oftener. At Belle-Isle-

en-Terre I intend taking a convenient room, as the house of our friend Georget is inconvenient, and too far out of the town. While experience shows the difficulties which attend every step of the progress of our work in this country, yet such is the state of things, and our prospects, that I am confident it will stand its ground, and gradually go on, and triumph over difficulties. Very often after our meetings we have interesting and good conversations on religion and the errors of Rome. The people will freely blame many things in their church, and their feelings generally are strong against the avarice and the wickedness of the priests; but it is somewhat astonishing how void they are of a true notion of the duty of man to come to God, form his Christian character, his opposition to sin and error, his life and actions, according to the word of God. This indeed is one of the baneful effects of the system of Popery. It is

continual preaching, and other evangelical means, with the Lord's blessing, that will bring this people out of darkness into light, and from the power of Satan into the kingdom of the Redeemer.

Since I wrote last I have baptized our Breton bible colporteur, Omnes. We are fully persuaded he is truly converted to the Lord, and he is a consistent and excellent Christian. Preaching in the country commenced at his house; and he has been very useful ever since in connexion with that work, and in distributing the New Testament. He suffers all reviling for Christ's sake with admirable patience, and is never ashamed nor discouraged to confess the Saviour before men. His house is always open to preach the Gospel therein, and he is always ready to invite his neighbours to hear it.

Sabbath day the 30th ult., I was to baptize two men, one a Breton, and the other a young Frenchman employed in

selling the Scriptures. The French friend had come from L'Orient, a town from twenty-five to thirty leagues hence, for the purpose, where he has been useful not only in selling the scriptures, but also in creating a religious interest in the minds of many, who meet often in his room to hear the explanation of the word of God. But I was not able to leave my bed on that day, nor for some days after, having been taken ill with vomiting the day before. Through the Lord's goodness I was not long ill, and am quite well now.

I devote some time to the translation of Barth's Bible Stories. This work is not in so forward a state as I could wish, as Mr. Williams, of Quimper, has not been able to give any assistance, as he intended.

The Bible Society has very kindly voted that a second edition of the Breton New Testament should be made, and I devote some time to the revision of the present version.



THE ORIENTAL BAPTIST.

APRIL, 1850.

Theology.

THE SONS OF JACOB.

"I am the Lord, I change not; therefore, ye sons of Jacob are not consumed."—Mal. iii. 6.

THOSE who, in Scripture language, are denominated, in a certain way, the sons of another, are persons whose principal characteristic is that of him, by whose name they are called. Thus, the children of Abraham are persons who have a similar, though it may not be an equal, faith to that of Abraham,—faith being that for which the venerable patriarch is so justly celebrated. In like manner, the sons of Jacob, are persons who are characterized by a spirit of fervent and persevering prayer,—this being the thing for which the good man is particularly noted, and on account of which his name was changed from Jacob to Israel; that is, one who has power with God to prevail.

It may be right, though almost superfluous, to observe, that those whose spirit of prayer is similar to that of Jacob, are all persons whom the Scriptures would designate as converted,—prayer being invariably one of the results of conversion. Thus, it is said of the three thousand that were converted on the day of Pentecost, that "they continued stedfastly in the apostles' doctrine and in prayers." It is also said of Paul that, immediately on his conversion, he began to pray; and we know from his history, that he continued to be a praying man through the whole subsequent course of his life. David likewise tells us, that all the godly are men of prayer: "For this shall every one that is godly pray unto thee." And we are told in the book of Revelation that it is the characteristic of all the saints to pray: "And there was given unto him much incense, that he should offer it with the prayers of all saints."

The converted, then, are all praying men; and thus the name, "sons of Ja-

cob," is most appropriately bestowed upon them. They are praying Jacobs. They are known to be this in their closets. They are known to be this in their families. They are known to be this in the church. And they are known to be this in the world.

If any thing proves a man to be good, it is the spirit and habit of prayer; for, according to the old saying, "praying either makes a man leave off sinning, or sinning makes a man leave off praying." If, therefore, any man is in deed and in truth a "son of Jacob,"—a praying man,—he is a truly good man. But good though he may be, the passage at the head of this article contains an implication concerning him of the most humiliating kind. It is implied, that notwithstanding all his excellencies he has still *that* in him or about him which, were it not for the unchangeableness of Jehovah, would, to a certainty, lead to his destruction: "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed."

And what is the implication contained in the passage? In answering this question we speak with hesitation. We are however, strongly inclined to believe that the thing intended, is something that belonged to the history of Jacob himself. Jacob, as all know, was a good man; but he was not a perfect man. He had his faults; and he was, on one or two occasions, guilty of things which, had their legitimate consequences been allowed to ensue, must have caused his destruction,—a destruction which nothing prevented but the pure immutability of Jehovah. Let us dwell a little on the occurrences now alluded to, and we shall no doubt find that what is true of the patriarch, is no less true of all his sons,—that it

is because Jehovah changes not, they are not consumed.

It appears probable, though far from being certain, that Jacob was not a converted man, till that memorable night, on which he had the vision of the ladder which reached from earth to heaven, and on which he saw the angels of God ascending and descending. His mind could have been in no very soft and sanctified state when he was guilty of such deception and falsehood as he practised in the matter of the blessing. But be it or be it not that he was converted previous to this, he had light enough to know, that what he had done was very sinful in the sight of God; and having, in consequence of his doings, been brought into trouble, he could not have been otherwise than deeply distressed. Compelled, as he was, to flee from his father's house and native land, and *that* in consequence of his sins, he must have proceeded on his solitary way, with a mind sorely pained. He indeed calls the period which intervened between his sinful acts and the vision of the ladder, "the day of his distress." Conscience was unquestionably at work; and he probably thought that pardon for him there was none. Being, however, a vessel of mercy and not of destruction, the Lord, by the vision of the ladder, showed him, that there was a way even for him, guilty as he was, to the throne of God,—a way by which God might descend to him, and a way by which he might ascend to God. Jacob was comforted. He lay down, in the beginning of the night, on his stony pillow, with a heart almost broken; but he arose in the morning, with his spirit refreshed, being the happy possessor of a sense of forgiving love. He was no doubt all gratitude; and in the ardor of his soul, and it may have been in the beginning of his first love, he vowed this vow unto the Lord, saying, "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set up for a pillar, shall be God's house, and of all that thou wilt give me, I will surely give the tenth unto thee,"—meaning that he would erect a house or an altar for God on that particular spot,—the spot of God's revelation of mercy to his soul,—and that he would regularly appropriate the tenth of all his property to the

keeping up of the worship of God in that hallowed place. But did he remember his vow? Alas! for human nature. If he ever remembered it, it was only to break it. Jacob, after his vow, proceeded on his way; and God, having accepted him in the thing that had proceeded from his lips, supplied him, during the whole twenty years of his residence in Padan-aram, with bread to eat, and raiment to put on, and at length brought him back to his father's house in peace. At the close of the seventh year after his return, when as yet, as has already been intimated, his vow remained unperformed, and when there was apparently no intention of ever performing it, God said to him, "Arise, go up to Bethel, and make there an altar unto God, that appeared to thee when thou fleddest from the face of thy brother Esau." This was obviously a reproof, but a most gentle reproof; and being so gentle it was the less resistible. There was not a moment's delay. Conscience, combined with the gentleness of the reproof, roused the man of the broken vow. Calling his family and servants together he said unto them: "Put away the strange gods that are among you, and be clean, and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Now, as is obvious, God might justly have ceased, immediately on Jacob's return from Padan-aram, to furnish him with food and raiment, and to grant him further protection; in other words, he might have "consumed" him. The compact between them had been dissolved. Jacob had withdrawn from his word. Seven years had passed away, and no house for God had been erected, and no appropriation of tithes had been made. But God changed not. He continued to be as kind to Jacob as ever, and even to increase in his kindness. And why was this? O who can answer, why? Jacob, notwithstanding his broken pledge, was still God's adopted son; and if the son will change, the father will not. He may reprove and chastise him; but he will not take away his love from him. He will love him still, and love him to the end. And why this constancy? The only answer is: "I am the Lord, I change not; therefore, is Jacob not consumed."

And is there nothing, O ye sons and daughters of Jacob, analogous to all this in your case? When you were

bowed down under the load of your guilt, did not God in his love and in his pity appear to you, and by a vision of a ladder,—of a way to heaven,—relieve and comfort you? And did you not on that happy day,—the day of your deliverance from your distress,—vow, and vow most solemnly, that you would give to him not merely the tenth of all you possessed, but more than the tenth, even your very all, your bodies and souls not excepted? And have you performed your vow? Nay, have you ever performed any of the numerous vows that your lips have uttered? Have you, at any time, returned to him the tenth of what he had bestowed upon you, or even the half of the tenth? Alas! you know that it never has been so. But has he rejected you? Has he disowned you? Has he ceased to supply your wants? Has he “consumed” you? Ah! no. And why has he not? He might justly have done so. Is it from any goodness or worthiness in you that he has not done so? You know better. The only reason that can be assigned for all is: “I am the Lord, I change not; therefore, ye sons of Jacob are not consumed.”

But let us now look at another incident in the history of Jacob, and we shall again have reason to admire the unchangeableness of God both in reference to the patriarch and to all his sons. On the memorable occasion already referred to,—the occasion of the vision of the ladder,—God said to him: “And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee, but I will do unto thee all that I have spoken unto thee of.” Now, one would have supposed that a promise of this kind given to Jacob personally,—God himself, so to speak, saying it to him with his own lips,—would never have been doubted by him for a moment. But alas! it was otherwise. Not that he doubted the promise from the beginning. As long as things went on well with the good man, he never appears to have once questioned the truth of the gracious declaration. But when occurrences took place, which seemed to threaten danger the case was altered. Jacob, twenty years after the promise was given, was being, according as God had said unto him, brought back to Canaan, and was being brought back well too; for there were two troops of angels escorting him,—troops which, on one occasion, had actually become

visible to him. But notwithstanding this,—notwithstanding the promise, and notwithstanding the angels, Jacob, when he heard that Esau was coming to him with a band of four hundred men, was in the utmost consternation. The promise obviously appeared to him then as nothing. In his alarm, addressing God, he said to him, “Deliver me, I pray thee from the hand of my brother, from the hand of Esau; for I fear him, lest he will come, and smite me, and the mother with the children.” Perhaps you think that he had forgotten the promise; but such was not the case. In the course of this very address to God, (Gen. xxxii. 9—12,) he mentions a part of what God had said to him, when the promise was given to him; but he makes no mention of the promise itself; from which it is clear that he either disbelieved it, or had strong doubts concerning it. God was consequently angry with him, as well he might; and this anger appears to have been shewn on the wondrous night at Peniel. It then required long and severe wrestling on the part of Jacob before he could obtain what he wanted,—which, we apprehend, was forgiveness for his mistrust. Jacob was to be made sensible of his error; and was not to be admitted into favor until he had wept and made supplication unto the Angel. Pardon, however, was at length granted. God might have justly withheld it, and might, without any infringement of his rectitude, have consumed him, or left him to be consumed by the excited Esau. But he did neither. Though Jacob had broken his vow, God would not break his. God had promised to protect him, and to lead him back to Canaan in safety; and he will be as good as his word. And why? Can any tell the reason why? No other reason can be assigned than this,—and it is enough,—“I am the Lord, I change not; therefore is Jacob not consumed.”

And now, O believer, has there not been something corresponding with all this in your history? Have you not had precious promises from God,—promises which have been sent home to you with such a power and such a sweetness from the Bible, that you have felt, as it were, the very hand of God itself sealing them upon your heart? And as long as things went on well with you, you have often thought of these promises, and it may be, you have often talked of them, and have often felt as if you could never doubt them. But the

case was very different with you, when the tide of trouble set itself in upon you, and your sky overhead became dark and lowering. Then was the promise forgotten, or if not forgotten, the fulfilment of it, was questioned, or at least doubted. And yet after all it was fulfilled. God may have suffered you, as a chastisement to you for your unbelief, to abide for a season under his frown; but still he failed not in one thing that he had spoken. Justly might he have done so, for the crime committed against Him was no common crime. And why failed he not? The answer is just this: "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed."

O believer, this is a glorious subject, —the immutability of God. Well does it deserve your steadiest contemplation. Fix your eyes and your faith upon it, and the effect will be a greater confidence in Jacob's God, a stronger faith in his promises, a firmer attachment to himself, and more frequent goings out of soul after him. And the effect of all this again will be, a greater degree of spirituality of mind, a more ardent love of holiness, a deeper abhorrence of sin, and, in a word, an increase in every Christian grace. O the thought of the immutability of God is a cheering thought to the believer. It is to him a rock for life, a rock for death, and a rock for all eternity.

But whilst the immutability of God is a cheering thought to the believer, it is a dismal thought to the unbeliever. Yes, O sinner, unless you arise and seek for mercy, you will find God as immutable to you in all his threatenings as he is to the believer in all his promises. He will not draw back from any thing that he has said, and consequently you have nothing to look for, but the pourings out upon you of all the vials of his wrath, even to the last drop.

A. L.

THE BRIDE AND THE BRIDEGROOM.

[Translation of a Sermon by SHUJA'AT ALI.]

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Cor. xi. 2.

DEAR FRIENDS,—The Holy Scriptures abound in allegories of the most beautiful and expressive character; they are so simple that a child may under-

stand, yet so comprehensive that the mature and expanded intellect of the wise man may have ample exercise. Drawn from the artless forms of nature and the most common occurrences of life, they instruct without obscurity, and leave an impress behind which no order of violence can efface. Now our text is an interesting example of this: it embodies a truth associated with the grand and noble scheme of salvation, which is pleasingly illustrated by the sublime similitude of the tender and endearing relation which subsists between a Bridegroom and his Bride. The figure amounts to just this: that the same alliance characterizes Christ and the Christian, as is existent between the two former. If Christ then sustains the character of a Bridegroom towards his people, a three-fold obligation rests upon him in respect of his Bride. *First*, That he choose and love her. *Second*, That he nourish his bride; and, *Third*, That he never abandon or forsake her.

Now the word of God clearly identifies Christ as the Bridegroom, and elaborately explains the character of his dedication, in the righteous acquittance of all his voluntary engagements. He is represented by a multitude of Scriptures, under synonymous symbols, as choosing and 'loving' his people, 'nourishing and cherishing' them, and as 'never leaving nor forsaking them.' Yes, Christ is discharging his obligations: From Bethlehem's manger to Calvary's hill, is the beginning and execution of his preliminary exoneration: it is the junction link of what is now doing and yet remains to be accomplished. But the very circumstance of a living obligation, and an operating discharge, suggests a harmony of duty and of purpose on the part of the bride; and the divine legislator has enacted as this duty, that she love her husband and cheerfully obey him. From this the question naturally springs: is this bridal law observed? and has the bridegroom, from all the indubitable evidences of his unchanging attachment, secured the exercise of this reciprocal statute? From the earliest ages of the church, many nuptial laurels have been gathered to Christ, who will form bright, bright ornaments in his heavenly home: they have been the rigid observers of his nuptial obligations, and shall not fail of their reward. Oh! that this were the moral portrait of the present universal church; that she were training hosts of virgin chaplets for her Master's

glory; and that his professed spouse of this age, were equally preparing for the happy consummation day. But, alas, what multitudes there are whose lives discover but a naked profession of attachment, in return for the lavished love of their Lord, who are nominally Christ's, and must therefore nominally sustain their nuptial titles! Their affections linger after the world, or are entirely bestowed upon it; or they are divided between the supreme interests of two Masters. Oh wretched professionalists! Does not love like Christ's beget love in your souls? Well might I make Jerusalem tremble with the prophetic 'woe' of the supposed fanatic, when her Lord's love is sacrificed to another's advantage, by the faithless daughters of her people! Woe unto you for a day is at hand, when expiring nature will extract the agonizing prayer, 'Lord, Lord open unto us.' Will it be responded? Yes; but not by the dulcet accents of a rejoicing bridegroom, but by the thunders of offended love in the awful language: 'Depart, I never knew you.'

A world which is doomed to destruction has all your love; a bridegroom that was trampled and overcomen possesses your affections. Does no disgrace attach to an union such as this? Do no feelings of moral degradation sink you into the dust? Have you not known that to love the world is to prejudice and neglect the claims of Christ, and hence enmity against God? Surely some satanic influence has sealed your judgment and chained you to the imaginary pleasures of time. The temptation perhaps which was so indignantly spurned by Christ, has seduced your allegiance, and produced this change in principles and masters.

But, perhaps, the flesh and sensual enjoyments have become your bridegroom. What rank infatuation! Are you not sensible that the flesh is subject to death, and may perish in a moment? How unstable your choice! You may worship before its shrine, and pay it homage; you may house it in regal mansions, and array it in precious garments: you may nourish it with dainty food, and lay it on soft beds: yet soon must it go the way of all living: dust will be its shroud and the grave its silent home, with hungry worms for its companions; and thus will your farrest hopes be sepulchred. Oh nuptial wanderers! What soul-destroying influence has possessed you? What

graceless attractions have subdued your pledged affections? Suffer the word of exhortation. Awake to a consciousness of deepening guilt and growing wretchedness. Sacrifice upon the altar of returning continence the false interests of your base seducers, and return to the pleasant experience of love's sovereign exercise. Remember that the wages of sin are extremely bitter; that a day of retribution is coming. A few more revolving suns may suffice to translate you, beyond the narrow limits of time, and, if unfaithful, into the *angry* presence of an *angry* Lord. Oh! think of the anguish of your mind; of the racking considerations which must agitate your soul: think of the bitter meeting, and the final separation; and of the awful exercise of the rigid justice, which slighted love will put in active operation: think and tremble; and may the consideration serve to promote a return to that due allegiance, which you owe by every natural and divine obligation; and may your future attachment, evidence to the depth of your sincerity.

But some humbled soul may say, I wish to return to the blessedness I have forfeited, but am harrassed by doubts and fears, and know not whether the Bridegroom will accept me. Fear not doubting penitent; behold encouragement for you: his word is replete with assurances of a joyful welcome: hear what he says.

'Return unto me and I will return unto you.' (Zech. i. 3, and Mal. iii. 7.) 'I even I am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins.' (Isaiah xlii. 25.) 'I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more.' (Heb. viii. 12.)

'Slow to anger and plenteous in mercy' are some of the divine characteristics of your blessed Lord. He delights in their manifestation, and waits for the first indications of true penitence to be gracious. What then hinders you? Christ invites a reconciliation; the Bridal chamber is prepared; all things are ready: whence this drawback? Do you doubt his love? Turn to the judgment-hall of the mercenary Pilate, and behold it exemplified. Follow the weeping band up Calvary's hill, and look upon the object of its sorrow. See the lacerated head; the reeking back; and the smitten cheek: behold the cross and the holy victim; and then, if you can, doubt or disclaim it.

It is recorded of 'a certain king which made a marriage for his son, that he sent

forth his servants to call them, who were bidden to the wedding: and they would not come.'

'Again he sent forth other servants, saying: Tell them that are bidden, Behold I have prepared my dinner, my oxen and my fountains are killed, and all things are ready: come unto the marriage.' (Matt. xxii. 2-4.) 'And they all with one consent began to make excuses. The first said unto them, I have bought a piece of ground and I must go and see it; I pray you have me excused. And another said, I have bought five yoke of oxen, and I go to prove them. I pray you have me excused. And another said, I have married a wife, and therefore I cannot come.' (Luke xiv. 18-20.)

Now this is a precise representation of your relative circumstances: all things have been made ready: the marriage-feast has been announced; the invitation has been faithfully delivered: the Bridegroom awaits your compliance: your business is to yield. Are you prepared? Ah! make no excuses or the fate of those unworthy guests may be prophetic of yours. Hear the judgment of the king in respect of them: 'None of those men who were bidden shall taste of my supper,' (Luke xiv. 24.) Beware! oh beware! Close in with the overtures of grace whilst they are proffered, and make ready to enter upon the enjoyment of your Lord's preparations. But you may ask, wherein am I deficient? I bear the Christian name—I observe its external obligations, and attend to all its ordinances: the house of God is frequented; the Lord's table is not neglected: what remains therefore to be accomplished in order to this preparation? I reply by subjoining the tragic sequel of the narrative of the marriage supper:

'And when the king came to see his guests, he saw there a man, that had not a wedding garment: And he said unto him, Friend, how earnest thou hither, not having a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' Matt. xxii. 11-13.

This then constitutes the preparation. You must conform to the marriage obligations: your garments must be changed for bridal robes; the Bridegroom's righteousness must be assumed; and you must be adorned with heavenly graces for the glorious reception. And this must be done now. Your lamp of life may be glimmering at its socket; the doors of the bridal hall may be closing; the propitious season may be departing forever. This may be the

final invitation in respect of some of you—presented for final decision. Your happiness or misery may be suspended upon the policy of this choice. Oh! be wise unto salvation. Enter not in attired in the tattered garments of self-righteousness, or in the primitive rags of original sin. Let the awful end of the presumptuous guest be ever and anon your beacon of moral hazard, and your teacher of saving wisdom.

Solicitous for your welfare, I beseech you by the terrors of the Lord to return unto him. Inspired by love to Jesus, I present to you its plenitude in him, in order to attract you to his service. Will neither exercise that happy influence in some poor soul—the forerunner of future blessedness? Could tears produce this, mine eyes for you would soon become the fountain of a benevolent stream. Will prayers be efficacious? then they have been offered and will continue to ascend. My heart bleeds for you: its sentiment accords with these beautiful stanzas.

Could I secure one chaplet fair, for Christ's espousal given

I'd seize it in my arms of faith, and deck it now for heaven.

Alas my inmost soul is moved, sighs check my labouring breath,

For ah! the lovely and beloved, hie to the gates of death.

And now to him who liveth for ever and ever, be glory from this weak attempt to serve Him, is the humble supplication of

Your sincere friend in the Lord,
SHUJA'AT ALI.

"IF SONS, THEN HEIRS."

We may estimate the greatness of our inheritance by the riches of him of whom we are heirs. Here reason goes infinitely beyond imagination. The latter can form a conception of but a trifle out of the inexhaustible treasures furnished by the former. What inconceivable glory, what boundless bliss, must be the portion of those whom God dignifies with the titles of sons and heirs! They are said to be even co-heirs with Christ: to participate in the inheritance of him who now rules the universe, and is the heir of all things! Let us turn to a passage that exhibits the extent of this inheritance of Christ. "For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."

Here we find that all the various orders of angels, called principalities, thrones, dominions, powers, were created by Christ, and for him. He is then the Lord of angels. Now if we are joint-heirs with him, we must share with him in his dominion, over the bright angelic hosts. This is a bold thought, but it is demonstratively the result of Scripture language. No mathematical corollary was ever deduced from a proposition with more convincing certainty, than this is deducible from the word of God. Without the most explicit evidence from Scripture, to put men in such a situation, I acknowledge, would be the most frantic fanaticism. But I fear not the charge of enthusiasm, I fear not the common opinion, I found on the testimony of God. I point the hopes of Christians to dominion over all created beings. But I have not consulted a wild imagination in drawing a picture of my heaven. I look full in the face of the philosopher, and sternly say, Dare you question this reasoning? Without overturning the Scriptures, you cannot deny my conclusion. All enthusiastic flights I despise, I abhor. They are the delusions of the prince of darkness, assuming the appearance of an angel of light. The joys they communicate are like the joys of dreams or drunkenness. They end in misery, or disappointment. But shall we fear to proclaim our mighty destination, which we learn from the word of truth, lest that pretended sages should ascribe our views to the heat of our imagination? No, no, my fellow-Christians, let us freely give over fanaticism to the devil and his philosophers, whom it may serve. We have no need of it. The charter of our privileges is more extensive than the warmest imagination could ever have represented them. No man would ever have conceived such a destination for any of the human race. It must be from God; for it is so far above the expectations of man, that though it is most expressly revealed, most Christians are still unacquainted with the fulness of its extent. They fear to touch the sceptre that rules over angels and arch-angels.

Come then, my brethren, let us again, for a moment, pause and rejoice. From this commanding eminence take a view of the regions of the promised land. Behold all the hierarchies of heaven under your sceptre. Behold your thrones next to the throne of God. Is any joy so rational as yours? Moderation here is madness. Are you raised from infinite misery to the highest dignities of heaven? What bounds, then, should you set to your exultation? It is not possible to exceed. But let us always walk worthy of such dignity. "Receiving a kingdom that cannot be moved, let us have grace whereby we may serve him with reverence and godly fear: for our God is a consuming fire." Let our hearts at all

times overflow with gratitude to him through whom we arrive at this eminence. If Jesus has bought us by his blood, and raised us by his favour to share his dominions, as one with himself, how ought we to love him? Let us account his reproach our highest glory. Let us rejoice to be accounted worthy to suffer shame for his sake. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever Amen."—*Carson*.

"WILL YOU BE MISSED?"

WHEN an oak or any noble and useful tree is uprooted, his removal creates a blank. For years after, when you look to the place which once knew him, you see that something is missing. The branches of adjacent trees have not yet supplied the void. They still hesitate to occupy the place formerly filled by their powerful neighbour; and there is still a deep chasm in the ground—a rugged pit which shows how far his giant-roots once spread. But when a leafless pole—a wooden pin is plucked up, it comes easy and clean away. There is no rending of the turf, no marring of the landscape, no vacuity created, no regret. It leaves no memento, and is never missed. Now, brethren, which are you? Are you cedars, planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm-trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that were you once away, it would not be easy to fill your place again, but people, as they pointed to the void in the plantation—the pit in the ground, would say, "It was here that that brave cedar grew: it was here that that old palm-tree diffused his familiar shadow and showered his mellow clusters?" Or, are you a peg—a pin—a rootless, branchless, fruitless thing, that may be pulled up any day, and no one ever care to ask what has become of it? What are you doing? What are you contributing to the world's happiness, or the Church's glory?—*Hamilton*.

LOVE TO JESUS.

"DEAR brethren, get love to the Lord Jesus, and you have every thing. Union to Jesus is salvation. Love to Jesus is religion. Love to the Lord Jesus is essential and vital Christianity. It is the mainspring of the life of God in the soul of man. It is the all-inclusive germ, which involves within it every other grace. It is the pervasive spirit, without which the most correct demeanour is but dead works, and seemliest exertions are elegant futility. Love to Christ is the best incentive to action—the

best antidote to idolatry. It adorns the labours which it animates, and hallows the friendships which it overshadows. It is the smell of the ivory wardrobe—the precious perfume of the believer's character—the fragrant mystery which only lingers round those souls which have been to a better clime. Its operation is most marvellous; for when there is enough of it, it makes the timid bold, and the slothful diligent. It puts eloquence into the stammering tongue, and energy into the withered arm, and ingenuity into the dull lethargic brain. It takes possession of the soul, and a joyous lustre beams in languid eyes, and wings of new obedience sprout from lazy, leaden feet. Love to Christ is the soul's true heroism, which courts gigantic feats, which selects the heaviest loads and the hardest toils, which glories in tribulations, and hugs reproaches, and smiles at death till the king of terrors smiles again. It is the aliment which feeds assurance—the opiate which lulls suspicions—the oblivious draught which scatters misery, and remembers poverty no more. Love to Jesus is the beauty

of the believing soul; it is the elasticity of the willing steps, and the brightness of the glowing countenance. If you would be a happy, a holy and a useful Christian, you must be an eminently Christ-loving disciple. If you have no love to Jesus at all, then you are none of his. But if you have a little love—ever so little—a little drop, almost frozen in the coldness of your icy heart—oh! seek more. Look to Jesus, and cry for the Spirit, till you find your love increasing; till you find it drowning besetting sins; till you find it drowning guilty fears—rising till it touch that index, and open your closed lips—rising, till every nook and cranny of the soul is filled with it, and all the actions of life and relations of earth are pervaded by it—rising, till it swell up to the brim, and, like the Apostle's love, rush over in a full assurance—"Yes, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Ibid.*

Original Poetry.

SELF-CONSECRATION.

THINE I am, and thine will be,
Thine through time, eternity.
Thine at home and thine abroad
Thine at all times, O my God.

2

Thine in sickness, thine in woe,
Thine to live where'er I go.
Thine in weakness, thine in health,
Thine in poverty and wealth.

3

Thine in childhood, thine in youth,
Thine to utter words of truth.
Thine asleep and thine awake,
Thine thy kingdom to partake.

4

Thine each day and thine each hour,
Thine to rest beneath thy power.
Thine in trouble, thine in joy,
Thine thy mercies to employ.

5

Thine whilst young and thine when old,
Thine to dwell within thy fold.
Thine to sing and praise thy love,
Thine to live with Thee above.

ALPHA.

"O DEATH! WHERE IS THY STING."

1 Cor. xv. 55.

Now, Death, come from thy lurking place, and see
The countless millions once destroyed by thee.

Monster! all these once, by thy sting,
did fall;

But now, they live again; yes all! yes all!

See now, thou art, of all thy prey, bereft;
In all thy cells, there's not a victim left.
When we were mortal, greatly did we dread

Thy cruel sting, which laid us with the dead;

But now, we tremble not; all fear is gone;

We have o'er thee a glorious victory won.

The Saviour great, on this illustrious day,

From thy strong hand, has rescued all thy prey.

Now, where's thy sting! Produce it yet again,

And try its power on us immortal men.
Thou hast it not;—'tis gone;—thou canst no more,

That dreaded sting exhibit as before.

We triumph now, and all thy power defy;

Now, cruel death, it is thy turn to die.
Yes! thou shalt die;—go hasten to thy tomb,

And know, thy rising-day will never come.

God does to us this blest assurance give,
That we no more shall die, and thou no more shalt live.

R. D.

Narratives and Anecdotes.

A REMARKABLE PHENOMENON.

THE following interesting account of a remarkable natural phenomenon, and also of an equally remarkable providential escape from sudden destruction, is extracted from the last report of the British and Foreign Bible Society, a document probably seen by few of our readers. The writer is a Mr. McMurray, a gentleman employed as an agent of the above Society in the West Indies and South America. His duties in travelling from place to place by sea and by land, in those tropical climes often expose him to perils of no common order, and the narrative is given in grateful acknowledgment, and as an instance of that gracious Providence, which through the period of seven years has ever been his stay. This little narrative may serve to remind us of that peculiar providence, which manifestly attends those who are engaged in promoting the extension of divine truth in the world. Among the hundreds, nay thousands of God's servants, who have crossed and recrossed the ocean, and made long and hazardous journeys on land, in proceeding to the fields of labour appointed to them, or after years of toil in revisiting their native land, or in moving about in the discharge of their holy and benevolent duties, *how very few* have been the disasters that have occurred, thus proving that they are the peculiar objects of the divine care. Let this then be recorded to the praise of our God, and let his servants arm themselves with fresh courage to trust in the Lord and prosecute their work, wherever duty may call them. It is not in vain that the Psalmist hath said, "Behold he that keepeth Israel shall not slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand, the sun shall not smite thee by day, nor the moon by night; the Lord shall preserve thee from all evil, he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."

"On the twenty-seventh of April, we had passed a pleasant day, and were beginning to guess at the probable time of our arrival at the mouth of the Delaware. In the afternoon of that day, the sky became suddenly overcast, and presented a conflicting and angry appearance, which led

me to express my fears to the Captain that we were going to have a 'blow.' He thought otherwise, but continued to gaze on the various strata of clouds which seemed to be meeting, and circling, and mustering, as if preparing for the display of some extraordinary phenomena. Soon after this, our attention was called to two large waterspouts, which were approaching us with a speed of from fifteen to twenty miles an hour, whilst our progress at the time did not exceed two. With feelings of delight we gazed upon them, as they crossed our bows within pistol shot, making the surface of the water as they passed, for a space of a hundred square feet, boil and steam like an immense furnace. Soon after this, the air was completely darkened, and night came on.

The wind was now so light and changeable, that the Captain ordered most of our sails to be furled. The thunder was terrific, and the flashes of lightning so frequent, and so vivid, as completely to illumine the thick darkness in which we were enveloped. The waterspouts that we beheld and admired, with the light of the day, were but the prelude to the awfully grand scene that now opened to our view. The rushing noise of the waterspouts around us, was appalling, whilst their position and progress were revealed to us by the lurid glare of the lightning, and by flaming meteors, which like blazing cannon swept a curve in the distance. The columnar form of the spouts thus exhibited, perpendicular, or slightly inclined as they were stationery or progressive, seemed to support the canopy of blackness, that was spread over and around us. The scene, could it have been viewed without feelings of the utmost apprehension, was one the most magnificent that language could describe or the imagination could paint. But having no other cargo, than seventy-five tons of iron, which was hardly sufficient to ballast our flat-bottomed barque, we expected every moment to be struck by the lightning or to be capsized by a waterspout.

In the midst of these trying circumstances, the attention of all on board was called to five or six waterspouts, on our starboard quarter, and by the aid of the lightning's glare, we endeavoured to mark their progress, and their path. Instantly the alarm was given; that one was close to us on the other side, which was approaching us with a speed and a rushing sound that threatened instant destruction. The Captain at the top of his voice called out, 'Let go the halliards;' 'Haul down the jib;' the men were at their post and yet before they could obey the order, the waterspout was upon us; it struck us mid-

ships and gave us such a lift, we thought we were gone. What an anxious moment ! The past, the present, and the future crowded on the mind with a force that to comprehend must be experienced. As the spouts have a rotatory as well as a progressive motion, by the former having crossed us, it struck the ship on the lee side, and assisted us to right again.

For four anxious hours we were in this helpless and pitiful condition, "deep calling unto deep,—at the noise of the water-spouts," during which time no fewer than twenty-five were made visible to us by the lightning's flash. It was with feelings of the liveliest gratitude to God, that I read on the following morning the 107th Psalm. Scarcely had I finished the reading of my daily portion, when our attention was arrested by the appearance of the clouds, and in a few minutes after, six huge water-spouts formed, the largest of which was nearest to us, and all but stationary, it was about three furlongs off. "Had we been visited, becalmed as we were, by one so large, and whose progress was so slow, we could not have escaped a watery grave. I may just mention, that these electrical phenomena so frequently witnessed by mariners in the Gulf stream, are no doubt in a great measure to be accounted for by the fact, that the waters of the stream heated within the tropics are of a temperature of 80° to 100° Fahr. above those on either edge."

THE DESIGN OF AFFLICTION.

MANY years ago a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and christian friendship. He inquired for his friend, and when told that he was at home but particularly engaged, sent a message to him to the effect that he wished for an interview with him, if but for a few minutes. This message being delivered, the clergymen was invited to walk up stairs into the bookseller's sitting-room. He entered the room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp. "You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene." "Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend: "thank God. He has not forgotten you ! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that

God had forgotten you. But I said to myself, Surely God will not forsake such a man as this, will not suffer him to go on so long in prosperity without some check, some reverse ! And I see he has not. No ; God has not forgotten you." These were the sentiments of Richard Cecil on the design of affliction ; and his friend, Thomas Williams, thankfully and joyfully responded to them. Within three weeks of his death, he related the incident as it is related here, and the feeling of his heart was, "He hath done all things well." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the Father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Heb. xii. 6—8).—*Baptist Magazine.*

THE INFLUENCE OF A PRAYING MOTHER.

THE bible begins the story of the Redeemer's mercy ; but it is only a beginning. The whole history of redemption can never be said to be published, till every name on the pages of the book of life has been read, and the leadings of God's mysterious providence, in regard to each one, have been unfolded in eternity.

A few years since I was called from my study to see a stranger. He brought a letter from a friend in Ohio, which stated that he was "a man of the right stamp." His name was Joseph W. Barr, then a student at the Theological Seminary at Andover. He was in ill health ; had walked thirty miles ; and there was nothing very prepossessing in his first appearance. But a few hours' acquaintance was necessary to discover that he was a man of a strong, well-balanced mind, of deep piety, and of a breast full of benevolence. One great object of his visit was to restore his health, which had become impaired by study. But instead of lying upon the couch, taking gentle exercise, and "light medicines," he hired himself out, for the vacation, as a carpenter ; and a better, or more diligent and faithful workman, seldom entered the shop. He received high wages, and the family in which he resided, can hardly speak of him, to this day, without tears. On leaving us, he carried away a good stock of health ; and more of the heart and good wishes, and pure substantial tokens of confidence from his christian friends, than if he had spent his time in any other way. While in my study one evening, I requested him to relate to me his christian experience, and the dealings of God in regard to his soul. He began at once, and did it with such simplicity and humility,

that I was compelled, more than once, to turn away my head to conceal my tears. As soon as he had left me, I wrote down the account just as he related it. It is not merely a true account, but as nearly as possible, in his own words:—

"Among my first recollections, is the image of my sainted mother. We lived at the West, in what was then a howling wilderness, but is now the flourishing state of Ohio. My father was a minister and a missionary, and my mother was every way qualified to be his helper. My father was gone much from home in searching for the scattered sheep of Christ's fold, and could not do much in forming my character. But my mother! she was an angel to me. We lived in a log house, and had but one large room; of course she had no closet there. But there was a beautiful grove a little behind the house, and there, as early as I can remember anything, I can remember that she took me by the hand and caused me to kneel by her side, while she prayed aloud for my absent father and me. At first, I hardly understood it; but soon learned that God, who dwelt far, far above those high trees, could hear her prayer, and was harkening to her sweet voice. She used stately to lead me there, and always laid her right hand on my head while she prayed; and feelings of deep awe always came over me. She never omitted this practice while she lived; and I there had distinct and correct impressions made as to my character, as well as to the character of God.

"She died when I was nine years old, and was buried near by. During the most giddy and wicked period of my life, I could never forget these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the surrounded ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears; and I have paused there in tears, chained by a remembrance of her faithfulness and love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately left upon canvass, than they are upon my memory.

"Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little that could or did check me, except my early education. My mother had died when I was a mere child, and my father was too far off to meet me otherwise, than by his prayers. I well remember many seasons of deep conviction of sin, but which my stubborn heart resisted or stifled. One night at a ball, whither I went, as I should then

have said, for rational and innocent amusement, my conscience was suddenly startled.

"I was introduced to a young lady for my partner, who came from a distant section of the country. After the dance, I entered into conversation with her, respecting the place from which she came. She gave me many interesting particulars of that then newly settled place, and among other things, mentioned the late sickness of her father, and the many continued kindnesses and attentions of a Mr. Barr, a missionary, stating that he had been to see her father frequently, and that she felt much attached to him. She knew not my name. I replied, 'That Mr. Barr, the missionary, is my father.' She started, as from an adder. 'Your father! *he* your father! *what would he say if he knew you were here?*' Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening for me. It ruined my peace; and though I know not that it can be said to have been the means of my awakening from the sleep of sin, yet I am confident it planted a thorn in my conscience, which was not taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and shew that neither of our consciences could approve of the employment of the evening, if allowed to speak out without restraint.

"A few days after the ball, I was present at a communion. At the table many of my friends were found. The scene before me, and the thoughts of a future, eternal separation, affected me deeply. The sermon, too, reached my conscience; and I might, at the close of the services, be said to have been under strong convictions for sin. The same day a very devoted christian was thrown in my way. He began to address me on the subject of my salvation, without knowing anything of my previous history, or the state of my feelings at that time. Then my heart began to rise with a strength of bitterness which I never knew before. I reproached him pointing to the inconsistencies of the church; raved like a madman; and while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it all with meekness, perfectly unmoved; and by his gentleness, held up a shield which caused every dart I threw to recoil upon myself. His christian meekness was too much for me: I rose up in wrath and left him. Had he given only one *retort*—shown one angry feeling, it would have relieved me; but no, I could find no handle. I went out into the woods, smarting under the wounds I had been giving myself; and when I could stand under it no longer, I returned—told my christian friend my situation and feelings, asked his pardon and begged his prayers. Truly, as Henry Martyn beautifully says, 'And this

also I learned, *that the power of gentleness is irresistible.*'

"I had now been under deep and pungent convictions for sin, for more than three weeks. I could not pray. I could not feel sorry for sin, nor hate it, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was preparing to curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or humbled. Every feeling of my soul, was deep awakened enmity to the character and government of God.

"At length, after struggling with a terrified conscience, and the stirrings of the Spirit of God, *I determined to take my own life.* It was not the result of a paroxysm of despair, but the cool, deliberate determination, of one who dares throw himself upon the thick bosses of the Almighty's buckler.

"After coming to this determination, I selected my time and place. Not far from me was a considerable waterfall; thither I went, one beautiful morning, fully resolved to return no more. The waters, dark and deep, gathered themselves together in a narrow channel, and after whirling themselves around several times, as if recoiling from the plunge, they rushed headlong over a time-worn rock, and fell forty feet or more into a large basin beneath. On that rock I placed myself, prepared to do the deed. I looked down into the great basin, forty feet below me, and then the falling waters were boiling and foaming up, as if indignant at being thus cast down—fit emblem, I thought, of the helpless raging of the wicked in the world of despair. But I will now know the worst which God can inflict on me. I will plunge in, and in *five* minutes I shall know what hell is, and what is to be my situation for eternity!

"I drew myself back to take the plunge. There was no faltering—no shaking of a single muscle—no sensation of fear. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid suddenly upon me. Every nerve seemed to be paralyzed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face away; the beautiful sun was shining, and, for the *first* time, a voice, like that of my departed mother's seemed to say to me, '*Perhaps there may yet be mercy for you.*' 'Yes,' I replied, '*I will seek it till God takes my life!*' And there, on the very spot where I was about to consign soul and body over to endless misery, there the mercy of God found me, and there the first ray of hope visited me. Oh! I can never think of this temptation without thinking that I have been very near the pit; and that man if

left by God, will quickly destroy both soul and body."

Before closing this narrative I will add, that this interesting young man lived the life of devoted, consistent, ardent piety. He completed his education, and devoted himself as a missionary to Africa. He was all ready to depart—had taken farewell of his friends, and was, as I believe, on his way to the ship which was to convey him to Africa. He arrived at Richmond on Saturday night, and was to have preached the next day; but about midnight he was seized with the cholera (of which he was the first and only victim in that city), and, after twelve hours passed in indescribable pain, he calmly and sweetly fell into the arms of God's messenger, and was carried to that glorious assembly, where the praying mother, we doubt not, welcomed to her everlasting embrace the child of so many prayers.—*Extracted.*

NOVEL WRITER'S TESTIMONY.

DR. Goldsmith, who had himself written a novel, in writing to his brother respecting the education of his son, uses this strong language: "Above all things, never let your son touch a novel or romance. How delusive, how destructive are those features of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world."

A PRACTICAL PREACHER.

A New England clergyman enforcing on his congregation the necessity of practical godliness, and contrasting the early Christians with those of the present generation, very properly remarked, "We have too many resolutions, and too little action. 'The Acts of the Apostles,' is the title of one of the books of the New Testament; their *Resolutions* have not reached us."

SAFE REASONING.

"If you are not afraid of God, I am afraid of you," said a stranger as he passed a counting-room on the Sabbath, and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever, he acted wisely. In three months the Sabbath-breaker was a bankrupt.

Correspondence.

THE SONGS OF ZION.

To the Editor of the *Oriental Baptist*.

I AM induced to ask the favor of your giving this communication a place in the next number of the *Oriental Baptist*, in the hope that either yourself or some of your readers, may be able to reply satisfactorily to the following questions which have caused me some trouble.

Can the practice which now exists in congregational and other churches of permitting and encouraging unbelievers to join in singing hymns in the public services of the Lord's-day, and at other seasons, be justified on scriptural grounds? "God is a Spirit: and they that worship him must worship in spirit and in truth." Is it then, or is it not, a solemn mockery of the Lord for the unconverted to use such language as the following in what professes to be an act of worship?

"Jesus my Saviour, Brother, Friend,
On whom I cast my every care."

"Thou O Christ art all I want
More than all in thee I had."

Is it not encouraging hypocrisy to permit them to sing,

"Jesus, I love thy charming name,
'Tis music to my ear,
Fain would I sound it out so loud
That earth and heaven should hear."

"O for a thousand tongues to sing
My dear Redeemer's praise!
The glories of my God and King
The triumph of his grace."

Unbelievers cannot give utterance to such sentiments with truth. Do they then sing for amusement—for the gratification of the ear? If so, is this allowable? Again, if the words of the hymn are used by them in mere thoughtlessness, I enquire, can such language be thoughtlessly used without sin? If not, are the churches guiltless in leading them to the commission of such sin? Should not the unconverted rather be forbidden to use the most solemn language in a profane manner? Is not this custom a direct breach of the third commandment, committed under the sanction and approval of the churches?

I ask these questions with a sincere desire to learn my duty in this matter. Seeing the practice countenanced by so many good men, I hesitate to conclude that it cannot be justified, and should be glad to know what scriptural au-

thority can be advanced in its favor. At present I cannot satisfy my conscience, that the custom is either scriptural or reasonable. I hope that some one on whom it devolves to conduct public worship, will enlighten my mind on the subject.

A DISCIPLE.

March 15th, 1850.

THOMAS MUNZER.

To the Editor of the *Oriental Baptist*.

MY DEAR SIR,—I was on the whole much pleased with the remarks and notes appended to a letter signed an "OLD BAPTIST," yet after reading the paper a second time, I felt a strong inclination to call the attention of your readers to the unfortunate Thomas Munzer, and to ask them to read the common accounts given of this man, warily and with attention. Baptists have been far too remiss in the case of the alleged "patriarch" of their denomination. The sad tale of the sufferings of the Dutch and German Baptists has yet to be told. D'Aubigne has done nothing for them. His account is but a repetition of the calumnies of their opponents. From Robertson and Mosheim, we could look for nothing. That thoughtful and religious men should have yielded implicit faith in the testimonies they allege against the leaders of the Baptists, without farther enquiry, has ever been to me a matter of astonishment and regret. My attention, a few years ago, was awakened to the fate of these men, while pursuing an enquiry into the history of some Dutch sectaries (not Baptists) who flourished about the sixteenth century. The impression produced on my mind was that the Baptists of the times of the Reformation had been *hardly dealt with*:—This is the softest expression I can employ—want of access to original and required documents, induced me to lay aside farther enquiry at the time—but my firm conviction was, and it remains unshaken, that had we the sources laid open to us, we should find that Thomas Munzer, and it may be the so-called "madmen of Munster" have more than a few redeeming points about them.

Do not suppose, dear sir, that I am about to defend their taking arms in vindication of their religious convictions—this would be to maintain one species of evil by another. Still we must not

overlook the fact that Luther did some strange things, that the *Swiss Reformers* and Zwingli took arms, and that the Swiss Zwingli lost his life in the encounter: that the *Covenanters* of Scottish, the *Puritans* of English, and the *Huguenots* of "Continental" history, may have been as guilty in taking arms as the less warlike, at any rate the less disciplined followers of Thomas Munzer:—and that the "*Fifth Monarchy men*" of the independents, to say nothing of the *early Quakers* were as fanatical as these German peasants were.

The Hanserd Knollys volumes may do something to clear away the obscurity attending the subject. In the mean time I send you a few lines from the pages of a Journal, that has never shewn peculiar fondness for any thing that savoured of liberalism or dissent whether civil or religious. But let the Reviewer speak for himself, for really it does not strike one that Munzer was so great "a fool or fanatic or incendiary" as he has constantly been represented. I will forward another extract for next month's magazine, which may serve as a comment on D'Aubigne's account of Munzer. *Book X. Chapters X. and XI.*

I am, dear sir, yours truly,
A CONSTANT READER.

(From *Blackwood's Magazine*.)

THAT Thomas Munzer has had hard justice dealt to him, we are quite disposed to believe. Both the great parties who divided the world of letters between them—the Roman Catholics and the Protestants—were decidedly hostile to him. The Roman Catholics would dwell upon his enormities, in order to charge them upon the Protestants; the Protestants, anxious to escape so ill-omened a connexion, and show the world they had no alliance with such enthusiasts, would spare no term of abuse, and would not venture a single word in his defence. Robertson, writing with a quite Lutheran feeling, expresses nothing but unmitigated condemnation. He describes the projects of himself and his followers as being little more than the simple madness "of levelling every distinction amongst mankind." Nor will he allow him even the ordinary virtues of the fanatic. "He had all the extravagance, but not the courage which enthusiasts usually possess." According to Robertson, he was nothing better than a madman, and a coward.

We think that Mrs. Percy Sinnett has satisfactorily proved that Munzer was not a coward, and that he is entitled to all that respect which is due to those sincere and furious fanatics, who are perhaps the greatest pests which ever appear in society; men

who may die, for aught we know, with all the zeal and merit of martyrs, but whom the world *must nevertheless get rid of, in what way it can, and as soon as possible.* Yet we like to see justice done to every historical character, and therefore shall follow Mrs. Sinnett through some portion of her biography of Munzer.

"Among the true men of the people of the period who, whatever may have been their faults, have suffered the usual fate of the losing-side, in being exposed to more than the usual amount of calumny and misrepresentation, one of the most prominent is Thomas Munzer, who has been made to bear the blame, not only of whatever befel amiss during his lifetime, but even of the excesses of the fanatical Ana-baptists which occurred ten years after his death; and the Wittenberg theologians themselves contributed not a little to these calumnies. Of the early years of this singular man (who was born at Stolberg in the Harz mountains, probably in 1498) little is known with certainty, but it is said on good authority that his father had been unjustly condemned to death on the gallows by the count of Stolberg, whose vassal he was, and that this was the original cause of that deep and burning sense of wrong which arose in the mind of Thomas Munzer, and formed the key to much of his future life. He studied at Wittenberg, where he gained a doctor's degree, and was distinguished above his contemporaries for diligence and knowledge; but previously to this, and whilst still a boy, he obtained a situation, a teacher in a school at Aschersleben; and afterwards at Halle, in the year 1513, when he was only in his fifteenth year, and had even at that age formed an association with some of his companions, which had for its object the reform of religion. What means were proposed for this end does not appear, probably they were such as might have been expected from raw university lads; but the mere proposal of so high an object implies a state of mind very different from that of the mere vulgar, sensual, selfish fanatic, such as he has been actually described.

"In the year, 1520, he was appointed to be first Evangelical Preacher at Zwickau, having by this time, like some others, who had at first warmly espoused the cause of Luther, become dissatisfied that the reformation seemed by no means likely to perform what it had promised. In Thuringia, where Munzer was now beginning to attract attention, the seeds of religious enthusiasm had been sown deep by the doctrines and the fate of Huss; and through the whole fifteenth century, a tendency to fanaticism and mysticism had been perceptible in that country. The sect of Flagellants had maintained itself longer here than elsewhere, and the persecutions which the brothers of the cross had to encounter, the fires in which so many perished, had not been able to destroy, though for a time they repressed the enthusiasm of the people. Now, under the influence of Munzer's preaching, it burst forth unto open day."

So it seems. In this place sprang up the Anabaptists, whose conduct became so wild and fanatical, that the civil power

thought itself compelled to interfere. The most violent of them were seized and thrown into prison, but the greater part left the city, some going to Wittenberg and others to Bohemia.

To Bohemia also went Munzer. But he again appears in the year following (1522), preaching in Altstedt in Thuringia. His violence against the old religion seems to have been increased. After one of his sermons, his audience rushed out to a chapel in the neighbourhood famous as a shrine for pilgrims, and not only destroyed all the images of the saints, but burnt the chapel itself. We have an account of a sermon which he preached here before the two Saxon princes, Frederick and John; and it certainly exhibits a very striking union of the two master passions, which animate the class of men to which Munzer is described as belonging—the *odium theologicum*, and the zeal for the reformation of mankind. "He exhorted them to root out idolatry from the land, and establish the gospel by force. Priests, monks, and ungodly rulers who should oppose this, were to be slain; for the ungodly had no right to live longer than the elect would permit them. He told, also, some home-truths to his noble auditors. The princes and lords themselves, he said, were at the bottom of much mischief: they seized on all things as their property; the birds in the air, the fish in the waters, the plants upon the earth, all must be theirs; and when they had secured these good things for themselves, they were willing enough to publish God's command to the poor, and say, 'Thou shalt not steal,' but for themselves, they will have none of it. They rob the poor peasant and labourer of all that he has, and then, if he touches the least thing, he must hang."

The prophet and the inspired man—for he claimed to be both—was shortly after chased out of Altstedt. He went to Nurnberg, and was driven out of Nurnberg. He had now entirely broken with Luther, who wrote to the Senate of the town, cautioning them not to receive him. He wandered for some time about southern Germany, preaching where he could find an opportunity, but often hunted from place to place, and not knowing whither to turn. At length he reached the town of Muhlhausen, the populace of which was prepared to welcome him. But the Senate, alarmed at the tenor of his discourses, forbade him to preach. Thereupon a great commotion rose amongst the people; throngs pouring in from the neighbouring villages; and the streets filled all night long with a restless and clamorous crowd. Many of the patrician families left the city, the Common Council elected Munzer for their chief pastor; a new Senate was chosen under the threats and violence of the populace, in

which Munzer and his friends were included. Munzer for a time was supreme.

"Thus his solitary triumph, he gained on the 17th of March, 1523, and immediately set about to reduce to practice, as far as possible the doctrines he had taught, and in which, however mistaken, he was evidently sincere. He had before taught that to please God, men must return to their original condition of brotherly equality; and he now urged that there should be community of goods, as it existed among the primitive Christians. But it does not appear that he attempted or wished to extend it further. Many of his disciples obeyed the injunction, and shared with their poor brethren, at least as much of their worldly possessions as was required to supply their real wants. The rich fed the hungry, clothed the naked, and made daily distributions of articles of real necessity, such as corn, and common stuff for garments. Munzer's own dress was a simple cloak or coat trimmed with fur, such as was then worn by citizens of the middle class, in many parts of Germany; but a beard of venerable length and magnitude, gave a sort of patriarchal air to his youthful features; for we must recollect in extenuation of Munzer's errors, that his age was still only about twenty-seven."

Melancthon has stated that Munzer lived at Muhlhausen in all manner of luxury and profligacy, like a great lord, for more than a year. Mrs. Sinnett tells us that he passed there only eight weeks; and we are disposed to conclude with her, that the rest of the statement is as loosely and carelessly made; eye-witnesses describe Munzer as one who awed the people by his presence, by the force of his character, and by a personal influence which could have resulted only from "the great moral earnestness which dwelt within him." His habits of life are declared to have been simple and austere, and the tender attachment which he is proved to have manifested towards his wife, Mrs. Sinnett argues, was quite inconsistent with the licentious course attributed to him.

The charge of cowardice, which is so conspicuously brought forward by Dr. Robertson, seems also to have but slender foundation. The "difficulty with which he was persuaded to take the field," resolves itself into the having been a degree more prudent, or a degree less rash, than his headstrong companion, Pfeiffer; who, having had a dream, wherein "he saw himself in a barn, surrounded by a vast multitude of mice, on which he made a tremendous onslaught," concluded that he should obtain as easy a victory over the princes and nobles now arrayed against the fanatics of Muhlhausen, and, therefore, urged Munzer to take the field. When the day of trial came, "he who had never so much as seen a battle," found himself the leader of an undisciplined, discordant multitude, who, even in point of numbers, were not equal to the military force which was being led, by ex-

perienced generals against him. At this moment he behaved with desperate energy; he quelled the treachery of one portion of his followers by the immediate execution of the priest who had ventured to be their spokes-man; and he raised the rest from the consternation that had seized them, by one of his violent harangues, and by that fortunate allusion, which all historians have noticed, to a rainbow that suddenly appeared in the sky, and which happened to be the device painted on his banner.

That the ensuing battle should be converted speedily into a rout was inevitable. That Munzer, in the general flight, sought to conceal himself from his pursuers, by hiding in a loft, can be considered no fair proof of cowardice. It is what the bravest men have been reduced to do in the day of disaster. No one who wears the oak leaf on King Charles's day, thinks that he is commemorating an act of cowardice in that prince, because he concealed himself in the tree, rather than show himself to his enemies. How he comported himself in the last scene of all, does not here appear; but it seems that the victors made a cruel use of their power. "He was given over to the fierce Count Ernst of Mansfield, who went horribly to work with him! (ist gräßlich mit ihm umgegangen)".

What can be done for the restoration of Thomas Munzer's character, Mrs. Sinnett is entitled to praise for having performed. But we must be permitted to observe, that in speaking of the general purposes of this fanatic and his party, she has been led a little too far, either by the feeling of advocacy, which the subject has called forth or by some of the German authorities she has consulted. In particular, we think her manifestly unjust to the memory of Luther, whom she heavily censures for the part he took in this war, between the peasant and the noble. Luther 'compassionated the peasant, there can be no doubt; but Luther must have seen—what surely every man in possession of his right understanding must have seen—that there was no help to the peasant from insurrection and war; and that prophets who were inspiring them with hopes of some great revolution in society, with visions of equal and universal happiness, were but leading them to destruction. —Blackwood.

THE BAPTISMAL CONTROVERSY —PRELIMINARY CONSIDERATIONS.

To the Editor of the *Oriental Baptist*.

SIR,—I continue the observations begun in my last. Perhaps, however, before I proceed, it is due to fairness to state that I am a Pædo-Baptist. I

trust that this statement will not be suffered to impair the force which the remarks I am about to make may happen to possess.

In theological discussions the first and most obvious question appears to be,—“Is human reasoning to be admitted to any share in the controversy; and, if it is, what is the precise weight it should possess and what are its limits?” In using an argument we often have it dinned into our ears:—“To the law and to the testimony!” Well then, to the law and to the testimony let us go. But reflect for a moment, to whom and for whose use have they been given? To and for the use of the Church it will be replied. Are all members of the Church, then, equally able to unfold the doctrines it contains, and to develop the principles it comprehends? I think not. Those whose mental faculties are by *nature* comprehensive, and by the force of *education* rendered more acute, do possess an advantage, in this respect, which less gifted individuals do not enjoy. And here I would carefully distinguish between *natural duties* and *positive ordinances*; for I am inclined to consider that, while every one, without exception, can understand enough of the former to secure his own salvation, yet the latter do not lie so equally within the grasp of every understanding. By *natural duties* I mean those which we must exercise in order to have the benefits of Christ's death secured to us; faith, hope and charity: *positive ordinances* I understand to imply those means of grace which our Lord has thought proper to enjoin on us, and our obligation to which does not arise from an abstract consideration of the requirements of the Christian religion.* It must be obvious, then, to every one, that if highly cultivated minds possess generally, in Theological discussions, a superiority over others of a class inferior, both in original endowment and subsequent education, human reasoning must be admitted to some share in the controversy. This point stated, I proceed to the next.

What is the weight reason should possess in the controversy?

Man was created after God's image in knowledge, righteousness and holiness. While the fall entirely defaced the resemblance arising from righteous-

* On this point see Bishop Horsley's Sermon on Mark ii. 27.

ness and holiness, it still left his reason unperverted, so far as to distinguish between truth and error, when exposed to the strong light of the Bible. In other words, it *shackled* the understanding yet left it *naturally unperverted, though liable to perversion consequent on the withdrawal of God's directing Spirit.*

The difficulty then arises—If reason be one, and the Scriptures, the revelation of God's Spirit, be also one, why are Sects so numerous and opinions so various? The solution is easy. These numerous sects and various opinions I consider to arise from two causes; 1st, the system which prevails of "textual theology;" and 2nd, the habit which obtuse minds have, of distinguishing only in order to divide,* of these I will treat in their order.

I. The system which prevails of "textual theology."

The knowledge we possess of the positive ordinances of the Christian dispensation arises from the Bible alone. These ordinances, however, are not unmeaning ceremonies, arbitrarily imposed by our Divine Master. All have a significance which enables us to judge of the relation they bear to the grand whole, of which they are but the parts. They rest not on single, isolated texts, nor must we form any opinion of them, otherwise, than as part of the Christian dispensation. I do not mean to assert that single texts go for nothing. Far otherwise. They may embody important doctrines. Yet doctrines may not be built upon texts, which are but so many rays from the great light which God has committed unto us to walk by. As reasonable would it be to admit a single ray or a small pencil of rays into a dark room, and to view nothing in it but by the light they diffused. Every doctrine which appears to us embodied in a text, must be viewed in the light of the *whole word of God*. Its length, breadth, and depth must be accurately determined; its relation to and compatibility with the other doctrines of the Christian religion considered; and if it be found that it will not fit into the beautiful fabric, that it bears no relation to or is incompatible with the other parts, it must be altogether thrown aside as erroneous. What then? Does the text teach error? Is the word of God inconsistent with itself? Not so;

we may rest assured that it was *our original apprehension* of the text which was erroneous, and *our original interpretation of its meaning* that was inconsistent with the tenor of the word of God. It is our duty then to find some other interpretation which will, on investigation and comparison with God's word prove correct and fit. But I may be asked, if human reason aided by the Spirit of God, is sufficient to guide a person into truth, and if the Spirit of God is never denied to a right-minded enquirer, how, then, is it that a person does fall sometimes into error, in the interpretation of a text. I reply that the Holy Spirit acts ordinarily by means, and when they are inadequate how can the result be truth. Or, if this be deemed insufficient, on the ground that no means are too small for God to work his ends out of, then I reply that, even when the means are adequate, it must not be supposed, that the Spirit of God will lead us into truth, immediately that we seek after it. This were to paralyze all exertion on our parts; it would take away from the very nature of an investigation, and be, in some measure, subversive of *free agency*.

I trust I have made it sufficiently clear, that we should not view a doctrine merely in the grammatical and obvious sense of one or two or three texts; that we should not confine ourselves microscopically to it; but that we should test it by the spirit and tenor of the whole word of God, and view it in connection with the other doctrines and principles of the Christian religion, in order to ascertain whether or not it be of God. This I will humbly endeavour to bear in mind in investigating the question of Baptism, and I hope it will not be altogether without edification to the reader.

I proceed to notice the 2nd cause of heresies and schisms: viz. The habit which obtuse minds have of distinguishing only in order to divide. When I say "obtuse minds," I do not confine the habit to them. Very acute minds have sometimes violated the truth; nay more, have violated *their own ideas of the truth* in order to suit their selfish or ambitious ends. In charity, however, I will allow that, in the majority of instances, ignorance and not wilful perversion has been the pregnant source of heresies and schisms. When men differ in their opinion from what the Church has in the earliest ages held to

* Vide Coleridge's "*Aids to Reflection*," p. 17. Ed. 1839.

be a true doctrine, they are ever ready to appeal to the boasted right of private judgment, as bearing them out in their denunciations against the scripturality of that doctrine. Do they end here? No. The Church must then be denounced. Others must be persuaded to join in the cry. Thus the breach widens more and more. It becomes a great rent. The alarm is sounded. The strife waxes hotter and hotter. The Church of Christ is converted into one vast battle-field on which the unbridled passions riot and revel in conscious freedom. Yet, say, should they not rather proceed with fear and trembling to controvert what the Catholicity of the Church has stamped with the stamp of truth. By the Catholicity of the Church I mean that sameness in its standards which, we have historical testimony to believe, did exist in the Christian Church throughout the known world, so shortly after the time of the Apostles, as to do away with all reasonable suspicion that a period of error could have intervened—that sameness which prevailed while as yet the Church of Christ was a Church militant, and the smallest deviation from Apostolic practice would have given her enemies ground to accuse her, of inconsistency, and heresiarchs a shade of coloring on which to paint their wildest fancies. Yet we do not find, during the first and second centuries, that her enemies accused her of having standards inconsistent with scriptural principles, and apostolic injunction and practices, and, if heresies did exist, they found nothing like the favor they meet with, in these times of boasted enlightenment.

I promised, in my last letter, to lay down certain points on which both Baptists and Pædo-Baptists are agreed, in order that, the object of the controversy being distinctly understood, it may be carried on clearly and without fear of mistaking the views of either party. This I will now endeavour to do, in all humility, and with a deep sense of the importance of what I have undertaken.

I. The question in dispute is simply this—Have *infants* a right to Baptism or have they not?

II. The right of adults to Baptism, being admitted by both parties has no connection with the question in dispute.

III. That a clear inferential argument is admissible equally with an express command.

IV. When an inferential argument, and an express command are shown to be *clearly and irreconcilably opposed* to each other, the latter is superior to the former.

V. A *principle* developed in the Divine economy is immutable.

VI. There is a distinction between *disbelief* and a *want of belief*, so that the one may be attended by consequences in which the other is by no means involved. The first is an active rejection of truth; the second may be induced by an incapacity to comprehend it.

VII. An argument which, being used to establish some *asserted* truth, is shown, by a similar application to controvert some *known* truth or to establish some acknowledged error, is manifestly false.

VIII. Arguments involving the necessity of the *petitio principii* are incorrect, even when the petition is granted; for while the *grant* is of *man*, all *truth* is from *God*.

IX. In order to establish the identity of a thing under two different circumstances, it is not necessary that it should preserve precisely the same features under both. It needs merely to be shown that the change arises from no generic difference, but is such only, as the corresponding change in circumstances would show to be necessary.

X. The extension of an immunity beyond its original bounds argues no necessary invalidation of its reasonableness or contraction of its terms.

Should any of your readers consider these debateable propositions, rather than self-evident aphorisms, I shall be glad to hear what they may have to say before proceeding any further.

INVESTIGATOR.

Agra, 5th March, 1850.

JUSTIFYING RIGHTEOUSNESS.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—As your correspondent 'Tri-aster' has again come forward "in the attitude of an inquirer," and, notwithstanding certain important acknowledgments he has made, to which I shall presently refer, says he wants proof, and that I have "failed to prove the point which was to be proved;"—I think it becomes me to return to the subject and show by incontestible evidence, that instead of there being a want of proof in my last, there was a sufficiency of it for any one that chose to see it.

He says "that the whole of the second paragraph of my letter is taken up with proof of what he never denied and of which no Christian ever needs to be told, viz. that Jesus during life obeyed the law of God perfectly." In this he is not correct, for the proofs, that Jesus during life obeyed the law of God perfectly, occupied but the latter part of that paragraph, the former part having been occupied with arguments to prove that Christ's obedience to the moral law, among many other things was necessarily the object of the faith which justifies. But making all allowance for the error he has fallen into, in summing up the arguments, it is still clear he has no objection to the train of reasoning contained in that paragraph from its beginning to its end. And yet that very paragraph I believe proves the doctrine which he says "A Christian has failed to prove."

To avoid any misunderstanding, it would be as well to state the doctrine as laid down by Triaster in his first letter. "In what part of the Scriptures" said he, "are we taught that a believer in the gospel is accepted as righteous by the imputation to him of Christ's obedience to the moral law?" In my reply I showed, basing my remarks on Rom. iv. 24, 25, that "justification (which is synonymous with being accepted as righteous,) proceeds from faith alone, (because faith is the only channel by which man can receive spiritual benefits), and that faith comprehends as its objects, God the Father, the Lord Jesus Christ, Christ's obedience to the moral law even unto death, in other words His righteousness, his resurrection, &c. Now what is this but proving the question in debate? For Christ's obedience to the moral law, which is one of the objects of faith, is proved therein as being imputed to us through faith for righteousness. Triaster may ask how? Why, simply thus. When a man is justified through faith, faith stands to him in the room or place of righteousness:—each object of faith therefore stands in the place of righteousness. Here each object of faith is identified with Christ, in whom all those objects are found, Christ being our righteousness. Christ's death stands for our death to sin; his resurrection, for our resurrection from the death of sin to a life of holiness; his obedience, for our obedience; his righteousness for our righteousness. Now is not this equivalent to *imputation*? For we know that in ourselves we are neither dead, nor risen, nor obedient, nor righteous. Though all these have not literally taken place in ourselves, yet because they are in Christ, they are ours through faith. Now while I affirm that in Christ we are dead, and risen and righteous and obedient, I equally affirm that to prove our faith as to whether it is genuine, we are required to live as though these were really true with

regard to us. To return; Triaster admits the major and the minor propositions, but refuses to admit the conclusion which is inevitable; in other words he admits that faith which comprehends several objects, justifies, and that Christ's obedience to the moral law is an object, of this justifying faith, and yet denies that Christ's obedience to the moral law justifies, which he does by questioning Christ's obedience to the moral law being imputed to us. "Justification" is the being accepted as righteous; "imputation of Christ's obedience to the moral law," as being justified or accepted as righteous by Christ's obedience to the moral law. Now it has been proved that we are justified by Christ's obedience to the moral law. And does not this prove that Christ's obedience to the moral law is imputed or reckoned to us to make us righteous? For if we have no righteousness of our own, and Christ's righteousness which is his obedience to the moral law makes us righteous; is not Christ's obedience to the moral law imputed to us?

That a man is justified by believing in one and all of the objects of saving faith, a few instances from Scripture will show.

1. The Scriptures tell us that justification is by the resurrection of Christ, Rom. iv. 25.

2. They tell us that justification is by the blood of Christ, Rom. v. 9.

3. They tell us again that it is by the righteousness of Christ, Rom. v. 18.

4. Then that it is by the obedience of Christ, Rom. v. 19.

From these few instances it is evident to my mind that each object of faith justifies, as the most prominent one at the time to the eye of faith, while looking at Christ the Son of God and the Saviour of the world. But while this cannot be denied as the result of our own act, that which was done by Christ to justify us, was His own perfect obedience to the moral law, by which He became, and ostensibly proved himself to be righteous.

In the 4th para. of his 2nd letter referring to Gal. iv. 4, and my comment thereon, Triaster says, "This," that is the text, "does not to my apprehension affirm that Christ's obedience is reckoned to his people; but 'a Christian's' comment does." All that is left then for me to do is to prove the consistency or correctness of my comment. If this be done Triaster cannot have any objection.

The text says, "He," that is Christ, "was made under the law to redeem them that were under the law;" and my comment thereon was that He was made under the law, that He might discharge our debt to the law, by His own obedience to it.

To prove the consistency of my comment, I would remark: 1st, That Redemption implies a *debt*. The Scriptures teach us

that men are "debtors to do the whole law;"—that men have not done, i. e. fulfilled the whole law;—that they are therefore liable to the law and its penalties.

2. That Redemption as spoken of in the text implies the discharge of the debt, not by the debtor himself, but by another, that is, by Christ. Now if the debt be to do, i. e. fulfil the whole law, and this debt is to be discharged for us by Christ, is not the inference plainly this, that Christ is to do, i. e. fulfil the whole law for us; or in other words discharge our debt to the whole law? But the doing, i. e. fulfilling of the whole law by Christ is His obedience to it. Therefore does not the text plainly teach, that Christ was made under the law, that He might discharge our debt to the law, by His own obedience to it? Now these are the very words of my comment. It follows then that my comment is correct and consistent in all respects. Triaster however thinks that Gal. iii. 13 is a better commentary on Gal. iv. 4, than mine. It is quite true that in both passages the words "law" and "redeem" exist; but is it equally true that because of this, both passages must refer to the same thing? I think differently, because Gal. iv. 4, speaks of redemption simply from the law, that is, from the dominion of the law; as in Rom. vi. 14, "Ye are not under the law but under grace;" while Gal. iii. 13, speaks of redemption from the curse or the penalty of the law. The former has reference to the future condition of the Christian, and the latter to his past condition, or that which preceded his being a Christian. The apostle as though standing at the very point of regeneration says to the new Christian "you are redeemed from the curse or penalty of the law which you *had broken*, while unregenerate and under the law;—and henceforth, you are made free from the law, to be no more under it but under grace." There is no propriety in saying to the Christian, you will henceforth not be under the curse of the law, when it is already expressly stated that he is not under the dominion of the law; for the being under the curse of the law, is the consequence of being under the law. But there is every propriety in saying to the Christian, you are henceforth not under the law but under grace.

Again, if we look at the context of the two passages, shall we not be forced to the conclusion that the apostle in Gal. iii. 13, refers retrospectively to the condemned state of him who has violated the law; and in Gal. iv. 4, prospectively to the freedom from the constraints of the law, even to "the glorious liberty of the children of God?" It is clear then that Gal. iii. 13, is no commentary on Gal. iv. 4.

On 2 Cor. v. 21, your correspondent remarks, that the phrase, "the righteousness of God" is the key to the passage, and

after quoting Matt. vi. 33, adds, that this righteousness, is "the righteousness required by God;" I suppose he means, *of men*. If this be admitted, what then? will it invalidate the doctrine that Christ's righteousness is imputed to believers?

It certainly will not. To see whether it will, let us read it in the connection your correspondent suggests, viz. "that in Christ we might be made the righteousness which God requires," and then look at his remark which runs thus: "Now in Christ the believer stands sinless, for Jesus has taken all his sins on himself." And do we see any thing that militates against my comment? Not in the least. There certainly is a difference, and that is, that Triaster has cut his remark short, just where he would have undone his opposition if he continued, and has left the figure in it incomplete; while my comment continues the figure to completion. This will be clearly seen by placing the two in juxtaposition:

"A Christian."

Triaster.

"Here Christ who knew no sin, is represented as being made sin in the stead of the sinner; and we who were devoid of righteousness as being made righteous in Christ."

"Now in Christ the believer stands sinless; for Jesus has taken all his sins on himself."

The figure is our *being in Christ*. If we are in Christ, then we have received *in Christ* the punishment which was due to us for our transgression: but surely the matter does not end here; for the same figure supposes our partaking with Christ His righteousness. Is this not plain? Can the one be supposed without the other? Can we be *in Christ* to be punished in Him for our sins, and not be *in Him* to be righteous in His righteousness? But the righteousness of Christ is His perfect obedience to the moral law, therefore, our being in Christ, makes us righteous in consequence of Christ's obedience to the moral law.

I do not think it is necessary here to draw the line of demarcation between "Holiness" and "Righteousness;" but I will simply remark by the way, that Christ is called "the righteousness of God" inasmuch as He is emphatically the means by which God shows himself righteous, in His dealing with His creature man. This is a grand, yea a beautifully sublime subject, but I cannot for several reasons dwell on it now.

Though Triaster's meaning of the phrase "the righteousness of God" does not affect my comment in the least, I do not think it is correct.

I come now to the principle contained in Triaster's first letter, which he defends in his second, viz. that "a passage which is consistent with either view can be a proof

for neither." This principle, I would observe, is defective as it stands. Had it been thus modified, a passage which is consistent with *either of two opposite* views, can be a proof for neither, the principle would have been a correct one, and an axiomatic truth. But be this as it may, as the principle, however, was used by Triaster in reference to Rom. v. 19, which he said was "perfectly consistent with his view," viz. that "as soon as a man believes the gospel, His sins are reckoned to Christ, who by His death made an atonement for the transgressions of His people, and by this removal of his sins, he becomes in the eye of the law perfectly righteous;" our best course is to go to Rom. v. 19, and see whether it will not furnish proof equally, for both his view and the one he opposes, which are not *opposite* views, but one and the same, only contracted in the one case and dilated in the other. The passage runs thus 'by the obedience of one shall many be made righteous.' Now this passage is a proof for believing, that Christ's death, which is an act of His obedience, is the means of justification, and it is equally a proof for believing that Christ's fulfilling the whole law, even unto death, which is an act of His obedience is the means of justification. How then can the principle be correct. I may say of a man that he is righteous, and if this be true, may it not be as true with regard to one act of his righteousness as to many acts? This cannot in candour be denied. I am therefore quite right in what I said, that "the notion of your correspondent on this subject is a mistaken one." I would make one brief remark, however, as one

that appears to me to be exceedingly necessary, viz. that the arguments employed to defend a view are not in all cases to be identified with that view; for the view itself may be perfectly correct, while the arguments used to defend it may be wholly wrong.

With regard to Phil. ii. 8, and Heb. ii. 9, I would observe that both agree in referring to the incarnation of Christ—to his humiliation, and to his death: but their difference lies in this, that in the latter He is represented as being *made* man, for the express purpose of suffering death; while in the former, that '*finding himself* in the fashion of a man, he became obedient unto death, even the death of the cross.' In the one the purpose of God the Father respecting Christ is signified, and in the other the voluntary righteous act of Christ himself.

As Triaster does not say they are parallel passages, but that they seem to be almost parallel, it is needless for me to say more about them, especially as I have I believe, shown to a demonstration, that the Scriptures teach this doctrine, viz. 'that the righteousness even the obedience of Christ to the moral law is imputed to the believer.'

In conclusion I beg to state clearly my belief that faith in the death of Christ includes faith in the righteousness of Christ, for he who believes saying that 'Christ hath once suffered for sins,' *must believe* *also* that He suffered "the just for the unjust to bring us to God." 1 Peter iii. 18. And that this faith justifies.

A CHRISTIAN.

March 14, 1850.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. I.—DEACON.

THE word DIAKONOS occurs in the Greek Testament thirty times. In the common English version, it is in seven instances rendered *servant*, in twenty *minister*, and in the remaining three it is merely Anglicised in form and written *deacon*. It is used in reference to the persons who drew the water which our Lord turned into wine; in reference to a civil magistrate, when it is said, "he is the minister of God to thee for good;" in reference to our Lord himself, when he is called "a minister of the circumcision;" in reference to Paul, Apollos, Tychicus, Timothy, Phoebe, and others, who were engaged in the service of Christ and his churches. All these are, for some cause or other, described as "deacons."

The cognate word DIAKONIA is in like manner rendered, in different passages of the English Testament, by the words, service, serving, ministry, ministration, ministering, administration, relief, offic. The verb DIAKONEO is rendered serve, minister unto, administer, and in two instances (1 Tim. iii. 10 and 15) "use the office of a deacon;" where, if the version had been as literal as in many other passages, it would have been, "then let them *serve* being found blameless," "they that have *served* will purchase to themselves a good degree."

Whatever ecclesiastical associations may be connected with the meaning of the word DIAKONOS, in the minds of modern readers, it is evident that its use was not confined originally to church officers, or religious persons. The epithet was applied by the Greeks to those who waited on them at table. The deacons of Satan are mentioned by Paul in contrast with the deacons of righteousness. In the parable of the wedding garment, the

king is represented as commanding his deacons to bind the offending guest, and carry him away. Peter's wife's mother arose after her cure, and used the office of a deacon to our Lord, and to those who were with him; and Martha complained of Mary, that she had left her to use the office of a deacon alone. A deacon, in truth, is one who serves.

Dr. George Campbell distinguishes between a *DIAKONOS* and a *DOULOS*, thus:—"In the proper and primitive sense of *διακονος* (*DIAKONOS*), it is a servant who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable kind of service. By the word *δουλος* (*DOULOS*), is not only meant a servant in general (whatever kind of work he be employed in), but also a slave. It is solely from the scope and connexion that we must judge, when it should be rendered in the one way, and when in the other. In the passage before us"—[Matthew xx. 26, 27, which this eminent critic renders, 'Whosoever would become great amongst you, let him be your servant; and whosoever would be chief amongst you, let him be your slave,']—"the view in both verses is to signify that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. We are to judge, therefore, of the value of the words from the import of those they are contrasted with. And as desiring to be *great* is a more moderate ambition than desiring to be *chief*, we naturally conclude, that as the word opposed to the former should be expressive of some of the inferior stations in life, that opposed to the latter must be expressive of the lowest. When this sufficiently suits the ordinary signification of the words, there can hardly remain any doubt. As this is manifestly the case here, I did not know any words in our language by which I could better express a difference of degree, so clearly intended, than the words *servant* and *slave*. The word *minister* is now appropriated to the servants, not of private masters, but of the public. It is from the distinctions in private life, well known at the time, that our Lord's illustrations are borrowed."

The following is a list of the instances in which the word *DIAKONOS* occurs in the Greek Testament:—

- | | | |
|----------|---|---|
| | | 9. - The <i>servants</i> which drew the water knew. |
| | xii. 26. - There shall also my <i>servant</i> be. | |
| Rom. | xiii. 4. - For he is the <i>minister</i> of God to thee. | |
| | 4. - The <i>minister</i> of God, a revenger. | |
| | xv. 8. - A <i>minister</i> of the circumcision. | |
| | xvi. 1. - Phœbe which is a <i>servant</i> of the church. | |
| 1 Cor. | iii. 5. - <i>Ministers</i> by whom ye believed. | |
| 2 Cor. | iii. 6. - Able <i>ministers</i> of the New Testament. | |
| | vi. 4. - Approving ourselves as the <i>ministers</i> of God. | |
| | xi. 15. - If his <i>ministers</i> also be transformed. | |
| | 15. - As the <i>ministers</i> of righteousness, | |
| | 23. - Are they <i>ministers</i> of Christ? | |
| Gal. | ii. 17. - Is, therefore, Christ the <i>minister</i> of sin? | |
| Eph. | iii. 7. - Whereof I was made a <i>minister</i> . | |
| | vi. 21. - And faithful <i>minister</i> in the Lord. | |
| Phil. | i. 1. - With the bishops and <i>deacons</i> . | |
| Col. | i. 7. - A faithful <i>minister</i> of Christ. | |
| | 23. - Whereof, I Paul, am made a <i>minister</i> . | |
| | 25. - Church whereof I am made a <i>minister</i> . | |
| | iv. 7. - A faithful <i>minister</i> and fellow servant. | |
| 1 Thess. | iii. 2. - Our brother and <i>minister</i> of God. | |
| 1 Tim. | iii. 8. - Likewise must the <i>deacons</i> be grave. | |
| | 12. - Let the <i>deacons</i> be the husbands of one wife. | |
| | iv. 6. - A good <i>minister</i> of Jesus Christ. | |
| | [Baptist Magazine.] | |

FRAGMENTS.

In company, set a guard upon your tongue; in solitude, upon your heart.

SIR Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a tint from it. Apply the same rule to bad books and bad company.

WHAT is misfortune? Whatever separates us from God. What is blessing? Every means of approximation to him. No right opinions, clearness of comprehension, or fulness of belief in religious matters, signify any thing to our establishment and conversion, unless they are from God. The crosses and mortifications we meet with from others are a precious means of humbling, instructing, and improving us; we shall be undone without them. If God gives internal comfort, it is not that we may live upon it, but to support and animate us to some further end.—*Adam*.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE would again request our brethren in different parts of the country, to keep us informed of all additions made to their Churches by baptism. We have reason to believe, that several instances of such pleasing occurrences have taken place, but, though we know they were expected, yet not having received any positive information on the subject, we are unable to record the baptism.

Cawnpore.—The Rev. R. Williams of Agra writes, that on the 25th February, he had the pleasure of baptizing *three* young men at Cawnpore. One of the number was a non-commissioned officer of the 96th Regt., a leader among the methodists: the other two were residents of the station.

Tezpur, in Assam.—*Baptism of the Rev. Mr. Dauble.* Of this event the Rev. N. Brown has favoured us with the following account:

"Tezpur, Assam. February 28th, 1850.

"You will be gratified to hear that the Rev. Mr. Dauble, one of the German Missionaries, who came to Assam about a year ago, has experienced a decided change of his views on the subject of baptism, and has in consequence resolved to follow his convictions by submitting to the ordinance in its primitive form. He was baptized at this place on Sabbath last, the 24th instant. He has for some time had doubts on the subject, and having heard of the renunciation of Pædobaptism by the Rev. Baptist W. Noel, (whom he had heard preach on one or two occasions at Basle,) he resolved to give the subject a thorough examination, by the help of the Scriptures alone. This has resulted in his thorough conviction, that there is no foundation for infant baptism in the word of God, although he was aware that he must in all probability forfeit his situation and support as a Missionary, yet he resolved to act in conformity with his convictions of duty, fearless of consequences. Previous to his baptism, he addressed a Circular to his patrons at Tezpur and Gowhati, disclosing his views and intentions, yet offering still to labour in connection with the Tezpur Mission if desired. Nearly all the subscribers, however, being members of the Church of England, the votes were in favor of his resignation, and he is now left without any means of support. We trust that some arrangement may be made for his continuance in Assam, as his departure from the Province, after having become so well qualified to labour

here, would be a very great loss to the Missionary cause. His embracing of Baptist sentiments has of course produced a strong sensation here; but we trust the judicious, candid, Christian course pursued by our brother, will secure at least the respect of his former supporters, who cannot but see the great sacrifices he has made for conscience' sake. May a kind Providence watch over him, and permit him long to labour among us!"

OBITUARY NOTICE.—**MRS. MARGARET ROBINSON.**—Among the numerous and sudden removals that have occurred in Calcutta and its vicinity lately, we regret to be obliged to record that of Mrs. Robinson of Serampore. She died of the prevailing epidemic, March 10th, 1850, at the early age of 29 years. Her funeral sermon was preached by the Rev. W. H. Denham of Serampore on the following Lord's-day evening. It was listened to by a large and deeply attentive audience. The text was from among the dying words of Mrs. R. (I Cor: xv. 56, 57.) At the close of the address he gave a short sketch of her life, the substance of which we subjoin:—

MRS. ROBINSON was born at Sumatra on the 26th of May, 1820. Her father died when she was very young. When four years of age she was placed at school, at the Rev. Mr. Boardman's. In 1825, when Bencoolen was ceded to the Dutch, she, together with all the female wards of Government, was removed to Mrs. Dr. Marshman's seminary at Serampore. Here she enjoyed many religious privileges, and one which she ever esteemed the greatest of her mercies, she was brought under the ministry of the gospel of Christ, yet her early impressions like the morning dew passed away. About the age of 14 or 15 she was awakened to serious thought under a sermon of Mr. Mack's—still after awhile these thoughts like the former passed away. At the age of 17 her convictions were renewed under a discourse, by her now sorrowing husband. From this time her mind was much exercised, for several weeks she found no comfort; when she entered the house of prayer, it was with fear and trembling; every sermon set her sins more distinctly before her. Besides, a deep sense of the evil of sin, she had to endure many trials from her school companions. At length light shone upon her mind, and she saw that Jesus was both able and willing to save her; from that moment she took refuge in Him and found peace. Shortly

after an incident occurred which, had not the work been genuine, might have proved of serious consequence to her. As it was, she ever after bitterly lamented it. Some of her youthful friends invited her to spend the Christmas holidays with them. Here she mingled with those whose hearts and affections were in the world. In their society a chill came over her religious feelings, and which was attended with painful results. Prayer was neglected—the Bible was laid aside, and she even allowed herself to be persuaded to accompany her worldly friends to the Theatre. On her return, it was painfully evident how much she had declined. But God who is rich in mercy still cherished his kindest purposes toward her. Under the means of grace she was soon led to feel how guilty she had been in departing from God. She now mourned the absence of the light of his countenance and suffered bitterly for her folly. This, however, in the sequel was attended with holy results—with earnestness and resoluteness, she at once and for ever bade adieu to the company and frivolous pursuits of worldly persons. From that time to her death, she was unshaken in her purpose, it always grieved her beyond measure to witness the inconsistency of those who professed to love Christ, choosing the companionship of worldlings and scarcely distinguished in their pursuit from those who make this world their home. May the youthful part of this auditory ever bear in mind this salutary example. May they ever remember as she did—that those who are Jesus's are his—by the sufferings he underwent, and by the blood he shed for them! But to proceed. She was baptized on the 29th of March, 1840; and shortly after took charge of the native Christian female asylum. This was a work in which she delighted, for it was her anxious and prayerful desire to win her pupils to Christ. On the 16th of July, 1841, she was united to Mr. Robinson, and she continued her charge until sickness and domestic claims obliged her to relinquish her delightful employment.

The principal traits in the character of our departed friend were integrity, strong affection, and great firmness—with these she blended a degree of constitutional nervousness which at times greatly tried her. Her love was sincere, even to devotedness, nor would she hesitate to sacrifice her own comforts to secure the happiness of those she loved. She sincerely loved the household of

faith, but she never hesitated to reprove and warn those whom she thought to be exposed to danger either from themselves or others. She was grieved if offence was taken, but she felt it to be a paramount duty, not to suffer sin to remain on the consciences of any of her friends. She was ever anxious to forward the cause of the Redeemer, and grieved that she was able to do so little for Him she loved so much. Though she could do but little publicly, she did much to make religion lovely at home. She loved no conversation save that which tended to honour her Saviour. She often expressed her regret that Christian females, when they met, should consume the time in talking of the things of the world, and so infrequently talk of the things which pertain to Jesus Christ, and to their souls' best interests.

She was naturally fond of retirement. She visited but seldom; when she did so, it needed a day of rest to renew her spirits, and enable her to attend to her usual domestic duties. This was owing, as has been said, to constitutional nervousness—an evening spent in society was generally followed by a sleepless night. The last few months she appeared to have had a presentiment of death: to those about her she appeared to be ripening for another world. On the morning of the 3rd of March, she rose much indisposed, but as usual she walked to Church. Just before she left home she heard the funeral bell toll and exclaimed, poor Mrs. S. is gone! She added, the next call *would be for her*. On her return the pain had increased, this was succeeded by fever, when she remarked to her husband that this was her last illness. The following day she endured much suffering, so much so, that she was unable to converse, except with pain and difficulty. On the Tuesday she expressed herself uneasy in mind. She was greatly harassed by fears. Her husband sought to lay before her the gracious invitations and comforts of the gospel. She asked for the cxvi. and cxxii. Ps. to be read, after which she anxiously asked "Do you think that I am a Christian, indeed?" On the affirmation being given—she said—"but I have very great fears." Her husband pointed her to the scripture plan of salvation;—she said, "*How simple!*" He then read those gracious encouragements to sinners contained in the books of Jeremiah and Hosea, and he spoke to her of God's willingness to receive every returning penitent. She de-

rived great comfort from these passages. During one of her paroxysms, she looked up and said, "Oh that you knew what a happy change has taken place in my mind!—read the xxiii. Ps." When asked whether she could adopt the language "*Yea, when I walk through,*" &c., she replied, she could, and that her fears were gone. That her thoughts were now of another world. She acknowledged the mercy of her Heavenly Father in giving her so much time to think of heaven before she went there. She felt it hard to leave her infant family—but being reminded, that she herself had been left an orphan without father or mother, and that God had fulfilled his promise and taken care of her from her childhood—she bowed submissively and committed them to Him—as her and their Father, her God and their God. On Saturday night, conscious that her end was approaching, she asked for the xiv. and xv. of John's gospel to be read to her. She said, "Death has now no terrors for me. Jesus has deprived it of its sting." She then repeated the words of her funeral text, "The sting of death is sin—the strength of sin!"—here her voice or memory failed her, and the remaining part of the verse was repeated—when she said, "The Lord is my Light and my Salvation, whom shall I fear; the Lord is the strength of my life of whom shall I be afraid?" and then added,—“Yes thou art precious to my soul; my transport and my trust”—dwelling with peculiar emphasis on the words, "*my transport.*" She shortly after this gave directions about her funeral and went on to speak of God's gracious dealings, and providential guidance during her earthly pilgrimage.

On the Lord's-day she asked her husband to deliver her dying messages to her sister, father-in-law, friends, and to all the missionaries and their wives, and then added—"I have now done." Her husband said, "One thing more: may I now hope you sleep in Jesus and are blessed?" She replied, "Yes—there is no doubt of it." "And at the last day," he added, "will you stand at the right hand of the Judge?" "Yes, I hope you will see me there. Now, I have done with all things, here."

After this she spoke but little. When the last struggle approached, she laid her husband's hand upon her heart, and almost immediately after "fell asleep." Thus departed our dear sister in the morning of her days. Her dying hours were not gloomy. Those who stood by

her bed and witnessed her patience and resignation felt it was a Christian's death—that for her death had no sting.

"May we die the death of the righteous, may our death be like hers!"

Foreign Record.

THE PAST AND THE FUTURE.—The year that is just closing upon us has been less prolific in startling events than that which preceded it. But, if we judge aright, the lull which has come over the nations is rather the precursor of a still fiercer storm, than the incipient quietness of a permanent peace. It is impossible that the elements which are fermenting in the bosom of European society should not work disturbance. Nothing will neutralise them but that antagonistic and divine element which is the *salt of the earth*. Civilization and the arts of social life, commerce and the intercourse of nations, science with her almost miraculous control of the elements, and the marvellous facility with which she seizes the vapour and the lightning and bids them obey the will of man, political revolutions, the achievement by long-oppressed nationalities of civil and religious freedom, the multiplication of books, the circulation of knowledge, the spirit of inquiry,—these and similar means may contribute to ameliorate the temporal condition, and supply the physical and even the intellectual wants of man; and no lover of his species but will rejoice in the pre-eminence of the present times, in all these respects, over every preceding period of history:—but the malady of human nature lies deeper than to be touched by any of these. Give him knowledge—give him science—give him civilization—give him freedom—give him commerce—and man will be an unhappy and a hopeless creature still, without an object, or an end suited to his nature, or worthy of it. He may yet live to be miserable, and die to be lost. But give him the gospel, make him acquainted with the cross of Christ, and in that he will find the cure of the most inveterate evils, and the spring of whose healing waters if he drinks he shall live for ever. The dignified and the lovely, the just and the benevolent of human character are the fruit, not of philosophy, but of the gospel—not of reason, but of faith. Nor until faith in the gospel lies at the foundations of society, and its influence is diffused through all its ramifications, will the period arrive when the weapons of war shall be converted into implements of husbandry, and on earth there shall be peace, good will to men, and glory to God in the highest.

Christians, therefore, must still be at their post, as the lovers and benefactors of their fellow-men. But let them form their expectations wisely, that their efforts also may be judicious. Their hopes will assuredly be realised, but perhaps the end is not yet.

What scenes may be witnessed first, who shall tell? Shall they not be scenes of terror and dismay?—*Evangelical Christendom.*

REV. AMOS SUTTON.—At the last meeting of the General Baptist Foreign Mission Committee, it was agreed that brother Sutton return to India early in spring, *via* United States.—*Reporter.*

GERMANY.—Mr. Oncken says:—"In the Grand Duchy of Oldenburg there is evidently, in some parts, a mighty shaking among the dry bones. Last Lord's-day but one, I preached in a village called Felde, in an isolated part of the country, to between 200 and 300 hearers. In the evening of the same day, I formed a church of forty-five immersed believers, at Holsbeck, four miles from Felde: this goodly number has been gathered in during the last five years, when the work commenced at Holsbeck. I spent a glorious Sabbath among these simple but devoted people. All things were at once set in order for the formation of this church, and a pastor and three deacons were chosen from among the brethren. Satan, however, could not witness all this without making, at least, an effort to disquiet us; a large mob assembled around the dwelling of our beloved brother, F. Bohlken, the pastor of the church. The mob made a fearful noise, threw stones against the door, and broke some windows. We cannot wonder at this, because, within the last four weeks twenty-two converts have joined the brethren. At Hamburg the Lord is greatly blessing us, eighty-seven precious souls have been already added to us this year; and I trust the Lord will give us, at least, a full hundred before the close of the year."

POPERY, AS IT IS IN LONDON.—It has long been the policy of Romish teachers to present their dogmas and practices to the inhabitants of this country in so mild and attenuated a form as to cause them to appear but little different from opinions and modes of worship with which the auditors were familiar. This has been so far successful that to multitudes of our intelligent countrymen, it seems uncandid to describe the services performed as idolatrous, or to maintain that popery as it now exists is ruinous to the souls of men. Dr. Wiseman represents it as the universally received doctrine of his church "that it is sinful to pay the same homage or worship to the saints, or to the greatest of the saints, or the highest of the angels in heaven, which we pay to God: that supreme honour and worship are reserved exclusively to him, that from him alone can any blessing possibly come, that he is the sole fountain of salvation and grace, and all spiritual or even earthly gifts,—and that no one created being can have any power, energy, or influence, of its own, in carrying into effect our wishes or desires."

Such is the language of the controvertist; but how awfully are the authorized services of his church adapted to draw away the heart from the fountain of all goodness, and fix the hope, the confidence, the attachment, on frail creatures, who themselves needed a Saviour, and who possessed no real excellence but that which they derived from Emmanuel's fulness. It may be useful then to give a specimen of idolatrous worship as now practised openly by adherents of the church of Rome in the metropolis of England. It is not a disputable specimen; it is a part of the Devotions of the Fathers of the Oratory, sung by them in an assembly to which hundreds habitually repair, printed for their use, purchased at their booksellers, bearing date, 1849.

"THE PATRONAGE OF ST. JOSEPH.

"Dear husband of Mary! dear Nurse of her Child!

Life's ways are full weary, the desert is wild;
 bleak sands are all round us, no home can we see!

Sweet Spouse of our Lady! we lean upon thee.

"For thou to the pilgrim art Father and Guide,
 And Jesus and Mary felt safe by thy side;
 Ah! blessed Saint Joseph! how safe should I be,

Sweet Spouse of our Lady! if thou wert with me!

"O blessed Saint Joseph! how great was thy worth,

The one chosen shadow of God upon earth,
 The Father of Jesus—ah! then wilt thou be,
 Sweet Spouse of our Lady! a father to me?

"Thou hast not forgotten the long dietary road,

When Mary took turns with thee, bearing thy God;

Yet light was that burden, none lighter could
 Sweet Spouse of our Lady! O canst thou bear me?

"A cold, thankless heart, and a mean love of ease,

What weights, blessed Patron! more galling
 than these!

My life, my past life, thy clear vision may see,
 Sweet Spouse of our Lady! O canst thou love me?

"O give me thy burden to bear for awhile;
 Let me kiss His warm lips, and adore His sweet smile;

With her Babe in her arms, surely Mary will
 Sweet Spouse of our Lady! my pleader with thee.

"When the treasures of God were unsheltered
 on earth;

Safe keeping was found for them both in thy
 O Father of Jesus! be father to me,
 Sweet Spouse of our Lady! and I will love thee.

"God chose thee for Jesus and Mary—wilt thou,

Forgive a poor exile for choosing thee now?
 There is no Saint in Heaven I worship like thee,

Sweet Spouse of our Lady! O deign to love me!"—*Baptist Magazine.*

THE CALCUTTA MISSIONARY HERALD.

THE CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE Annual Public Meeting of the above Society took place on Thursday the 28th of February, at $\frac{1}{2}$ past 7 o'clock, at the Circular Road Chapel.

The service was opened with prayer by the Rev. A. Leslie.

The proceedings of the Meeting then commenced. On the motion of the Rev. J. Wenger, which was seconded by the Rev. G. Pearce,—the Rev. D. Ewart, of the Free Church, was voted to the Chair.

The Chairman remarked that it was with no small amount of diffidence that he had permitted himself to be proposed as Chairman of the meeting. While, however, he said this in sincerity, he disclaimed all reluctance or unwillingness to be associated with them on such an interesting and important occasion. On the contrary, he should have had the greatest pleasure, in any capacity, in manifesting his sympathy with his brethren, the agents of this Society, and in raising his voice, however humble, in attestation of the ability, perseverance, and success, with which the operations of this Society had been carried on. By the grace of our Heavenly Father, much had been done, by the missionaries of this Society, for the millions of Hindus and Musalmáns, among whom our lot is cast in this land. He did not wish to institute any comparison between the agents of the various Missionary Societies established in this country. All, so far as he knew, have been labouring diligently, to the best of their ability, and as opportunity was afforded them; and it had pleased the Lord of the vineyard to bless all of them with some measure of success. But none in the vineyard had laboured with more diligence, with more ability, or more intelligently and successfully, than the agents of this Socie-

ty. Some of the ablest, most highly gifted, and most learned members of the missionary body on this side of India, have laboured in connection with the Baptist Missionary Society. And we ought all to rejoice in contemplating the extent to which all branches of Missionary labour had been carried out in the operations of the Baptist Missionaries. By the grace and blessing of the Lord of the Vineyard, the agents of this Society had been enabled to contribute more largely than the agents of any other Missionary Society, in this part of India, to the highly important work of presenting, to the natives of Bengal the Word of Life in their own tongue. From the agents of this Society, we have two versions of the whole Bible, in the Bengálí tongue, both of them of great merit. That which had been completed by Dr. Carey was now less used than formerly. It had, in a great measure, given way to its successor. But we must remember that Dr. Carey had far greater difficulties to contend with than his successors. He was the pioneer in scripture translation, and his gigantic labours had done great things to prepare the way for every one who came after him. In the Bengálí version of the word of God which had been completed by our late esteemed and learned brother Dr. Yates, we have an elegant and idiomatic copy of the Holy Scriptures, in the language of the millions of this populous land. Was not this an achievement for which every Missionary and every Christian ought to thank the Father of mercies? Even Dr. Yates's version might have its defects. What version had not? versions of Scripture were not inspired. They were the work of men. But he (the Chairman) would not hesitate to say

that Dr. Yates's version had merits of a very high order; and, at least, it was the best version we had in the Bengali tongue. But it was not in Bengali only, that the agents of this Society had laboured. We had excellent versions from them, in many other languages. There were versions in the Hindi tongue, in the Hindustani or Urdu, and in Sanskrit also a version was completing.

Other branches of Missionary labour also were pursued to a great extent. Both European and Native agents were employed in preaching the Gospel of the grace of God to the adult population. Pastoral labours were also fully attended to. Many churches had been formed and were superintended both by European and Native Pastors. Nor had the agents of this Society neglected Educational labours. He believed that, in proportion to their resources and means, they had done all they could in this interesting department, both in the Vernacular language and in English. They had been able to raise up many trained assistants to aid them in their Evangelistic labours. There was a surpassing interest connected with all these branches of labour; and could must be the Christian bosom, that was not warmed by the contemplation of them, —that was not moved with thankfulness to the Lord of the vineyard, for all their brethren had been enabled to accomplish. But he would not detain them, but would now call upon his friend Mr. Wenger to read the report.

The Secretary then read the substance of the twenty-ninth Report of the Society, of which the following is an abstract:—

During the past year no material changes connected with the affairs of the Society have taken place, nor have the operations of the Baptist Mission in India been marked by any striking events. The Missionaries have carried on their usual operations, and encouragement has been afforded to stimulate them to fresh exertions.

In May last, Mr. and Mrs. Sale arrived from England, and after a stay here of a few weeks, proceeded to Burisál, to assist Mr. and Mrs. Page, at that station. Mr. Makepeace of Saugor, whose health has been seriously impaired, was compelled at the end of the rainy season to have recourse to a voyage to England. Mr. Beddy of Patna having dissolved his connection with the Society, that city has ceased to be a station

of the Baptist Mission. The Parent Society last year sent out instructions to reduce the expenditure of the Mission in this country, to a very considerable extent on account of a material deficiency of funds at home. This measure has not as yet been carried out to the full extent, because it was found difficult to make the necessary retrenchments at once. This will inevitably cause a diminution of the labour of the Missionary body, as without sufficient funds their usefulness over so large an extent of country, will be materially curtailed. The Report earnestly appealed to the sympathies of the friends of the Gospel in this country;—the Baptist Mission is the oldest Mission in this part of India, and may well be said to be the pioneer to all other Missions.

The "Calcutta Auxiliary Society" has for many years endeavoured to relieve the Parent Society of a large portion of its expenditure, required for carrying on operations in Calcutta and its vicinity. It has now a chapel in Ján Bazar where the Gospel has been preached almost daily to large numbers of Hindus and Muhammadans. Some years ago the local Association had many such chapels in this city, and paid the salaries of the native preachers. But about 20 years ago, when a number of people in the neighbourhood of Khári and Lakhyantipur embraced Christianity, and were formed into Churches, the Association was under the necessity of devoting its resources principally to those two localities;—a third, Narsikdarchoke, was added about 12 years since. This Society now supports eight native preachers in the three villages above mentioned, and endeavours to meet the incidental expenditure required for the purpose of maintaining public worship. The Ladies' Auxiliary Society has also rendered considerable assistance by the support of schools.

The Report then proceeded to mention the work of preaching to the Hindu and Muhammedan population of Calcutta; this has been carried on throughout the year; not only in the chapels, but in various parts of the roads, where occasionally animated discussions with the heathen have taken place.

The operations in translating, printing and distributing the Scriptures have been persevered in during the past year. A revision of the New Testament in the Hindi language has been made and

its publication in the Káithi character is superintended by Mr. Leslie. In Hindustáni a new edition of the Gospels and Acts has been published, an edition of the New Testament is also in progress; an edition of the New Testament in the Roman character has besides been commenced. A new edition of the Testament in the Persian language has been commenced, and two Gospels have already appeared. In the Bengáli language a new edition of the Testament has been completed and separate parts of it published, and the revision of the Old Testament has been carried on to the book of Job. In Sanskrit the new edition of the Testament has advanced to the end of Romans.

The issues from the Depository during the past year, have amounted to 31,526 copies of the Sacred Scriptures.

The next subject to which attention was drawn in the report was the state of the Churches in and near Calcutta. Of these, that in the Circular Road, of which Mr. Leslie is the Pastor, contains 96 members. A Sabbath School, attended by about 40 children, is held here. The Church in Lál Bazar, of which Mr. Thomas is the Acting Pastor, numbers about 140 members. Mr. Wenger is the Pastor of the Native Church in South Colingah, and is assisted by a Native Catechist. It numbers 54 members. The Church at Intally, of which Mr. Pearce is the Pastor, consists of 50 members. Three Native preachers assist in making known the Gospel to their countrymen. The Native Church at Narsikdarchoke, about sixteen miles south of Calcutta, is superintended by Messrs. Lewis and W. Thomas, aided by three Native Preachers. It numbers at present 52 members. The day School here, is attended by about 25 boys. The Auxiliary Society defrays a large portion of the incidental expenditure connected with this, and the three following stations. The church at Malayapur also Native, situated about 20 miles south of Calcutta, consists of 7 members. Mr. Pearce is the Pastor of this Church, and is assisted by a Native Preacher. A Day School, attended by 45 boys, is established here. The Church at Lakhyantipur is about 35 miles south of Calcutta. The number of members is 67. Mr. Pearce conducts the pastoral duties assisted by four Native Preachers. The native Church at Khári, 50 miles south of Calcutta, numbers 48 members. A

Day School here, is attended by about 40 boys. The Pastor, Mr. Pearce, is aided by two native preachers. At this station the rains did not set in till two months after the usual time, and the prospect of a severe famine stared the inhabitants in the face. The price of grain rose to nearly double the ordinary rate, whilst the poor people found no employment because the soil refused to be cultivated. In this emergency, when in many houses there was only one scanty meal in the day, Mr. Pearce made an appeal to the charitable public and received donations which happily enabled him to afford effectual relief to those who needed it.

Mr. Morgan is the Pastor of the Church at Haurah; the present number of members is 26. There are three Day-Schools attended by 180 boys, and a Sabbath School attended by 50 boys from the Day Schools at this station. The support of the Schools, and incidental expenditure connected with this station, are defrayed from contributions obtained on the spot. The Schools at this station are very encouraging, especially by the progress in religious knowledge made by the boys who attend the Sabbath School.

Mr. Lewis is the Acting Pastor of the Dum-Dum Church; one Native preacher is employed here. The number of members is 25.

The next subject was the state of the Society's funds. The year was commenced with a debt of Rs. 906-6-5. The expenditure during the year has been Rs. 2079-12. The Parent Society has made a grant of 500 Rs. The other receipts have amounted to Rs. 1,680-12-6. The total amount thus obtained is Rs. 2,180-12-6. The Society is still left in debt to the extent of Rs. 805-5-11.

The success afforded to the Baptist Missionaries during the year 1849 is encouraging. At the Circular Road chapel 2 have been baptized; at the Lál Bazar 11; at Colingah 2; at Intally 3; at Narsikdarchoke 2; at Lakyantipore 4; at Dum-Dum 5; at Serampore 23; in Birbhum 1; in Jessore 36; in Barisál 4; at Dacca 3; at Delhi 2; and at Saugor 17.

Macleod Wyllie, Esq. moved the 1st Resolution:—

“That the Report extracts from which have now been communicated, be adopted and printed, and that it be circulated under the direction of the Committee.”

In the course of an admirable speech Mr. Wylie stated the peculiar claims of the Baptist Missionary Society upon the sympathy and support of all Christians, and bore testimony to the value of its operations and to the devotedness of its agents in India.

The Rev. G. Mundy, of the London Missionary Society, in seconding the first Resolution relative to the adoption of the report, observed that the audience could not have been otherwise than gladdened by what they had heard, the Report showed that the Society was a thorough working Society, and one upon whose labours the Divine blessing evidently rested. He then noticed several topics mentioned in the report—viz., the preservation of the lives and health of the Missionaries during the year, the employment of Native Agency—Street preaching—and the great work, which as the Pioneers of modern Missions, the Baptists had accomplished:—he also referred to the advantages which the Christian public at large derived from the reports thus published annually, but urged upon those present not to rest satisfied with the information thus furnished, but to visit the schools and preaching stations, and make themselves acquainted from personal observation with what was going forward. Some persons remain years in India, and return home utterly unable to afford any information as to the working of our institutions. He next touched upon the pecuniary difficulties of the Baptist Missionary Society, and other similar Societies, and on the necessity of increased efforts. The small amount of actual success, and the difficulties and discouragements which Missionaries have to contend with in India were also brought forward, and the necessity which existed for strong faith in the sure word of promise.

The speaker then alluded to the nature of that triumph which the Gospel of Christ was destined ultimately to achieve. "The triumph of mercy,"—"the triumph of love,"—Christianity is altogether a religion of love,—a religion based on principles of wide, expansive and universal benevolence;—her design is to bless and sanctify and save. It is true that her garments have been frequently drenched in blood, but it has been all her own. She has been the parent of blessings to the world in all her persecutions and in all her distresses. The speaker then appealed to those present, and urged upon them the import-

ance of personally identifying themselves with the great cause of Missions, not to rest satisfied with merely giving their contributions, or to think it sufficient if they worked by proxy. The Lord of the Church required more. He required that each should be a Missionary and work personally for him within the sphere of his own influence, and in every field which it was possible for him to occupy.

The Rev. E. Storrow, of the London Missionary Society, moved the 2d Resolution, which was as follows:—

"That the following gentlemen constitute the Committee of the Society for the ensuing year.

Treasurer—Mr. I. B. Biss.

Committee—Rev. Messrs. Aratoon, Leslie, Morgan, Pearce, and Thomas,—and Messrs. J. S. Biss, Carran, Chill, Holmes, W. H. Jones, DeMonte, Riddle, W. Thomas and Wyatt.

Minute Secretary—Rev. C. B. Lewis.

Cash Secretary—Rev. J. Wenger.

Mr. Storrow said, although the grand aim of Christianity is to make men everlastingly happy, there are some things in its history very painful to contemplate. Its history is a series of conflicts, victories, and defeats. Its early progress gave promise of speedy triumph. It overleapt the narrow limits of Judaism, and went forth winning adherents everywhere: in Egypt, through Asia Minor, in the cities of Rome, and Corinth—among the barbarians of the West and the North, and far away among the natives of the East, it threatened the speedy overthrow of every opposing system.

But alas, it soon received a check from the earthly elements with which it became associated. And centuries of dark superstition followed, during which the various forms of false religion reigned unchecked. At the Reformation a new spirit arose which bade fair utterly to overthrow Popery, and to impel Christianity forward, until it had subdued the world. But again, the spirit of Christian antagonism well nigh died out, and now after Christianity has been sent from heaven 1800 years, what do we see? Two anti-Christian systems, one of them claiming more adherents than does the purest form of Christianity; the other as many; Muhammadanism, Hinduism, Buddhism and various forms of idolatry in the South Pacific, Africa, and Central Asia. A grave question arises out of the contemplation of these facts. If Christianity has made so little

progress during the 1800 years of its history, what reason have we to hope it will ever triumph? We rest on "the sure word of Prophecy," and our faith therein is confirmed by the present position of Christianity.

We take it to be a fact which augurs well for our sad world that those nations that come most in contact with others, are the most Christian nations. And besides this, the spirit of religious enquiry is abroad in the world; and every where there are signs of deep aspiration after something better than is now possessed. There is a gathering storm on the continent of Europe which overhangs Popery. Bráhmánism is repudiated just in proportion as Western science and literature are adopted. Infidelity stalks through the earth, finding nowhere a settled habitation. Popery, the Oriental Churches, Bráhmánism, Budhism, and Moslemism, all give proofs of senility. They have evidently lost their vigour and aggressiveness. But the nations are restless beneath their oppressive weight. The mighty wants of poor humanity they are unable to meet, and a vague suspicion pervades the mind of the Papist, the Jew, and the Hindu, that something is wrong, that something is needed, and that something must be done. Man must have a religion, his very soul cries out for one. And where is the faith which can meet the wants of our race, and take the place of those which are ready to pass away? Clearly Evangelical Christianity alone is that faith. All forms of idolatry are alike incapable of becoming the religion of the world. The human mind is ever outgrowing those systems. But how different is it with Christianity. By no possible stretch of intellect, or refinement can man attain a point at which he can say, "I have got beyond Christianity, and I need a religion purer and more elevated than it."

The aggressive spirit of true Christianity is another hopeful feature. It can never be satisfied so long as error and wretchedness exist among men. Into the heart of every one who receives it in its power does it pour an irrepressible desire to spread the truth of Christ

throughout the earth. Motives gathered from earth, from heaven, and from hell, urge the Christian, and the aggregate of Christians—the Church—to an unceasing conflict, with every form of evil until the triumph of the Gospel is achieved.

We are warranted then, in the very depths of our night of toil, in anticipating the bright and blessed day of our victory and our rest. And it is a pleasant thing to the weary heart, to look towards the blessed period when the battle of contending systems shall subside into the peace of Christ, diffused through every heart and every continent.

Let us be strong in the Lord and in the power of his might, and let us cheer ourselves with the thought, "the night is far spent, the day is at hand."

The *Rev. J. Robinson*, of Serampore, seconded the Resolution and, in a brief speech, made an appeal to the sympathies of the assembly in behalf of the Society.

The Chairman then observed, that the Meeting had not been favoured with many speeches, but those which had been made were very good. He would not lessen or weaken the impression which they had made, by any lengthened address. Let him only call attention to the state of the funds, and invite all the friends of the mission, to come forward to show a good example to contributors at home. His friend who moved the adoption of the report had justly complained of the smallness of the home contributions; and it had been observed that this could be accounted for by the fact that the Romance of Missions was now over, and they were thrown upon such support as Christian principle drew forth. He was glad to hear that the Romance of Missions was over. He wished most heartily to have done with it for ever; and to take up missions to the Heathen as a fulfilment of Christian duty. This would be a more healthy foundation; and he entreated all Christians to look upon missions in this light.

The Doxology was then sung, and the benediction pronounced by the Chairman.

CEYLON.

FROM THE REV. J. ALLEN.

Colombo, February 22nd, 1850.—I have just returned from a visit to the Hlangwella district. The jungle stations consume on an average three days a week, and in the other three I find it quite enough to meet the wants of Colombo. Help from England is very desirable though the prospect is not very bright. It will be indeed depressing if none be given, yet I hope to endure.

I have only within the last fortnight been able to leave Colombo now and then to visit Ilendella and the Leper Hospital. There are there two converts from Muhammadanism, waiting to put on Jesus in his appointed way. I think one of the last things brother Davies did, was to examine two for baptism—these are since dead, and two others appear. The lepers are an interesting people in their secluded home; they claim large sympathy;—and it is pleasing and cheering in a high degree to be able to believe, that some of them are cleansed from the spiritual leprosy. Our different native preachers are all well. They are all busy in their work, and have, I trust, the interests of the Redeemer at heart. Their respective stations, as far as I have seen, appear to be on the whole in a prosperous condition. Wherever I have been I have preached to large and attentive congregations: I have been for the most part pleased with the schools, the progress of the children, &c. There are several candidates for baptism whom I have examined; and most, or all of them, will be baptized shortly. Of these baptisms I will inform you as they occur

as well as of other matters, which may be worthy of notice. There is a temperance movement of some extent going on in the country around. The people have abandoned drinking, gambling, cock-fighting, &c. and have formed themselves into Societies. This is a pleasing fact. The people among whom P. Perera labours at Gonawella, have built a very nice chapel which I hope to open in March, and the Hlangwella folks have put their hand to a similar work. April, probably will give me the pleasure of opening that also. Last Sabbath I received one man into the church at Grand Pass and on the 2d Sabbath in March, I shall, if God will, baptize and receive another. The congregation at the Pettah chapel display a spirit of hearing, and I hope there is something more in many instances. The leaven is evidently at work; and some I doubt not will ere long come out, unable to resist truth and conscience any longer. The congregations are good—probably they were never better. Communicants are increased; but some are a little wilful about *the other ordinance*—not quite obedient yet—not quite courageous enough to take the decisive step. But wait a little, and something shall make them willing. Several minds are more or less tossed about on the subject of Baptism, concerning which I have been speaking in tolerably plain language of late.

Brother Dawson and his family sailed on Monday the 11th in the *City of London*. I hope they will have a safe and pleasant voyage.

THE ORIENTAL BAPTIST.

MAY, 1850.

Theology.

THE TRANSLATION OF ENOCH.

ENOCH is mentioned in the Old Testament in these words: "And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not: for God took him." The chapter in Genesis, (the 5th,) from which these words are taken is wholly occupied with a list of persons, who lived and died previous to the flood. It commences with Adam and ends with Lamech; and all that is said with regard to the most of them is, that they were born, lived so many years, and died. On going through the chapter, we have the feeling of one who wanders through a burying-ground, and who employs himself in reading the various inscriptions that are to be seen on the numerous monuments around him. It is true, that Enoch's body is not in our supposed burying-ground; for *that* was carried off to heaven as was Elijah's; but this does not hinder our imagining him to have a monument among the others. In many burying-grounds monuments are found of persons who have died at sea or elsewhere; their friends nevertheless having given them a memorial in the common resting-place of the dead.

In thinking, therefore, a little of what the Scriptures tell us of Enoch, let us endeavour to realize as much as possible our supposition of walking through a burying-ground,—a very ancient burying-ground indeed,—and, with Genesis 5th in our hands, reading the monumental inscriptions. We come at length to that of Enoch; and from the singularity of its inscription we feel

disposed to stop a little and ponder what is written, taking, at the same time, into consideration what is stated of the good man in the New Testament.

We feel inclined, however, before proceeding, to make one remark, though it appears to be almost needless to do so, and that is, that this inscription on the monument of Enoch, as are all the others, is quite true,—having been dictated by the truth-speaking Jehovah. The same thing cannot be said of all the monumental inscriptions in our burying-grounds. Many of them are, alas! as false as false can be. Characters are, in many instances, given of men the very opposite of those which they bore. But on this we need not dwell. It is, however, sad that men should have the impety to utter lies within the very domain itself of death. If they feel that they cannot inscribe the real character of the dead, let them inscribe nothing at all; and herein they will show both their wisdom and their charity.

The date of Enoch's birth is easily discoverable from the monument, though not recorded in the form usually adopted among ourselves. We are told that he was 65 years old when Methuselah was born; and we know, from the adjoining monument, that Methuselah lived 969 years, and died in the very year of the flood,—perhaps by the flood itself Enoch, then, was born 1034 years before the flood. And as the flood happened in the 1656th year after the creation, he was consequently born in the 622nd year of the world, or 314 years before the death of Adam,—a period which must have afforded him many opportunities of seeing and conversing with the first man.

But not only do we thus discover, from the monument, the date of Enoch's natural birth; but we also discover from it that which is of much more consequence,—the date of his spiritual birth. Thus it is written: "And Enoch lived sixty and five years, and begat Methuselah; and Enoch walked with God, after he begat Methuselah, three hundred years." From this it is obvious, that Enoch did not begin to walk with God till the birth of Methuselah. Sixty-five years was a long time for him to live in an unconverted state; but it is to be recollected, that this period was a very small proportion of a man's life then compared with what it is now. Sixty-five years now is nearly the whole period of the duration of human existence; but in the days of Enoch it was not more than the tenth part of this. Consequently a man at the age of sixty-five then, was not older than a person is now at the age of ten. We can, therefore, with the utmost truth say, that Enoch was converted in the early part of his life. Still, after all, there were the sixty-five years of alienation and guilt!

It is painful to observe, that on none of the other monuments of our supposed burying-ground is there any other record of a similar kind. We know not whether we are to infer from this, that Enoch was the only converted man among the whole; but from the apostle Paul's not mentioning, in his 11th chapter of the Hebrews, any one from the long list of Genesis 5th, with the exception of Enoch, we fear there may be some ground for entertaining the inference. And melancholy is the reflection, that men, after having lived 600 and 800 and even 900 years, and after having seen and learned from Adam the consequences of sin, and the way in which guilt might be removed, may possibly after all have passed into eternity unconverted.

The life of Enoch, after his conversion, up to the day of his death, was uniform,—a life which on his monument is described by the words, "walking with God," and by Paul "pleasing God,"—language well understood, and therefore requiring no explanation. We may remark, however, that the words, "walking with God," convey more than what is meant by morality. They imply religion as well as morality. And both are necessary to please God. Many persons are moral; but they are not religious. They are never unjust in

their dealings; they are charitable to the utmost extent of their means; they are kind to all to whom they can do a kindness; they are exceedingly amiable and lovely in their tempers: but with all this, there is no walking with God; there is no communing with him in private over the Bible, and at the throne of grace; there is no going out of the soul in love to, and in admiration of Jesus Christ; and, as far as they are concerned, there might neither be a God to serve, a Saviour to love, nor a heaven to desire. This is not to walk with God; this is to live as if there were no God. Enoch, however, was no such character as this. He was a truly religious man. He prayed to God; he communed with God; and he observed all God's appointments, whether of the Sabbath, of sacrifice, or of any thing else. And, according to Paul, he was eminently a man of faith; believing all the doctrines that had been revealed to him; believing in a coming Messiah; and, according to what Jude tells us, believing in all the solemnities of a day of judgment, and of a future state; for thus writes the latter: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

And it should not pass unobserved, that Enoch lived in this holy manner for the long space of 300 years: "And Enoch walked with God, after he begat Methuselah, 300 years." There were no breaks in his life. It was one onward march. How rich and full must have been his experience before the end and at the end, What instances he must have had of the faithfulness of God! And what a proof he exhibits of the nature, of the reality, and of the strength of divine grace, and of the truth of the words: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—"Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ."

And be it observed, also, that Enoch could have been no recluse,—not a monk, shutting himself up in a cell, or an anchorite living in woods or in caves, far from the busy haunts of men. His

monument tells us, that he was a family man. Not only is it written that he had one son of the name of Methuselah; but it is also written, that he had other children. There were, it is said, born unto him, after he had begun to walk with God, sons and daughters. And if he had sons and daughters he must have lived among them and laboured for them. Probably he was a man as much engaged in the things and business of the world as he could well be. And yet he walked with God. Religion and business are quite compatible. A man may be as much a religious man in his office, or on the exchange, as he may be in his closet upon his knees.

The monument says further: "And Enoch walked with God; and he was not; for God took him;" or, as Paul has expressed it: "Enoch was translated that he should not see death, and was not found, because God had translated him." On no other monument, with the exception of Elijah's, could this have in truth been written. And it is such a singular circumstance that we feel as if we could do nothing but stand, and think, and wonder about it. We think of the flight upwards; we wonder how it was effected,—whether by angels, or by a direct putting forth of the power of God; we think of what may have been the good man's feelings as he began to rise. We wonder, also, whether he took leave of his family, or whether he was taken away without their knowledge, or whether they and others saw him ascend. All these thoughts, and many more such thoughts, immediately pass through the mind on our having read the words on the monument. But as we can settle nothing about them we allow them to drop. We may just remark, however, that the words, "and was not found," indicate that, after his translation, people had gone about seeking for him. From this it does not follow, that he was not seen going away. Elijah was seen ascending, yet the sons of the prophets went in search of him. They obviously thought that he had been merely lifted up from one place and let down at another, as was subsequently the case with Philip who baptized the Eunuch. People may, therefore, have seen Enoch depart; and supposing that he had descended somewhere, they sought him. But though they sought him, they found him not. And how could they? He had gone to heaven.

But in our thinkings, the question

naturally occurs, Why did God exempt Enoch from death, and carry him away bodily to heaven? Here no one can speak with certainty, as there is nothing certainly revealed. But the probability is, that God did this chiefly with the view of convincing men that there was both a God and a future state. Men, in the days of Enoch, were beginning to be awfully corrupt. Enoch was a good man and preached to the people; and he preached, as we have already seen, the doctrines of a future judgment and of the punishment of the wicked. It is likely that he was not believed, but, on the contrary, treated as a simpleton or as a liar. God, however, to convince the people of that wicked generation, that what Enoch said was true, put the distinguished honor upon his servant of translating him to heaven. And we have no doubt that it was for the same reason that Elijah was similarly carried away. The time of Elijah was not unlike for wickedness to the time that preceded the flood. Elijah preached; yet few believed him. They persecuted him. He had more than once to flee for his life. He was no doubt regarded as an impostor. But God shewed, by carrying away his prophet in a chariot of fire, and with horses of fire, to heaven, that he was a man of probity and truth.

And God, by the translation of these two men, shews us also, that what they believed, and what they preached, is his own truth; for it is not for a moment to be supposed, that if they believed and preached what was not true, he would have so honored them. And what they believed and what they preached was nothing more nor less than what we find in our Bibles. We have, therefore, in their translation, a proof that all the solemn things which we find written in this book are the true sayings of God.

A. L.

THE HOSPITAL.

THE Doctor enters the hospital, and begins to converse with his patients; they tell him their complaints, and he gives them advice, and prescribes certain medicines for them. But as our readers may wish to know the diseases of the different patients, and the directions which the Doctor gave to each, we shall state the particulars of what occurred between the Doctor and his patients.

We do this the more readily, as some of our readers may perhaps be affected in the same way as some of the inmates of the hospital; we hope therefore, they will pay due attention to the Doctor's directions.

The Doctor meets a patient, and says to him: "Good morning, my friend: this is, I think, the first time I have seen you here." "True, sir," said the patient, "it is indeed the first time you have seen me here. I have long needed your assistance, but my pride would not allow me to apply to you."

Dr.—"Well! what is your complaint? Tell me, and I shall be glad to assist you, if it lies in my power."

Pt.—"Oh sir! I feel myself a great sinner, I have such views of myself, of the depravity of my heart, and the evils of my conduct, as make me very unhappy; and my fears, relative to the future, make me tremble: last night was a sleepless night to me; I was afraid to sleep. If I sleep, I said, I shall perhaps awake no more in this world; I fear I shall drop into eternal misery. I resolved that should I see this morning, I would apply to you."

Dr.—"Well, I am glad you have applied to me; I have seen many cases like yours, and I may perhaps be able to say something that may be useful to you."

Pt.—"But Doctor, how can I obtain relief from my misery? I never thought myself so great a sinner, as I now feel myself to be. When I first perceived myself a great sinner, I resolved to forsake my sins, and to do that which would please God; but my attempts were vain. I cannot effect in myself that reformation which I desire to effect. I am becoming worse and worse, more and more sinful; and what if I could live without sin in future, all my past sins would still appear against me; and they would be more than sufficient to condemn me to eternal misery a thousand times over. What can you say to comfort me?"

Dr.—"I hope, I can say much to comfort you; but you may not like what I shall say to you, and my prescriptions may not be pleasant to you; every one does not like what I prescribe. Do not think that I am going to comfort you by telling you that your sins are not so many, nor so great, as you suppose them to be. I have no such comfort to offer. Nor must you expect me to comfort you by persuading you that your danger is not so great as you think it to be; nor

can I encourage you to hope that your efforts at reformation, your endeavours to please God, will bring you relief. I would rather commence by assuring you that your sins are far greater, and far more numerous than you think them to be; that your danger is far greater than you apprehend, and that your efforts to obtain relief by reformation and good resolutions will always be abortive. Never, never will you succeed in this way. Believe me, my friend, you are in a most helpless condition. You may as well hope to move the globe by a push of your hand, as to expect relief from any thing which you can perform. You are too weak and too sinful a creature to do any thing towards saving yourself."

Pt.—"Sir, what you say, makes my case appear so much the worse; you almost drive me to despair. I thought you were going to comfort me."

Dr.—"So I am; but I must first drive you to despair of all help from yourself; for I am sure that you will not try the remedy which I shall prescribe, till you are convinced that no other remedy can afford you any relief."

Pt.—"Then, good Doctor, tell me what I am to do; prescribe, and I will endeavor to follow your directions."

Dr.—"Did you never hear of Jesus Christ, and of his great sacrifice, offered on Calvary—never hear that he is the Saviour of sinners, that he invites all men to come to him for salvation, and that he promises to save all that come to him?"

Pt.—"I have heard of these things, and I have thought of them much of late; but my views of them are very confused. I cannot understand them clearly, but I hope there is something in them to suit my case."

Dr.—"Yes, my friend, you are right. In these things, of which you have often heard, but to which you have attended too little, there is much to relieve your troubled mind. I prescribe then, as a sovereign remedy, in your case, Faith in Jesus Christ. Come to him; look to his great sacrifice as the only ground of your hope; then pardon and peace will follow. Did not Jesus bear our sins, in his own body, on the tree? Is it not said, that his blood cleanseth from all sins?"

Pt.—"But may I come to him? I am a very great sinner. Besides, I have heard that the penitent, the humble, and those who have other good feelings may come to him, but I cannot find any good

feelings in myself; what then am I to do?"

Dr.—"Speak not, my friend, in this manner. I did not tell you, that you must come with all good feelings; your looking for them, in yourself, shows that you want something to recommend you; there is still a little pride and self-dependence in you. Away with such notions; Jesus Christ came to save sinners; and it is recommendation enough to be a perishing sinner. Come to him as you are. You need not fear to come to him just as you are; for he has said: "Him that cometh to me, I will in no wise cast out."

The patient now looked at the Doctor with a gleam of hope, in his countenance, and said: "Doctor, what you say exactly suits my case. You have prescribed faith in Christ as a sovereign remedy; I will try your prescription; I will come to him as I am."

The Doctor now turned to another patient, who was an old inmate of the hospital, whose case was not at all dangerous; but he was nervous, and often imagined a thousand evils, which were never likely to come upon him. With him the Doctor held a short conversation, gave him a few soothing pills, and left him, but we give a few particulars. This poor man came to the Doctor, and said: "O Sir, I am glad to see you, I fear my case is a bad one. I have many doubts and fears relative to my state before God. I fear, indeed, that I do not properly trust in the Saviour; and if I were a true Christian, a subject of real sanctification, surely I should not feel so much of the workings of inward depravity." "My dear friend," said the Doctor, "I hope your worst fears are groundless. You complain of inward depravity, and did not Paul make the same complaint? Was he then no Christian? I suppose you do not place your hope of salvation on any thing but Jesus Christ. Dare you let him go for any other refuge, for some other ground of hope?"

Pt.—"Not for the world, sir; I know, that he is the only Saviour, and that he can save all that come to him; and I would come to him, if I could; I would have him, if I could; yea, I wish to serve him with my whole heart; but I cannot do what I would."

Dr.—"Well then, it appears that you have some faith in Christ, for you believe that he is able to save; and your anxiety to be a true believer also shows some faith in him. If you had no faith

in him, what would you care about having him for your Saviour? It is true that we ought to examine ourselves, and we cannot be too attentive to the state of our hearts, but we must not draw the darkest conclusions from merely transient feelings. When you have a few pleasant feelings about divine things, you are full of hope; and when you cannot feel as you wish, then you despond; thus, one day you believe yourself a child of God, and another, you fear that you are a child of the devil. Now both these views of yourself cannot be true. Look more to Jesus, and less to yourself, for comfort, and you will then, I hope, do better. He is always the same, always able to save, always full of mercy, always faithful to his promises; think of these things, and indulge a cheering hope."

While the Doctor was conversing with these two patients, he cast a glance or two upon a third, whose air and manner excited a suspicion that all was not right with him. So the Doctor went up to him, and taking his hand, carefully examined his pulse, at the same time looking him very steadily in the face. The patient rather shrunk from the penetrating eye of the Doctor; for he feared that more might be discovered of his case than he wished any one, even the Doctor, to know. "I perceive, my friend," said the Doctor, "that you are not in health; your pulse is very irregular, sometimes very languid, sometimes strong and hurried. I think I can tell more of your case than you are willing to make known to me."

Pt.—"I am not aware, that I am much out of order. That there is a little languor sometimes in my feelings, I am willing to acknowledge; but we cannot always be just what we should be; this world will sometimes draw too much of our attention."

Dr.—"My friend, I have, of late, often missed you at public worship; and, at our private meetings, your place has often been empty. You have, I am sorry to say, often preferred the company of worldly men to that of your fellow-Christians; and there is now observable, in your whole conduct, a great deficiency of zeal in the cause of Christ."

Pt.—"I am afraid, Doctor, you judge me too hardly; I hope things are not so bad as you suppose. I am seen with worldly men sometimes, I own; indeed, as Paul says, we must go out of the world, if we will not associate with the men of the world."

Dr.—"My dear friend, I am sorry to hear you speak in this manner; I must offer a few astringent pills for your use. Here they are; "If any man love the world, the love of the Father is not in him." "Remember whence thou hast fallen, and repent, and do thy first work." "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." These astringents, though not very pleasant to the taste, will, I hope, if plentifully used, soon improve your state of health."

The Doctor now turned to another patient, who seemed glad to see him, and addressed him, saying: "Sir, I have been very desirous of telling you something of my state, and of receiving a little of your good advice."

Dr.—"Speak freely, my friend, and be assured, that I will do the best I can for you."

Pt.—"Sir, I am often tempted to the commission of very great sins. Such thoughts, as almost make me shudder, are sometimes injected into my mind. I pray against them, and try to free myself from them, but they return again and again, and it is not without great difficulty that I can expel them from my mind. Sometimes, temptation will assume a most pleasing and seductive form, and, ere I am aware, my imagination begins to dwell upon these alluring scenes, and to join with the great enemy in painting them in the most seductive forms. These are Satan's fiery darts, and they are hurled at me very frequently, in all places, and under all circumstances. At other times, I am tempted to impatience under my difficulties, and to deliver myself out of my troubles by means not commendable, not right and just in the sight of God. I have sometimes found both strength and comfort in thinking of the temptations of Christ in the wilderness. He would not yield to the temptation to change the stones of the wilderness into bread, hungry as he was; he would not do that which was wrong, in order to relieve himself from present difficulties. I have tried to imitate this example, and have, I hope, sometimes succeeded; but at other times, I fear, I have failed."

Dr.—"These inward struggles are very painful; and all the medicines I can give you, will not make them pleasant; but it is possible to administer that which may strengthen and comfort you. The sore temptations which we sometimes feel, are probably owing in part to former indulgences, either in

act or imagination, in which we allowed ourselves in our unconverted state. These desires still plead for gratification as before, and these struggles for the mastery, cause the mental distress of which you complain. But be not discouraged; others are tempted in the same manner. I have heard many such complaints as those which you have made to me to-day; no temptation has overtaken you but such as is common to man; the same afflictions are accomplished in your brethren which are in the world. You do well to keep in mind the example of our blessed Saviour when he was tempted; that example is worth much to us; it shows us that we should not give place to the devil in the least. It is often suggested to the tempted Christian, that if he would give way a little, it would be easier and better for him; but such suggestions are all a delusion; they are from Satan, and are intended to deceive. If you give way a little; you will soon yield more, and then more, till you will be completely vanquished. The divine command is: "Resist the devil," and this command is followed by the assurance that he will flee from us. We should always bear in mind, that "blessed is the man that endureth temptation, for when he is tempted, he shall receive the crown of life, which the Lord hath promised to them that love him." Take these pills; they are a compound of Resistance and Prayer. If you use them freely, you will be able to overcome all temptations."

Pt.—"Thank you, Doctor; I will endeavor to follow your advice."

(To be continued.)

THE POISON TREE.

Genesis, in 6.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

"THERE is," says one, "a tree called the *Manchanceel*, which grows in the West Indies;—its appearance is very attractive, and the wood of it peculiarly beautiful;—it bears a kind of apple resembling the golden pippen. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap or juice is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Provi-

dence hath so appointed it, that one of these trees is never found, but near it there also grows a white wood, or a fig-tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the Manbaneel." Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it—eat of it, and die. We may think there is no harm in such a thing,—'tis only a little sin; but who would eat a little poison? The least sin, if not forgiven, will ruin our souls for ever. This is fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now all

who have looked upon the fruit of this tree have desired it, and have eaten of it, and, if not delivered from its fatal effects, will surely die; but there is a remedy at hand: it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin. •

"Not balm, new bleeding from the wounded tree
Nor bless'd Arabia with her spicy grove,
Such fragrance yields."

Apply, therefore, to this means of cure!—fly to a crucified Saviour!—There is no time to be lost!—the poison works within!—Go to the great Physician without delay, and say, "Lord, if thou wilt, thou canst make me whole!"—*Buck's Practical Expositor.*

HYMN. L. M.

"There is a world superior far to this."

THERE is a world of rest and peace,
Where cares and toils for ever cease;
A world where streams of comfort roll,
Cheering and gladdening every soul.

A world where sin is quite unknown,
Where its pollutions none bemoan;
A world where all are holy men,
And Satan cannot tempt again.

There is a world where love does reign,
Where no one gives another pain,
Where every word and action prove,
The heart is filled with holy love.

There is a world of light and bliss,
Where the great Saviour present is;
Where he, upon his saints, does shine,
Filling their souls with joys divine.

There is a world where doubt and fear,
Which often have distressed us here,
Can find no place; on those bright plains
The mind's full sunshine ever reigns.

Assurance there to all is given,
Of everlasting bliss in Heaven;
And while on this, in thought, they dwell,
Their raptures none on earth can tell.

'In that blest world, the thought how sweet,
The saints will all each other meet;
There all that love the Saviour here,
Will meet again their friends most dear.

In that blest world we have our friends,
And when this life's sad journey ends,
We hope that we shall meet them there,
In all their happiness to share.

R. D.

Correspondence.

REPLY TO "A DISCIPLE" ON "THE SONGS OF ZION."

To the Editor of the Oriental Baptist.

MY DEAR SIR,—I can sympathize with your correspondent, "A Disciple," in what he says regarding many of the hymns used in public worship; having myself been often somewhat exercised in mind in the same way as he has been. A strong wish of mine has been to see a selection of hymns of a different character from those now in use,—hymns which all, without the utterance of any thing but truth, could use. Often have I felt compelled to be silent during the singing of certain verses or lines, or so

to alter them, that I could sing them with an experimental truthfulness,—a practice I have frequently adopted rather than not unite, and thus shew a bad example. But though a selection might be made which would be suitable for all true Christians, or nearly so, yet a selection which would, at the same time, be suitable for the unconverted, is an impossibility. All hymn-language in their lips would be untruthful, or something approaching that. But notwithstanding this, I should deem it most improper to take one step in order to prevent their singing the praises of God, if they felt inclined to do so. As well might we adopt means to prevent

their assuming the attitude of suppliants, when prayer is presented in our chapels, knowing, as we do, that their internal and external states do not agree. One consideration has operated powerfully in reconciling me to the singing of the unconverted,—and that is, the fact, that in the temple-worship which, under David, was regulated by divine direction, psalms were sung containing sentiments which were fit to be uttered by the converted only; and yet we find no law laid down, that the singers should all be converted men. And another consideration is, that the very same course of reasoning which would lead us to attempt the prevention of the singing of unbelievers, would authorize the not praying with them, and even the not exhorting them to pray. If a father, for instance, has an unconverted family, (not an unfrequent occurrence,) the same consideration that would keep him from singing a hymn with them, would keep him from kneeling down in company with them to pray; for I see not how, if he could not permit them to sing a hymn, he could permit them to kneel down in the attitude of suppliants; or how, if he could not advise them to sing, he could possibly advise them to pray. And to this I have known some to come who have acted on the considerations which seem, at this time, to be troubling your correspondent. In addition to this, the acting upon such principles, seems to me to exhibit something of the spirit which would lead us to say, "Stand back; for I am holier than thou,"—a spirit which would produce immense mischief upon our poor unconverted fellow-men. It may be possible that I myself am an unconverted man, and that some of those whom I would endeavour to prevent singing, may, with many defects, be God's children: and shall I assume an attitude which says: "I deem myself worthy to sing God's praises, but you I deem unworthy to do this; and I will consequently do what in me lies to prevent your singing them,—at any rate I will take care that you shall not do this in company with me?" It may be said, (for the thing has been said,) that this sort of reasoning would lead us to give the Lord's Supper to the manifestly unconverted. I reply, not so. The Lord's Supper is to be given to those only who are members of churches, and who consequently have, according to a prescribed order, made a profession of faith and repentance, and

are walking conformably to that profession. But I see nothing in the word of God implying that this is a pre-requisite to singing a hymn of praise. Again and again is the whole human race exhorted to sing God's praises: and God forbid that I should step between any of them, and obedience to such a command. In conclusion, I remark, by way of something like New Testament proof for what I have been saying, that there is no reason for believing that the multitude on the high-way and the children in the temple, who so loudly shouted the praises of Redeemer, were all converted; but did the Saviour attempt to prevent them? No; he encouraged them,—he was pleased with them. Let us imitate him. A safer guide we cannot follow. Some bodies of Christians* have, in past times, acted on the principle of having no singing, except when the members of the church alone have been present; but such communities have never prospered. They have generally, if not universally, been left to themselves, without any additions by conversion from the ungodly world,—have come to regard themselves as so distinct a class, that they have almost ceased to sympathize with their fellow-creatures around them whether converted or unconverted,—have, after a season, fallen out with one another by the way,—and have ultimately been scattered to the winds. They lacked the harmony and cheerfulness of song, and have, for the most part, by fixing their attention on a number of minor

* Allusion is here made particularly, though not exclusively, to the Sandemannians, who, as congregations, are now nearly extinct. See what the great and good Mr. Fuller says (in his 9th letter to the Sandemannians) on their maintaining that "unbelievers are not to be allowed to join in public prayer and praise, unless it be in an adjoining room, or with some kind of partition between them and believers." And on their maintaining that "we ought only to join in prayer and praise with those with whom we partake of the Lord's Supper." Mr. Fuller states that their principles had led them as a body to esteem it, "to be unlawful [to have family worship] provided any part of the family be unbelievers, seeing it is holding communion with them." And this is just what we might expect. The whole treatise of Mr. Fuller on Sandemannianism is worthy of a most attentive perusal. His last sentence in his last letter is deeply affecting as well as monitory. "If we may judge from its effects [Sandemannianism] during the last fifty years, it would lead the Christian world, if not to downright infidelity, yet to something that comes but very little short of it."

matters, and deeming these fit grounds for separation from their fellow-christians, imbibed a discontented spirit,—a spirit which has been seen upon their very countenances; and which has repelled from rather than invited to religion. I trust your correspondent will not apply this to himself; for his whole letter shews him to be a man who is not actuated by any other spirit, than a sincere desire to know the will of God. And it is from a full conviction of this, that I have made the attempt to relieve his mind.

A. L.

STATISTICAL ERRATA.

To the Editor of the *Oriental Baptist*.

MY DEAR SIR,—I shall be obliged by your inserting in the next number of the *Oriental Baptist* the following corrections of the Statistical Table appended to the Circular letter, &c. of the Bengal Baptist Association, just issued.

It appears that the statistics of the churches at Cuttack and Choga were sent *together*, and that the gross number have been referred to the Cuttack church alone; while Choga stands with none baptized or received and with no members at all. Of the 22 baptisms, however, 11 belong to Choga; and of the 206 members upwards of 50 constitute the church there.

An error in relation to the church at Berhampore may also be noticed. The pastors are stated to be J. Stubbins and W. Bailey, instead of I. Stubbins and H. Wilkinson.

Very sincerely yours,

C. B. LEWIS.

11th April, 1850.

RULES OF CONTROVERSY.

To the Editor of the *Oriental Baptist*.

MY DEAR SIR,—As every discussion on the subject of Baptism, if carried on with calmness, fairness and ordinary ability, cannot fail to lead at least some persons to reflect upon the subject, and to embrace the sentiments held by Baptists, I venture to place my humble services at your disposal, for the purpose of watching, and if necessary, replying to, the line of argument which may be taken up by your correspondent, who signs himself INVESTIGATOR. I have not paid particular attention to his first letter; and the perusal of the second

gives me the impression that it contains much that, for the present, may be allowed to pass unchallenged. INVESTIGATOR would, however, find it somewhat difficult to produce the “historical testimony,” in favour of “the catholicity of the church, i.e. that sameness in its standards, which existed in the Christian Church throughout the known world, so shortly after the time of the Apostles, as to do away with all reasonable suspicion that a period of error could have intervened.” Error was rife even during the lifetime of the Apostles, and no Christian writer, after the apostolic age, is free from it. Perhaps Clement of Rome approaches nearer to the standard of perfection than any other.

INVESTIGATOR proposes ten rules which are to be the basis of further discussion. On these rules he invites remark, and I have a few observations to make on some of them.

Rule 1. The question at issue appears to be as follows: Are there *any* infants that are entitled to Baptism? And if so, *what* infants?

III. The nature of a *clear inferential argument* should be explained.

IV. The immutability of a principle once introduced by God, is perfectly compatible with a great mutability of the form in which it is applied to the various stages of development in the divine plans.

Take, for instance, the principle of *sacrifices*. It is immutable; but is it, therefore, true that sacrifices are still obligatory? or even that the Lord's Supper is a sacrifice? No. The principle remains, but its application has assumed a totally new form.

VI. This rule laid down by your correspondent, is one, the meaning of which is not clear at present. Probably a man in his right senses may be an illustration of *disbelief*, and an idiot, an illustration of *want of belief*. Is that it? And is it INVESTIGATOR's object to show that a person, in whom there is a *want of belief*, may be a *believer*, nevertheless, because he does not manifest *disbelief*? If so, a blind man may be said to see a tree, because he does not *refuse* to see it.

VIII. A *petitio principii* always is bad reasoning, though the facts which it states may be true enough. This is intelligible; but what is meant by the words: “while the *grant* is of *man*, all *truth* is from God?”

RESPONDENS.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. II.—PRESBYTERY.

THE word PRESBYTERION occurs in the Greek Testament three times, and three different courses have been followed in respect to it by the revisers, or, as they are usually called, the translators, of our common version. In the first instance, Luke xxii. 66, it is rendered *elders*:—"And as soon as it was day, the *elders* of the people, and the chief priests, and the scribes, came together, and led him into their council." In the second, Acts xxii. 5, it is rendered *estate of the elders*:—"As also the high-priest doth bear me witness, and all the *estate of the elders*, from whom also I received letters unto the brethren." In the third, 1 Tim iv. 14, it is only anglicised:—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*." The precise idea which the original word was intended to convey appears to be, the elders collectively, PRESBYTEROI being *elders*, PRESBYTERION, a body composed of elders. In this view of the meaning of the word, which is all we have to do with at present, there would be, we apprehend, a general concurrence, even among those who differ most widely from each other as to the station or office of the persons constituting the PRESBYTERION whose hands were laid on Timothy. "Ac-

cording to presbyterians," says Dr. Davidson, "the word *presbytery* denotes the elders of neighbouring churches or congregations joined together. Others suppose that it denotes the presbyters, i. e., the bishops and deacons. But if *elder* πρεσβύτερος [PRESBYTEROS] be not appropriated to bishop and deacon conjointly, as has been already shown, *eldership*, πρεσβυτέριον [PRESBYTERION] cannot mean *associated elders and deacons*. The word denotes the body or college of elders belonging to one congregational church." It is however from his general views of the constitution of a church derived from other scriptures that Dr Davidson deduces the concluding member of this last sentence, as he himself admits: all that the word PRESBYTERION signifies being, the elders collectively, or, the body of elders "It is true," he adds, "that in the passage we have quoted, the *presbytery* is not said to belong to any particular church. But other plain examples prove that there was a plurality of elders in the primitive churches. The expression *presbytery* or *eldership* is founded on the general organization of the worshipping societies, and confirmatory of it. It occurs but once in the New Testament in reference to a Christian church."—*Baptist Magazine*.

Essays and Extracts.

NOEL ON CHRISTIAN BAPTISM.

(For the Oriental Baptist.)

THE writer of the *Essay on Christian Baptism* has used baptise and immerse, synonymously, and proposes to give in a separate volume the evidence that baptism means immersion. This may be done with no great labour, and I should think, without writing a volume. There appears to be as much necessity for writing a volume to prove that ανθρωπος means a *man* as for writing a volume to prove that βαπτισμα means *immersion*. There is no doubt that a volume of proof might be gathered on this point, but the question is—is it necessary? If we admit the uniform definition of lexicons, and the usage of sacred and profane writers in the Greek language as proof, this signification is settled beyond a question. Mr. Noel proceeds to state that baptism is a divine

command of perpetual obligation, and adds, "I believe that each person who has been merely sprinkled in infancy is unbaptised," and then says, "those only love Christ, who keep his commands," "and while a wilful ignorance of his will is fatal, to disobey it when known, is still more criminal." After advancing these sentiments, I was surprised to find that his subsequent reasoning went to show, that a man may hear and still disobey the divine command with impunity, provided he believes he has obeyed it or thinks it unimportant. But is it for the subject to judge whether a command is important or unimportant? His first duty is to learn if it be a divine command, and his next duty is to obey it. It will not satisfy the claims of the command to call it of little consequence or to offer in obedience to do something else which in his estimation is of equal, or

even of greater importance. Parental authority is violated, if the child refuse to do the thing commanded, whatever else he may do.

If baptism be a divine command it is as binding on one believer as another, and it belongs not to the conscience of man but to the word of God, to settle whether the obedience rendered is satisfactory. All we have to do is to learn what the command is, and then obey it asking no questions. Our first parents in Eden might as well have substituted the fruit of one tree in the garden for that of another, as for us to substitute one duty for another, or to modify the command to suit our convenience, or to measure our obedience by the standard of our own conscience, or the conscience of another. That was a test question, and although we might suppose that refraining from or eating a little fruit was of little importance, still the consequence attached to that simple act of disobedience shows that the divine commands are not to be trifled with, and if it appear that Christ has commanded believers to be baptized, it is hazardous for us to modify the command or to measure our obedience by our own convenience or the conscience of our friends. In this matter it is not in point to ask whether a man believes he has been baptised, but the question is *has he been baptised?* It is false charity in us, to encourage a man to think he has obeyed a divine command when the Bible plainly declares that he has not; and it is beyond the power of human foresight to determine the boundaries of truth, when we substitute as a standard the conscience of men for the word of God. Let this principle be admitted, and we are subject to as many creeds as there are members in the Church, and the unity of the faith is lost in anarchy and confusion, and the commands of Jehovah are trampled under foot by human caprice.

We need not spend time to prove to those who take the Bible as the only rule of faith and practice, that baptism is a divine command. The New Testament clearly teaches it, and most if not all Christians admit it. It is also clearly taught and generally believed that in the time of Christ and his Apostles, immersion was necessary to baptism. In those days they would no sooner think that sprinkling or pouring was obeying the divine command to be baptised, than they would think that eating flesh and drinking water, was obeying the command to observe the Lord's Supper.

Each is enforced upon us by a divine command, and that command is explicit and unmistakable. The question is not which is the greater or the more important of the two, but the question is—*is it a command?* If so, it ill becomes us to sit in judgment and pretend to decide whether it is important or not. If it is a matter worthy of a divine command, it surely is worthy of our obedience. But suppose we had the means of determining its comparative importance, it is nothing to the purpose, for it is written—"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." So also he that said, Repent, said also, Be baptised, and to neglect either is alike a transgression of the law; and since Christ has not informed us which of his commands he thinks of the greatest importance, the only safe and Christian course for us, is to treat them all alike, and not to presume that he will sooner forgive the violation of one than the violation of another. "He that offends in one point is guilty of all."

Having adopted the Bible as our only rule of faith in matters of religion, we are not to consult either the creeds or the consciences of men. We have not to ask a man whether he believes baptism to be important or not, or whether he *thinks* he has been baptised or not, but the question is, has Christ commanded it, and has he obeyed the command? His conscience has no more to do with one than with the other; each is a matter of fact to be decided by a reference to the word of God. It has already been stated that baptism means immersion, and we need not therefore stop to prove what is apparent, viz. that those who have not been immersed have not been baptised. This is a conclusion for which I am not responsible, but the responsibility rests with the Bible and its Author. The necessary conclusion to which Mr. Noel comes, is that those persons who have not been immersed have not been baptised. He also informs us that the Bible is his only rule of faith, and in that book he finds a command requiring him to be baptised, and it follows that the same command of Christ is alike binding on all believers. To neglect to hear him is to expose ourselves to a reckoning from which the boldest may well shrink. After making these statements, Mr. Noel adds,—“I

believe each person who has been merely sprinkled in infancy is unbaptised, but if they claim the admission of the validity of their baptism, we are obliged to refuse their claim, because truth does not allow it—and if they would not wish for communion with us on those terms, we must still advocate it because truth demands it. Our conduct on such questions should not be governed by affection nor by disaffection, but by a regard to the revealed will of Christ. The question naturally arises, where is the revealed will of Christ demanding the Church to commune with unbaptised persons? Did Christ or his Apostles do it, or did they command it? It appears they did not do it. Christ himself had been baptised before partaking of the Supper, and as it was the acknowledged mode of making a profession of christianity in those days, and as the apostles were commanded to baptise others, it is fair to infer that they were baptised themselves. It is supposed that none will question the statement, that all who sat down at the first Supper were baptised persons, and so far as we are informed in the N. T. those who were afterward received into the fellowship of the saints, first “received the word, then were baptised, and continued steadfast in the apostles’ doctrine, and in fellowship, and in breaking of bread and in prayers.” We read of no instance in the Saviour’s time or under the ministry of his Apostles, in which a person partook of the Lord’s Supper before he was baptised. Judging then from the example of Christ and his Apostles, it does not appear that “truth demands,” that the Church commune with unbaptised persons. The Scriptures abound with commands “to love one another,” but does this mean that we should eat the Lord’s Supper together? If so, then it follows that we should come to the Lord’s table with our *enemies*, because we are commanded to *love* them.

There are not wanting ways and opportunities to express our love to others, though we may not meet them at the table of the Lord. Moreover, I have yet to learn if this was made a test of love and christian fellowship by the Saviour and his disciples. Surely not at the first celebration, for then the Lord sat down with Judas, for whom he could have no christian fellowship. He knew him to be an enemy from the beginning. If then Jesus Christ at the institution of the Supper, received only such as were baptised, and did not make

it a test of christian fellowship, why should we do so. It is enough for the servant to be as his Lord, and enough for us to do what we are bidden. But if we find nothing in the example of Christ to warrant an unbaptised person to partake of the Lord’s Supper, neither do we find proof from his precepts to authorise such a practice. His own exposition of the Supper was simple and specific. He said while distributing the emblems of his body and blood, “This do in remembrance of me,”—but he no where says, *Do this in proof of your fellowship for each other.* The design of the Supper as explained by the Apostle is in harmony with the explanation given by our Lord himself: “This do as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord’s death till he come.” Not that ye thus prove your love to each other, or express your christian fellowship, but simply that ye thus publish to the world the death of Christ. We are no where in the Bible informed, that the Lord’s Supper is designed to teach us brotherly love, any more than it is to teach us humility or patience or any other christian virtue, but we are informed specifically that its design is to remind us of the death of Christ, and thus to publish this truth to the world.

Brotherly-love is inculcated by our Saviour and his Apostles in numerous passages of Scripture, and I have yet to learn that those who, after the example of the Lord and his Apostles, practise strict communion, have less of it than those who practise mixed communion. I have many highly esteemed friends in Pædobaptist Churches. I doubt not the sincerity of their christian friendship, and I am sure it is fully reciprocated. I delight in their society, respond to their sympathies, and so far as they follow Christ, with a full heart I bid them Godspeed; but inasmuch as I am not instructed so to do, I see no reason why I should join them, before they are baptised, at the Lord’s table, any more than I should join with them in sprinkling my children for the sake of showing my christian fellowship. I have no divine command for either, and therefore, I see no breach of charity if both are omitted.

The numerous passages cited by Mr. Noel, are sufficient to prove, if proof were necessary, that Jesus Christ taught his disciples to love one another, but no one of these passages refers to the

Lord's Supper, as a test of brotherly love.

Mr. Noel states that "baptism is a divine command," "that baptism means immersion," "and that there is an instituted connection between baptism and the Lord's Supper," and adds, "I freely admit that after the institution of baptism by our Lord, no person who refused to be baptized was admitted to that Supper." This is a plain concession that sprinkling is not baptism, and that the example of Christ does not sanction the practice of admitting unbaptized persons to the Lord's Supper. It follows, therefore, that the objections to strict communion, so called, are urged not against those in modern times who practise it, but against the example of Christ and his Apostles, and against the interpretation of that institution as given in their own language.

This being the case, we will not dishonor our Lord, by attempting to justify his ways or his word to the children of men. It is enough for us to look at his example and follow it, to learn his command and obey it. But while we have no need to attempt to rectify any apparent discrepancy in the divine word and example on this subject, since they are so prominent that he that runs may read, and so plain that a child may understand; but we cannot trust with the same confidence to any man, however wise and good. The gentleman whose name has been alluded to, from whose sentiments on this point I am compelled to differ, I need not say is a man highly and justly honored and esteemed, and by none, more so, than by myself. By his *Essays on Baptism, the Union of Church and State, and Christian Missions*, he has done much for the promotion of truth, and the progress of the gospel. His positions are scriptural and his arguments conclusive, till he comes to his "Reasons for free Communion," when he has adopted new grounds, and substituted, as the rule of conduct the conscience of man for the word of God. He says, a Pædobaptist should be admitted to the table because, "he *believes* he has been baptized." The Quaker *believes* that he ought not to be baptized, shall he be received to the table? The Roman Catholic *believes* that he ought not to use the wine at the Supper, shall he be received to the table? The universalist *believes* that all men will be saved, shall he be admitted to the table? Still it is believed that among all these classes

there may be some true christians. The example of Christ, and N. T. usage is our only safe guide. Leaving this we know not where to go, or where to stop.

In conclusion, it is apparent from Mr. Noel's own words, that Jesus Christ and his Apostles sat down at the table of the Lord, only with such as had been baptized—i. e. they, in the common acceptance of the term, practised "strict communion." If then we have the sanction of such authority, we cannot do better than to follow their example. There is no occasion to change the doctrines taught by our Lord to meet the prejudices of men—nor to modify the ordinances he has established, to conform to the wishes or convenience of his people. The doctrines given by our Lord are adapted to the wants of all nations, and the ordinances he has established for his Church are for the observance of his people in all countries and through all coming time. He said to his disciples, "Go ye, therefore, and teach all nations, baptising them," (not baptising some and sprinkling others.) And the Apostle has said, "As often as ye eat this bread and drink this cup, ye do show the Lord's death," (not that ye thus express your love for each other,) and that "*till he come*," or to the end of the world. Since Mr. Noel has admitted that Christ and his Apostles ate the Lord's Supper only in company with such as had been baptised, it is not in harmony with his usual courtesy and candor to intimate, that those who in this, follow the example of their Lord, "overvalue themselves on account of baptism." If the practice is chargeable with bigotry and uncharitableness these charges are virtually preferred against those who follow their example. Our Lord has commanded his disciples to be baptised, it is becoming them to obey it. He has instituted and set the example in observing the Supper, it is becoming them to follow it. They are not responsible for consequences, provided they follow the command and example of their Master.

Μαθητης.

THOMAS MUNZER.

OF all the teachers of religion in Germany at this period, the Baptists best understood the doctrine of civil and religious liberty: to them, therefore, the oppressed boors, as has been observed, looked for counsel. The tyranny of the Catholics and Lutherans was equal in every thing, except

extent. *Luther never pretended to dissent from the church, he only proposed to disown the pope*: but in this partial conduct, and mope-eyed device, all could not see with him. Among the Baptists, one of the most eminent was Thomas Munzer, of Mulhausen in Thuringia. He had been a priest, but became a disciple of Luther, and a favourite with the reformed. This dear son, Luther named his Absalom; and the people so highly approved of him, as to call him Luther's Curate. He appears to have itinerated and laboured principally in Saxony. While Luther was hunting, writing, and regaling himself with princes, Munzer was preaching in the country, and surveying the condition of their tenants. He saw their miserable bondage; and that, from Luther's plan of reform, there was no probability of freedom flowing to the people. He (Luther) only intended to free the priests from obedience to the pope, and to enable the officers of the state, to tyrannize over the people in the name of civil magistrates. Munzer saw this fallacy, and remonstrated against it. Luther broke loose from his recluse, and dealt severely with those, who dared in his absence to progress the cause differently to his plan. With Carolstadt he was severe, but *Munzer was banished for his crime of remonstrance*. Munzer now travelled into various parts, preaching doctrines, highly acceptable to the lower orders. He settled at Mulhausen, and was there when the peasants rose. It is very probable he now embraced fully the sentiments of the Baptists, seeing his instruction to this people, was much on the nature of religious liberty, and illustrative of the errors of Catholicism and Lutheranism, which he represents as carrying things to the extreme, without embracing the liberty purchased by the death of Christ. His instructions conveyed, that a Christian church ought to consist of virtuous persons, and not, as Luther taught, to include whole parishes. On these principles he formed a church, A. D. 1523, and advised the members of it to make use of retirement, meditation, and prayer; to consider the several points of religion for themselves. The peasants relished his doctrine, and repaired to Mulhausen, in vast numbers, to be instructed and comforted by Munzer.

Here was Munzer's crime; and, as Voltaire remarks, "Luther had been successful in stirring up the princes, nobles, and magistrates of Germany, against the pope and bishops; Munzer stirred up the peasants against them. He and his companions went about addressing themselves to the inhabitants of the country villages in Suabia, Misnia, Thuringia, and Franconia. *They laid open that dangerous truth, which is implanted in every breast, that all men are born equal*; saying that if the popes had treated the princes like their subjects, the

princes had treated the common-people like beasts.

What Luther had said and censured about the pope's usurpation, he now practised himself towards these good men. Carolstadt he followed from place to place, and got him expelled wherever he settled. Thomas Munzer was driven in like manner, with others, against whom Luther set himself, in writing to princes, and publishing, by which he disturbed society, and stigmatized them as image breakers, and sacramentarians, or Ana-baptists. On hearing of Munzer's success, he wrote to the magistrates of Mulhausen, to advise them to require Munzer to give an account of his call; and if he could not prove that he acted under human authority, then to insist on his proving *his call from God by working a miracle!!!* Lord, what is man! The magistrates and monks complied with this Lutheran bull, but the people considered this a refinement on cruelty, especially as coming from a man, whom both the Roman court and the diet of the empire had loaded with curses, for no other crime than that of which he accused his brother.

The people now resented the insult; they expelled from the city Luther's monkish allies; and the magistrates elected new senators, of whom *Munzer was one!* To him, as their *only friend*, the peasants looked for relief under oppression.

The tones of authority assumed by Luther, and his magisterial conduct, towards those who differed from him, made it evident that he would be head of the reformers. He and his colleagues had now to dispute their way with hosts of Baptists all over Germany, Saxony, Thuringia, Switzerland, and other kingdoms, for several years. Conferences on baptism were held in different kingdoms, which continued from 1516 to 1527. The support which the Baptists had from Luther's writings, made the reformers' efforts of little effect. At Zurich, the senate warned the people to desist from the practice of re-baptizing, but all their warnings were vain. These efforts to check the increase of Baptists, being ineffectual, carnal measures were selected. The first edict against Ana-baptism was published at Zurich, 1522, in which there was a penalty of a silver mark set upon all such as should suffer themselves to be re-baptized, or should withhold baptism from their children. And it was further declared, that those who openly opposed this order should be yet more severely treated. This being insufficient to check immersion, the senate decreed like Honorius, 413, that all persons who professed Ana-baptism, or harboured the professors of the doctrine, should be punished with death by drowning. It had been death to refuse baptism, and now it was death to be baptized; such is the weather-cock certainty of state religion.

In defiance of this law, the Baptists persevered in their regular discipline; and some ministers, of learned celebrity, realized the severity of the sentence. Many Baptists were drowned and burnt. These severe measures, which continued for years, had the consent of the reformers, which injured greatly the Lutheran cause. It was the cruel policy of papacy inflicted by brethren. Wherever the Baptists settled, Luther played the part of a universal bishop, and wrote to princes and senates to engage them to expel such dangerous men; but it was their refusing to own his authority, and admit his exposition of the Scriptures, which led him to preach and publish books against them, taxing them with disturbing the peace. We have recorded that the Baptists were the common objects of aversion to Catholics, Lutherans, and Calvinists, whose united zeal was directed to their destruction. So deeply were the prejudices interwoven with the state party, that the knights on oath were to declare their abhorrence of Anabaptism. The sentiments of these people, and which were so disliked by statesmen, clergy, and reformers, may be stated under five views, viz. "A love of civil liberty in opposition to magisterial dominion; an affirmation of the sufficiency and simplicity of revelation, in opposition to scholastic theology; a zeal for self-government, in opposition to clerical authority; a requisition of the reasonable service of a personal profession of Christianity rising out of man's own convictions, in opposition to the practice of force on infants—the whole of which they deem superstition, or enthusiasm; and the indispensable necessity of virtue in every individual member of a Christian church, in distinction from all speculative creeds, all rites and ceremonies, and parochial divisions.

"This maxim is a true source of the peculiarities of the Baptists," says Mosheim, "that the visible church was exempted from all those institutions which human prudence suggested:" but this view of religion, the state and the reformed could not receive.

During the contentions and disputations of the reformers and others, the peasants of Suabia, groaned in 1524, under their hard servitude, and resolved to seize the first opportunity to get free. In the November following, they revolted. The news flew all over Germany, and awakened restless feeling in the plebeians throughout the empire. The lords of the soil and the gentry entered into a confederacy, and agreed to suppress them; and Furstenberg, in the name of the confederates, went to inquire into their grievances. They informed him they were Catholics, that they had not risen on any religious account, and that they required nothing but a release from those intolerable secular oppressions, under which they had

long groaned, and which they neither could nor would any longer bear. Others required relief from the oppression of abbots. The ensuing spring offered to others, who had more reason to complain than the preceding boors, an opportunity to leave their work, and such assembled in different provinces to the amount of *three hundred thousand men*. The doctrine of liberty had been advocated by all the reformers, while pointing out the usurped claims of the pope; but none understood or carried out this liberty into practice but the Baptists, consequently all eyes were, in this crisis, directed to Munzer, who now drew up a memorial expressive of their grievances, and which was presented to their lords, and dispersed all over Germany. It consists of twelve articles, on civil and religious liberty. It is allowed to be a master-piece of the kind, and Voltaire says "A LYCURGUS WOULD HAVE SIGNED IT."

These tenets, which all persons now professedly love, are still held forth in the views and writings of Pædobaptists of these times, as the damnable anabaptistical errors; but where dwelt the advocate of real liberty, and where could this boon of paradise have been found, if there had been no Anabaptists? This was the head and front of their offending, and on this ground alone they were everywhere spoken against. In this instrument there is *no heretic* but a tyrant, nothing proposed to be hated but the feudal system, and liberty is the only orthodoxy. This memorial, when compared with the creed of Ausburgh, will create feelings of reverence in the collar for the mild justice of Munzer, and his memorialists! It is the doom of the poor to be aspersed, Prov. xiv. 20. At the close of the memorial, the peasants appealed to Luther. He told them the princes *deserved dethroning*, yet their tumults were seditious, and that they had been seduced by false teachers: that it was foolish to put all mankind upon a level, and that Abraham had slaves. He *wrote* to the princes, and taxed them with having caused all the present ills by their excess of tyranny, and accuses them for saying that his doctrine had been the cause of all this disturbance, threatening them with all the vengeance of heaven if they persisted in their tyranny and cruelty. The *third* publication was addressed to both princes and peasants, advised both parties to settle their disputes, and be at peace, for the public good of Germany. These advices being disregarded, he drew up a *fourth*, addressed to the princes, in which he conjures them to unite all their force to suppress sedition, and to destroy all who resisted government, i. e. oppression and slavery. These oppressed men were consequently met by their lords with a sword, instead of redress; being defeated, they were slaughtered, and re-

proached, the invariable result and concomitants of defeat; Munzer, their friend and chief, was put to death.

All men condemned Luther for these murdering proposals, but in order to relieve himself, he made the devoted people the scapegoat; he and his colleagues imputed the crimes of the empire to the Anabaptists, and so escaped!!! From the breaking out of the rustic war, the empire continued to be in an unsettled state. "The first rising," says Sleiden, "was among persons of the papist communion; the tumults did not originate on the subject of religion, but from secular exactions. Religious liberty had been learnt by many from Luther's work, which caused many to seek both civil and religious freedom. The twelve articles, expressive of their grievances, which Magna Charta they had not power to enforce, "comprehended," says Oslander, "persons of all persuasions. Had Munzer succeeded in procuring liberty for the German peasants, ten thousand tongues would have celebrated his praise in different ages, devo-

tions would have been rendered to him as to Titus. Flaminius and many historians would have vied to crown his memory with unfading honours. The site of such an achievement would have been equalled only by Runnymede, and its honours more permanent and glorious than those of Naseby field. All this occurred ten years before the affair of Munster. It was not therefore an affair about baptism, but the feudal system: it was not water, it was government that was the question, and the Baptists had the glory of first setting the reformed an example of getting rid of tyranny. The routed and scattered remains of this vast body of men sowed, in the different provinces, the seeds of discontent, which, after keeping the empire in a feverish state for some years, ultimately led to some redress. Many new projections were among this people, as to the nature and extent of Christ's kingdom, which ideal projects were carried out so far in succeeding years by some, as to bespeak delirium in its advocates—*Orchard's Foreign Baptists.*

MATRICULATION.

Boy at table with the Thirty-nine Articles before him. Enters the Rt. Rev. Doctor P.—

Doctor P.—There my lad, lie the Articles—

(*Boy begins to count them*) just Thirty-nine—

No occasion to count—you've now only to sign!

At Cambridge where folks are less Iligh Church than we,

The whole Nine-and-thirty are lump'd into Three.

We'll just run o'er the items—here is Predestination,

Supererogation, and Justification,—

Not forgetting Salvation and Creed Athanasian,

Till we reach, at last, Queen Bess's Ratification.

That's sufficient, now, sign—having read quite enough,

You "believe in the full and true meaning thereof?"

(*Boy stares*)

Oh, a mere form of words, to make things smooth and brief,—

A commodious and short make-believe of belief,

Which our Church has drawn up, in a form thus articular,

To keep out, in general, all who're particular.

But what's the boy doing? What! reading all through,

And my luncheon fast cooling!—this never will do.

Boy (poring over the *Articles*)—

Here are points which—pray, Doctor, what's "Grace of Congruity?"

Doctor P. (sharply)—You'll find out, young Sir, when you've more ingenuity.

At present, by signing, you pledge yourself merely,

Whate'er it may be, to believe it sincerely.

Both in dining and signing we take the same plan,—

First, to swallow all down, then digest—as we can.

Boy (still reading).—I've to gulp, I see St. Athanasius's Creed,
Which, I'm told, is a very tough morsel, indeed;
As he damns—

Doctor P. (aside)—Ay and so would I, willingly, too,

All confounded particular young boobies, like you.

This comes of Reforming! All's o'er with our land,

When people won't stand what they can't *understand*;

Nor perceive that our ever-revered Thirty-nine

Were made, not for men to *believe*, but to *sign*.

ENGLISH NONCONFORMITY IN
THE SEVENTEENTH CENTURY.
—BUNYAN'S CHURCH AT BED-
FORD.

IN the year 1650, Mr. Gifford, and eleven other grave, serious Christians met together, and after fervent prayer, first gave themselves up to the Lord, and then to one another, according to the will of God. This done, they with one consent made choice of John Gifford to be their pastor.

The principle upon which the original members of this church entered into fellowship one with another, and on which they afterwards received those who were added to them, was "*a profession of faith in Christ, attended with holiness of life.*" This principle is exhibited in all its bearings, and shown in relation to all its consequences, in a letter of advice from Mr. Gifford to his people, written not long before his death, which occurred about 1656. It is as follows:—

"*To the Church over which God made me an overseer when in the world.*

"I beseech you, brethren beloved, let these words (written in my love to you and care over you, when our heavenly Father was removing me to the kingdom of his dear Son) be read in your church gatherings together. I shall *not now*, dearly beloved, write unto you about that which is the first, and without which all other things are as nothing in the sight of God—viz., the keeping the *mystery of the faith in a pure conscience*; I shall not, I say, write of these things (though the greatest) having spent my labours among you, to root you and build you up in Christ through the grace you have received; and to press you to all manner of holiness in your conversations, that you may be found of the Lord, without spot, and blameless, at his coming. But the things I shall speak to you of are about your *CHURCH AFFAIRS*, which I fear have been little considered by most of you; which things, if not minded aright, and submitted unto, according to the will of God, will by degrees bring you under divisions, distractions, and at last to confusion of that gospel order and fellowship which now through grace you enjoy. Therefore, my brethren, in the *first* place, I would not have any of you ignorant of this, that every one of you are *as much bound now to walk with the church in all love, and in the ordinances of Jesus Christ our Lord, as when I was present among you*; neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the ministry, but to Christ and the church; and this is and was the will of God in Christ to all the churches of the saints—read Acts ii. 42, and compare it with Acts i. 14, 15;

and I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty herein.

"*Secondly, Be constant in your church assemblies.* Let all the work which concerns the church be done faithfully among you—as admission of members, exercising of gifts, election of officers, as need requires, and all other things as if named, which the Scripture, being searched, will lead you into through the Spirit; which things if you do, the Lord will be with you, and you will convince others that Christ is your head, and your dependency is not upon man: but if you do the work of the Lord negligently—if you mind your own things and not the things of Christ—if you grow of indifferent spirits, whether you mind the work of the Lord in his church or no,—I fear the Lord by degrees will suffer the comfort of your communion to be dried up, and the candlestick which is yet standing to be broken in pieces; which God forbid.

"Now concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you; only thus much I think expedient to stir up your remembrance in, that after you are satisfied about the work of grace in the party you are to join with, the said party do solemnly declare (before some of the church at least), that *UNION WITH CHRIST is the foundation of all saints' communion*, and not [merely your agreement concerning] any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that, through grace, they will walk in love with the church, though there should happen any difference in judgment about other things. Concerning separation from the church about baptism, laying on of hands, anointing with oil, psalms, or any externals, I charge every one of you respectively, *as ye will give an account of it to our Lord Jesus Christ, who shall judge both quick and dead at his coming*, that none of you be found guilty of this great evil; which while some have committed, and that through a zeal for God, yet not according to knowledge, they have erred from the law of the love of Christ, and have made a rent from the true church, which is but one. I exhort you, brethren, in your comings-together, 'Let all things be done decently and in order,' according to the Scriptures. Let all things be done among you *without strife and envy*, without self-seeking and vain glory. Be clothed with humility, and submit to one another in love. Let the *gifts* of the church be exercised according to order; let no gift be concealed which is for edification; yet let those gifts be chiefly exercised which are most for the perfecting of the saints. Let your discourses be to build up one another in your most

holy faith, and to provoke one another to love and good works; if this be not well minded, much time may be spent, and the church reap little or no advantage. Let there be strong meat for the strong, and milk for babes. In your assemblies avoid all disputes which gender to strifes, as questions about externals, and all doubtful disputations. If any come among you who will be contentious in these things, let it be declared that you have no such order, nor any of the churches of God. If any come among you with any doctrine contrary to the doctrine of Christ, you must not treat with such an one as with a brother, or enter into dispute of the things of faith with [unscriptural] reasonings; but let such of the brethren as are the fullest of the spirit and of the word of Christ, oppose such an one steadfastly face to face, and lay open his folly to the church from the Scriptures.—If a brother through weakness speak any thing contrary to any known truth of God (though not intended by him), some other brother of the church must in love clear up the truth, lest many of the church be laid under temptation. Let *no respect of persons* be in your comings-together, when you are met as a church; there's neither rich nor poor, bond nor free, in Christ Jesus. 'Tis not a good practice to be offering places and seats when those who are rich come in, especially 'tis a great evil to take notice of such in time of *prayer* or the word; then are bowings and civil observances at such times not of God.—*Private wrongs are not presently to be brought into the church*: if any of the brethren are troubled about externals, let some of the church (let it not be a church business) pray for and with such parties.

"None ought to withdraw from the church if any brother should walk disorderly, but he that walketh disorderly must bear his own burden, according to the Scriptures: if any brother walk disorderly, he cannot be shut out from any ordinance before church censure. Study among yourselves what is the nature of fellowship, as the word, prayer, and breaking of bread; which, whilst few, I judge, consider seriously, there is much falling short of duty in the churches of Christ. You that are most eminent in profession, set a *pattern* to all the rest of the church. Let your faith, love, and zeal be very eminent: if any of you cast a dimmer light, you will do much hurt in the church. Let there be kept up among you solemn *days of prayer and thanksgiving*: and let some time be set apart, to seek God for your *seeds*, which thing hath hitherto been omitted. Let your *deacons* have a *constant stock* by them to supply the necessity of those who are in want; truly, brethren, there is utterly a fault among you that are rich, especially in this thing; 'tis not that little which comes from

you on the first day of the week that will excuse you. I beseech you, be not found guilty of this sin any longer. He that sows sparingly shall reap sparingly.

"Be not backward in your gathering together; let none of you willingly stay till part of the meeting be done, especially such who should be examples to the flock. One or two things are omitted about your comings-together, which I shall here add: I beseech you *forbear sitting in prayer*, except the parties be any way disabled; 'tis not a posture that suits with the majesty of such an ordinance; would you serve your prince so? In prayer, let all affected expressions be avoided, and all vain repetitions. God hath not gifted, I judge, *every* brother to be a mouth to the church. Let such as have most of the demonstration of the Spirit and of power shut up all your comings-together, that you may go away with your hearts comforted and quickened. *Come together in time*, and leave off orderly; for God is a God of order among his saints. Let none of you give offence to his brother in indifferent things, but be subject to one another in love. Be very careful what gifts you approve of by consent for public service.

"*Spend much time before the Lord about choosing a pastor*, for though I suppose he is before you whom the Lord hath appointed, yet it will be no disadvantage to you, I hope, if you walk a year or two as you are before election; and then if you be all agreed, let him be set apart, according to the scriptures. Salute the brethren who walk not in fellowship with you, with the same love and name of brother and sister as those who do.

"*Let the promises made to be accomplished in the latter days, be often urged before the Lord in your comings-together*; and forget not your brethren in bonds. Love him much for the work's sake who labours over you in the word and doctrine. Let no man despise his youth. Muzzle not the mouth of the ox that treadeth out the corn to you. Search the Scriptures; let some of them be read to you about this thing. If your teacher at any time be laid aside, you ought to meet together as a church, and build up one another. If the members at such a time will go to a public ministry, it must first be approved of by the church. Farewell; exhort, counsel, support, reprove one another in love.

"Finally, brethren, be all of one mind: walk in love one to another, even as Christ Jesus hath loved you, and given himself for you. Search the Scriptures for a supply of those things wherein I am wanting. Now the God of peace, who raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to his everlasting kingdom by Jesus Christ! Stand fast; the Lord is at hand.

"That this was written by me, I have set

my name to it, in the presence of two of the brethren of the church.

"JOHN GIFFORD."

[*Jukes' History of Bunyan's Church.*]

ECCLESIASTICAL ESTABLISHMENTS.

A. PRAY, is not the temptation the same, whether truth or error is established?

B. But is it not better to obey truth than error?

A. That's not the question. True obedience will not be rendered; or, if it be, it will be in spite of the Establishment principle, and not in consequence of it. For let it be granted, that truth is discerned and selected by any given Government, and taken under its patronage, whoever dares to inquire for himself, "What is truth?" must run the risk of losing that patronage. Men will be strongly tempted to adopt the favoured creed without inquiry, and, of course without real sincere belief. Such men will be professors, but not converts. Even truth, thus loosely worn, can never improve the

heart or reform the life, but will be perverted into a certain means of confirming the degrading hypocrisy with which it was originally assumed.

B. But what is there to prevent a man from examining the established doctrine with due care and impartiality?

A. Nothing, I allow, provided that he has courage to brave the hazard of differing from the State. You will hardly deny that in order to free inquiry on any question, the mind must be equally prepared for the affirmative or the negative. But here, the temptation is, first, to set it down as certain that the State is right, and then, either to quit the subject, or to conduct a mock trial, with jury and judge previously sworn to verdict and to sentence. State-Churches are, in fact, nothing better than organised machinery for the manufacture of hypocrites. Error, having no basis in reason, and satisfied with outward homage, may find it politic to seek their support. But truth, strong in God's own might, and having a witness and advocate in every human soul, will, by seeking such homage and such means of support, be obscured, debased, and retarded.—*Tracts for the Million.*

Narratives and Anecdotes.

DRAWING A WIFE BY LOT.

THE Moravians are accustomed to resort to the lot for the settlement of certain difficult questions, which sometimes occur among them. It is always done, however, in a solemn manner and with prayer. The Rev. Mr. M——, who was for many years the highly esteemed pastor of the Moravian Church in New York city, when a young man, was stationed among one of the tribes of Indians at the far west as a missionary. After labouring there for several years in a state of "single blessedness," he, like other missionaries, desired a companion. But he was attached to no one, and could fix his mind upon no one to be his "better half." Still some one he must have, for he experienced a painful sense of loneliness, isolated as he was from all civilized society. He, therefore, left for a few weeks his rude untamed charge, and went on a journey in search of a wife. He directed his course, as young ministers do at the present day when engaged in the same pursuit, to a female seminary. He went to Bethlehem in Pennsylvania, where was a female academy, under the direction of his own denomination. It is frequently, though improperly, termed the Moravian Nunnery. He here made known his errand to those who had oversight of the institution—to those who were the proper ones to address upon the

subject. They informed him that there were in the seminary several young ladies of suitable age, character, literary and religious attainments, to be the companion of a Missionary. But he knew them not. He was attached to none of them, and had no particular choice. What was to be done? It was certainly a very peculiar case. It was proposed, therefore, that the interesting though difficult question be settled according to their custom, "in like cases made and provided," *by lot*. Accordingly the names of all the fair candidates for the contemplated honour and happiness were placed in some appropriate vessel, and then with great gravity one was drawn out. The name written on the successful ticket was Bethiah L——. The young missionary was satisfied. But will the young lady consent?—Ay, "that's the question." When Bethiah was informed of the liberty which had been taken with her name and of the result, she was up to her elbows in suds—a pretty plight for a young lady to be in, to receive a matrimonial offer! However, she got through her washing, considered the question, gave an affirmative answer, was married, and returned with him to his rustic home among the untutored Indians of the West.

The match proved eminently happy. Bethiah was a very tall girl. When jesting with her companions she had frequently

said that she would never marry a man who was not as tall as herself. After her engagement the girls were solicitous to know whether she was about to adhere to her resolution. They were both accordingly measured, and he was found to be a few inches the taller. In the course of a few years an interesting young family was seen in that rustic home, than whom very few have *risen higher* on the earth. The above facts were received from an aged member of the Moravian Church, who was intimately acquainted with the couple, and had repeatedly heard them relate the circumstances of their marriage with good humour.—*American Paper*.

FEMALE HEROISM.

SOME time ago an Irishman named Bruce, residing on Casto's creek, a tributary of the Madawaska River, left his house, accompanied by his wife, in search of some cows; the children numbering, our informant stated, five or six, remaining at home. On approaching the house, after a short absence, they were horrified to discover that it was in flames; and having hurried to the spot, they succeeded with much difficulty in rescuing all the children, with the exception of one, from the burning building. The frantic wife called upon her husband to make a last effort, and he did so,—but was beaten back by the flames. At the moment when hope seemed to be gone, the inherent intrepidity of the female character and the feelings of a mother rose superior to despair, and conquered the terrors of the emergency. The noble-hearted woman plunged herself into a stream of water that was running near the spot, and having thoroughly saturated her garments with water, rushed wildly through the flames, and a few moments after emerged from the midst of the destructive element with her child unhurt in her arms.—*Ottawa Advertiser*.

THE TRACT AND THE POCKET-BIBLE.

MR. L. was a young man of uncommon abilities. With much of that enthusiastic temperament peculiar to the southern constitution, he possessed a disposition frank, generous, and social. A mind highly cultivated, a conversational talent of a commanding order, together with family connexions of extensive influence, gave him a decided superiority over many of those with whom he associated. His amiable disposition particularly, secured him an interest in the friendship of the youth of the neighbourhood.

In the early part of youth, however, he had drunk deep from the stream of infidelity. Pursuing his studies at a distance from

home, beyond the immediate control of parental authority, and surrounded with circumstances rather hostile to the influence of parental advice, he gradually forgot the pious lessons received from a godly mother, and finally succeeded in persuading himself that the bible is priestcraft, and the holy tendency of its doctrines delusion. He returned to the parental roof a fine-looking, well educated young gentleman, but—A CONFIRMED INFIDEL.

He ill concealed from the solicitude of a mother the change of his opinions on the subject of religion. She trembled at the discovery. They mingled their tears; but while they wept together, pity for her weakness and superstition, and indignation for the means which had first led her into the delusion, were the prominent feelings of his bosom.

Months passed on. How he figured among the gay, and the vain, how his sentiments were received and respected both by male and female, need not here be mentioned—the extent of the injury which his infidelity has occasioned, can never, in this world, be unfolded. Yet in all this he was an affectionate son, and an amiable man; beloved and cared for by all who enjoyed his acquaintance. The mother could not but rejoice in having a son so high-minded and honourable; yet she could not but weep, that his heart was wedded to infidel principles. This one thought embittered all the joy—her son scornfully rejected her blessed Saviour. The midnight hour witnessed her tears and prayers for the conversion of her ungodly child. Never did she forget, before the throne of grace, her infidel son. But it seemed that God would not answer her prayers. Frequently her heart almost yielded to despair, for fear that her son was given up to a reprobate mind.

Mr. L. after having been at home a few months, married, and settled on his own property, near the residence of his mother. He now became more domestic in his habits, more grave and serious in his deportment, but continued an avowed advocate of infidelity.

One day, in a musing frame of mind, walking around his mill-pond, his glance fell on a leaf of paper near the edge of the water; he carelessly picked it up, and a few steps further he picked up two or three more. He now had in his hands a complete tract, which perhaps the winds of heaven had blown to the spot. Having arranged the separate leaves, as he walked he read. Becoming interested, he read the tract through. The little thing spoke of God—it spoke of the Bible—it spoke of eternity. Again he read it, and feelings awoke in his bosom which he thought had been annihilated: having arrived at his house he again read the tract. He paused and thought—deeply thought—if this be all true, what?

The idea was too awful, he would not pursue it: he rose and paced the floor. Now, for the first time, perhaps, in his life, he felt an anxious desire to look into a bible. But in his well-furnished library that precious book was not to be found. The pocket-bible which he called his own when a boy, was now in the book-case at his mother's residence. His mother had often urged him to take it home, but no, he had no use for such books. "I will send," said he, quite aloud, "and borrow one. But no, that will expose my weakness. Yes," catching at the thought suggested by the word last uttered; "yes, it is weakness, I will not submit to it. Have I not lived satisfied with my principles? What reason have I now to distrust them? Strange, that reading this tract should so disturb my composure! I see how it is, I am indisposed—have been unwell all the morning: I will throw the tract aside, and think no more of this matter."

But the tract was not to be put off in this manner. It had seized on the spirit of a stubborn sinner, it grappled with his infidel principles. It gave no ground; the contest was long and serious; the tract was read over once more, and it triumphed. "Yes," said he, "I will have a bible."

He recollected the pocket-bible at his mother's. He thought, too, that it was possible to obtain this bible, without exciting suspicion in his mother's family. For this purpose he stepped over to her residence.

The perturbation of his mind discovered itself in his countenance, which alarmed the fears of his mother for the health of a son, who had caused her so much solicitude. Eager were her inquiries as to his health; and his replies, that he was well, had no tendency to remove her fears. The sole object of Mr. L. in paying this visit, was secretly to secure the pocket-bible; several anxious glances, therefore, were directed toward the book-case. The glances observed by the mother gave a different turn to her thoughts; she looked for a moment intently at his countenance—could it be possible?—the idea did force itself upon her mind, and she almost sank under it—could it be possible that the Spirit of God had found her lost child; and that he was now operating upon his heart? Hope and fear, were too strong in her bosom. Like Joseph, she left the room, in order to give way to a burst of feeling. Pious mothers of infidel sons alone are capable of judging of her emotions at the time. She knew that her son had refused to have a bible in his house. Those anxious glances did give rise to the idea that he had come for the bible which she had many times urged him to take; there it stood—the pocket-bible from which, in his boyhood, he had so often read to her.

After giving vent to her tears the tears

of hope and fear, and after having poured out her soul before God, she recovered in some degree her composure. Again like Joseph, she entered the room—her son was gone—she sprang toward the book-case—the pocket-bible was gone.

I have the happiness of adding, that Mr. L. is now a member of a gospel church. He repented, in sackcloth and ashes, his former hostility to Jesus of Nazareth; and in the course of some weeks he found peace in believing in the Saviour, whom he had scornfully rejected. If he was once zealous in scattering the poison of infidelity, he is now doubly so, by his walk and conversation, in advocating the doctrines of the gospel.

A COLOURED PREACHER.

JACK is a Methodist local preacher. In one of his sermons he told this story: "When I was a lad, there were no religious people where I lived. But I had a young master about my age who was going to school, and he was very fond of me. At night he would come into the kitchen to teach me the lesson he had learned himself during the day at school. In this way I learned to read.

"When I was wellnigh grown up," said Jack, "we took up the New Testament, and agreed to read it verse by verse. When one would make a mistake, the other was to correct him, so that we would learn to read well.

"In a short time, we both felt that we were sinners before God, and we both agreed to seek the salvation of our souls. The Lord heard our prayer, and gave us both a hope in Christ. Then I began to hold meetings for prayer and exhortation among the coloured people.

"My old master soon found out what was going on." He was very angry, especially because his son had become pious. He forbade my holding any more meetings, saying, that if I did he would whip me severely for it.

"From that time, I continued to preach or exhort on Sabbath nights; and on Monday morning my old master would tie me up, and cut my back to pieces with a cow-hide, so that it had never time to get well. I was obliged to do my work in a great deal of pain from day to day.

"Thus I lived near a year and a half. One Monday morning my master, as usual, had made my fellow-slaves tie me to a shady tree in the yard, after stripping my back naked to receive the cow-hide. It was a beautiful morning in the summer time, and the sun shone very bright. Every thing around looked very pleasant. He came up to me with cool deliberation, took his stand, and looked at me closely, but the cow-hide

hung still at his side. His conscience was at work, and it was a great moment in his life.

"Well, Jack," said he, "your back is covered all over with scars and sores, and I see no place to begin to whip. You obstinate wretch, how long do you intend to go on in this way?"

"Why, master, just as long as the Lord will let me live," was my reply.

"Well, what is your design in it!"

"Why, master, in the morning of the resurrection, when my poor body shall rise from the grave, I intend to shew these scars to my heavenly Father, as so many witnesses of my faithfulness in his cause." He ordered them to untie me, and sent me to hoe corn in the field. Late in the evening he came along, pulling a weed here and a weed there, till he got to me, and then told me to sit down.

"Jack," said he, "I want you to tell me the truth. You know that for a long time your back has been sore from the cow-hide; you have had to work very hard, and are a poor slave. Now, tell me, are you happy or not, under such troubles as these?"

"Yes, master, I believe I am as happy a man as there is on earth."

"Well, Jack," said he, "I am not happy. Religion, you say, teaches you to pray for those that injure you. Now, will you pray for your old master, Jack?"

"Yes, with all my heart," said I.

"We kneeled down, and I prayed for him. He came again and again to me. I prayed for him in the field, till he found peace in the blood of the Lamb. After this, we lived together like brothers, in the same church. On his death-bed he gave me my liberty, and told me to go preaching as long as I lived, and meet him at last in heaven."

"I have seen," said Jack, "many Christians whom I loved, but I have never seen any I loved so well as my old master. I hope I shall meet him in heaven."

RELIGION.

A YOUNG gentleman who graduated a few years since at Yale College, was heard to say: "I have finished my collegiate education: I will now devote two years to the study of my profession, and then I will take one year to see if there be any thing in that mighty thing, *Religion*."

His first purpose was not yet half accomplished, when he suddenly, fell sick, was seized with madness, and died!

POOR DONALD.

A SCOTISH nobleman, of the Roman Catholic persuasion, lived a very retired

life, and left his affairs very much in the hands of others. One of his tenantry, whom we will call Donald, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; at length he bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed; the porter had received orders from the steward, and refused him admittance. Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building, and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of the nobleman; he heard a voice, and, drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis, for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered. "Who are you, man? What do you want?" were his enquiries. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The peer listened, was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned, and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold, and came to your lordship's door; and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined

man if I had trusted to them, but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you, for he has said, 'Him that cometh to me I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?" It is said, that his lordship was struck with this simple argument, and after-

wards found pardon, peace, and salvation in the blood of the cross.

OUTWARD ADORNING.

WHEN Dr. Franklin was in Paris, his daughter, Mrs. Bache, wrote to him for a supply of feathers and thread lace. The Doctor declined it in the following characteristic note. "If you wear your cambric ruffles as I do, and take care *not to mend the holes*, they will come in time to be lace; and feathers, my dear girl, may be had in America from every cock's tail."

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta, Circular Road.—One young female publicly professed her faith in the Lord Jesus Christ by baptism, on Sabbath-day the 7th April.

Collingah.—On the same day an East Indian young man, made a similar confession of Christ in the Native Chapel, in south Collingah Street. He was baptized by our native brother Shujáat Ali.

Narsikdarchoke.—On the 21st ult. the Rev. C. B. Lewis, had the pleasure of baptizing *three* Bengálí converts on a profession of faith and repentance.

The Rev. Mr. Pearce also baptized *three* converts at one of the Southern Stations, and received *two* others for baptism at another, during the past month.

Agra.—"On last Sabbath, April 7th, I had the pleasure," writes Rev. R. Williams, "to baptize *one* native female; may she have grace given her to persevere unto the end. This is the first baptism this year with us at Agra, I trust others will shortly be induced to give themselves up to the Lord: we much need a revival of his work among us."

Chitaurah near Agra.—*Three* persons were baptized at this station on the first Sabbath in April, by the Rev. Mr. Smith, two of the number were formerly wards of the Orphan Refuge at Patna.

Monghir.—The Rev. Mr. Lawrence writing on the 11th ult. says—

"You will be glad to hear, that on this day week (the 4th inst.) *six* believers put on the Lord Jesus Christ, by public baptism. Five of the number are natives belonging to our christian

community; they have, for some months past, afforded us ground to hope that a work of grace had begun in them; and now that they have witnessed a good confession, we hope and pray that they may be firm and unwavering unto the end of life. The other recipient of the ordinance is a lady, who had been brought up in the Roman Catholic faith: and though for many years she was dissatisfied with that persuasion, still she had no correct views or impressions of divine truth, until she came to Monghir, and attended on the ministry of the word amongst us, about two years ago. The convictions she then experienced have, after some intermission, issued, as we believe, in true conversion to God. By his grace she has been enabled to follow the Lord Jesus Christ in the ordinance of his appointment. To Him be all the praise. And may He enable her, and all of us, to be 'faithful unto death,' that we may receive together the 'crown of life!'

"I trust it will not be long before we shall have the satisfaction of seeing others come forward to make a similar confession of their faith in the Redeemer. We have been cautious and slow in admitting those who have already come forward, for we have a great dread of unworthy professors. Now that they have come forward we rejoice over them with trembling, for they are still but as little children. May the Lord make them grow in knowledge and strength!"

CIVIL AND RELIGIOUS LIBERTY.

WE feel the highest satisfaction in placing on record in our pages the following *Act* for the removal of civil disabilities from those who secede from the ranks of Hinduism or Muhamma-

danism, or any other persecuting system, within the territories of the East India Company.

ACT No. XXI. OF 1850.

An Act for extending the principle of Section IX. Regulation VII., 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company.

Whereas it is enacted by Section IX. Regulation VII., 1832, of the Bengal Code, that "whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindu and the other of the Mahommedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahommedan or Hindu persuasions, the laws of those religions shall not be permitted to operate, to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled;" and whereas it will be beneficial to extend the principle of that enactment throughout the territories subject to the Government of the East India Company, it is enacted as follows:

I. So much of any law or usage now in force, within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as Law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories.

FRED. JAS. HALLIDAY,
Secy. to the Govt. of India.

Foreign Record."

GREAT BRITAIN.

HEREFORD.—On Sunday evening, December 16th, Mr. White, the pastor of the congregational Church at Eignbrook Chapel, announced at a special meeting, his relinquishment of the doctrine of Pædo-baptism.

Mr. White attributes this result, not to the perusal either of ancient or modern works on the Baptist argument, but to an examination of the testimony of the early Church on infant regeneration, and especially to the study of the controversy between Drs. Wardlaw and Halley, coinciding with each of these writers in the opinion, that they have reciprocally destroyed each other's theory.—*Patriot*.

THE GREAT BAPTISMAL CASE—BAPTISMAL REGENERATION.—Our readers will remember that Sir H. J. Fust, the judge in

the highest ecclesiastical court of the Church of England, decided that baptismal regeneration as held by the Bishop of Exeter and the Pope, by Catholics and Puseyites, is the genuine doctrine of the Church of England. The notorious Bishop of Exeter had refused to institute an evangelical clergyman of the name of Gorham to the "living" of Bamford Speke, because he held a different doctrine; one very far indeed, as we shall see, from New Testament doctrine, yet not quite so opposed to it as the bishop's. Mr. Gorham took the case before that disgrace of the land, the Court of Arches: judgment was given for the bishop; correctly, on the whole, we think; hereupon Mr. G. appealed to the highest court in the land, the judicial committee of privy council,—a court, we believe, much respected for ability and equity on the whole, but a court whose leading members are lawyers of no pretension to either religion or religious knowledge.* They are, however, in *fact* the head of the English Church,—the persons selected by her Majesty to decide for her all-disputed church questions! Of one of the most prominent in this trial we heard a friend remark who had listened to him while speaking, "A very clever fellow, but what a pity that he uses an oath with almost every sentence!" Of course this not at all lessens his fitness to judge respecting the operations of the Holy Spirit in baptism!

We have read through the whole of the pleadings. The arguments on both sides are very ingenious, and amply demonstrate, if demonstration were needed, the futility of *creeds*, as a means of insuring uniformity of belief. Never after this trial can any churchman ridicule differences of opinion amongst Dissenters.

Mr. Gorham's doctrine is, that in the case of *infants* there must be "*prevenient grace*" to make the baptism of any avail to salvation; but that the grace may be given "before, in, or after the baptism." He holds too, because the church teaches it, "that *baptized infants* dying are certainly saved," (an evangelical clergyman so fettered by his church as to avow a doctrine with such a barbarous and superstitious implication!) The bishop holds, out and out with Rome, that "the grace is tied to the baptism."

* How are the mighty fallen! In Queen Anne's time, 1702, the clergy wished that the Queen should decide a point in dispute between them and the bishops. But the bishops declined "referring the rights of the church even to royal interpretation." Bishop Burnet remarks, "It would have been a strange sight, very acceptable to the enemies of the church, chiefly to papists, to see the two houses of convocation pleading their authority and rights before a *committee* of council."

For Mr. Gorham it was alleged : 1st and *mainly*, that the *Articles* do not teach baptismal regeneration, though they do not explicitly deny it. 2nd. That the articles are the code of the *doctrine* of the church, and the liturgy her code of devotion. 3rd. That the articles were avowedly enacted by *parliament* for the purpose of "avoiding of diversities of opinion and for the establishment of consent touching the true religion." (Who will deny now that churchmen believe by act of parliament?) 4th. That, therefore, the doctrines of the Church of England were not to be collected from her *devotional* services; and hence readiness to sign the articles for doctrine and the prayer-book for devotion, was sufficient. Still it was felt by Mr. G.'s counsel to be an *awkward* position for a minister to use *devotional* services, which would not bear comparison with his *creed*; hence, he most ingeniously argues, 5thly, "That *SCRIPTURE* is SILENT AS TO INFANT BAPTISM;" "*that from beginning to end the Scriptures have no reference to infant baptism.*" (All parties, throughout the pleadings, asserted this! Oh, that Independents were equally straightforward!) Hence that "the church" had wisely determined nothing on the subject! The articles merely stated generally that the two sacraments were *effectual* signs of grace, and *not only* badges or tokens of profession, by which God *works invisibly* in us," &c. in the case of such as "*worthily* or rightly receive them." That worthy reception in the *case of adults* required repentance and faith, the nearest thing to which in the case of infants was "prevenient grace." The articles could not suppose that all infants had this grace, since they acknowledged the doctrine of predestination, it could therefore be only *some* infants who worthily received. 6th. But how does this view square with the thanksgiving in the liturgy for the child's regeneration, and the more express statement of the catechism? (Oh, the tortuousness of good men in a false position!) Why, "the language of the liturgy is *hypothetical*, i. e., it assumes the *best possible* view of the worshipper throughout all its services, though most will be below its standard; so here, the liturgy is framed on the best case, that of those infants who have prevenient grace; and the form suited to them is used of all. The same charitable assumptions were made in the Burial Service, and that for the Visitation of the Sick." "Clever! clever! very clever!" we exclaimed, while reading this. Worthy of a counsellor. But think of *Paul* resorting to such sophistry as this! 7th. It was also generally contended that unless the Articles *disaffirmed* Mr. Gorham's views, the bishop had no right to reject him.

On the other side, the principal arguments were, 1st and *mainly*, that as the *devotional* services of a church are those

by which its doctrines are best known to its members, being *constantly* before them, while the articles are seldom used, they must be appealed to as of at least *equal* doctrinal authority with the articles. 2nd. That historically, and in the judgment of all the most eminent ministers of the English church, baptismal regeneration is the unquestionable doctrine of the liturgy and catechism. 3rd. That it must have been that of the articles also, since negative articles were constructed expressly to *deny* what was deemed superstitious in the doctrines of Rome, as transubstantiation, yet no article denied the doctrine held from the earliest ages, of regeneration in baptism; also the Calvinism (if allowed for argument's sake) of many of the reformers could not be opposed to grace being given in baptism, since many avowed Calvinists held that view; but it was denied that they were Calvinists. That the articles moreover expressly declared that the sacraments were "*channels of grace.*" 4th. That Mr. Gorham's view was opposed, not merely to the baptismal service, but to the whole arrangement of its formularies, which treated all baptized persons as regenerated. 5th. That at the Savoy Conference, 1662, at which the present prayer-book was settled, and forthwith established by the Act of Uniformity, the bishops expressly declared "that baptism was spiritual regeneration," that "every child baptized was spiritually regenerated, and that to deny it led to *anabaptism*" (i. e., to believers' baptism). Surely the bishops were right enough here. They were wiser in their generation than our Hallays, Godwins, and Wardlaws.

We have now given our readers the pith of the arguments in a case which no *Baptist* should be ignorant of. A short time will probably give us the decision of council. We have always thought that when it came before them, although it seems as if they must affirm or deny baptismal regeneration, that they will do neither, but contrive to make Puseyites and Evangelicals as easy as they can. They, as *politicians*, will stave off the political horrors of another "Free Church disruption." We may, of course, be wrong.

We must add that, in any case, we consider the evangelical clergy deeply and irrecoverably degraded by the whole proceeding. They have appealed to a court making no profession of religion, they have sunk to the low requirement that the articles *may* tolerate them as well as Puseyites in the same society, they have resorted to the most tortuous pleadings to shew the liturgy they daily use to be compatible with the gospel, they have granted that Scripture is silent on the grand baptism of their church, —after all this we affirm that nothing can redeem them from the pity of the good and the contempt of the worldly, but an open

secession from a church so corrupt in its worship, and which drives them, while fettered by its *golden chains*, to such *slave-like* shifts and evasions. May God in his mercy open their eyes. *Baptists* must have gained two points in *general opinion*: 1st. That infant baptism is *not* in the Scriptures. We may now add the Church of England to our list of jurors on that question. 2nd. That Baptist views are the only consistent alternative for those who reject baptismal regeneration in infancy.—*The Church.*

SWITZERLAND.

As the state of Switzerland is at present attracting the attention of politicians, the readers of the *Oriental Baptist* will perhaps be interested in the following paragraphs, taken from three different letters recently received from that country. The information which they contain, may be depended upon as perfectly correct.

NEW FEDERAL CONSTITUTION OF SWITZERLAND.

The necessity of remodelling the federal constitution, as established in 1815, had long been felt, but every attempt to accomplish the object was foiled by the interested parties, until the conclusion of the civil war which broke out in November 1847, and formed the prelude to that unparalleled crash of thrones and kingdoms which ensued. The principle of the former constitution was that each of the twenty-two cantons had one vote in the Diet; a vote previously determined by the cantonal governments, and very frequently opposed to the wishes of the people. A canton, containing 25,000 inhabitants, had as much influence in the Diet, as one containing 400,000. The civil war, alluded to before, was an illustration of Satan divided against Satan; and it did some harm to his power, by leading to a great increase of religious liberty in the Roman Catholic cantons. It also led to the adoption of a new constitution, of which the following is a sketch.

"Our Federal constitution greatly resembles that of the United States. The old Diet now bears the name of the *States-Council*, and is so far modified that the deputies (two for each canton) are no longer instructed by their governments how to vote, and that each deputy has a vote of his own. They are, however, chosen by their respective governments. Besides this relic of the old Diet, there is a second council, called the *National Council*, at present com-

posed of 111 representatives, being one for every 20,000 inhabitants. These are chosen by the people in electoral assemblies. Berne has twenty of them; Uri only one. They vote according to their own pleasure. For a decree to have legal force, it must have been approved by both the councils. The Federal Executive consists of the *Federal Council* of seven members, who are appointed by the other two bodies, which for that object coalesce. These seven Federal Councillors are our ministers of state, and possess great authority. One canton may not supply more than one of them. Mr. Druey is the President for this year, and owing to his position has (strange to say) assumed a conservative character. In fact, the whole Federal Council is conservative, and enjoys the esteem of all persons of any education. Just now the influence of the eastern cantons preponderates over that of the western. The city of Berne is now the perpetual capital of Switzerland, and will be obliged, at a great expense, to erect all the necessary buildings. The town is rapidly enlarging, and many ornaments have been added to it."

STATE OF THE CANTON OF BERNE.

"Our present condition here is in many respects lamentable. Socialist or communist principles have spread to an enormous extent. The radicals endeavour to establish what they call free churches, but only for the religion of Nature or Reason. They publish what they call confessions of faith, which are truly abominable. Our cantonal government holds these principles, and Weyermaun, formerly a minister of the national church, but now Secretary of State, is their champion among the clergy. For a long time a young bookseller wrote and published a popular paper of this stamp, called the *Peep-show*, in which he ridiculed the most sacred things and persons. Once, e. g. he published the *Regulations for the clergy*, under the heading *Play-bill*, accompanied with his witty notes. Whenever he was brought into court, he was acquitted. The paper, adorned with caricatures, had more than 1000 subscribers, and was to be found in every coffee-room. One of his last blasphemies, published in it, was to the effect that he had cheated the Omniscient and taken himself off to the other world without his knowledge. He was ill a long time without being laid up; and used to walk about looking more like a spectre than any thing else. Thousands attended his funeral; all the members of government were present, as if he had been a great statesman. Such is the state of things here. However, religious liberty still exists; and no meetings are disturbed.* And I believe true

* Things are very different in the neighbouring canton de Vaud.

piety is on the increase, and many religious institutions flourish. The deposed ministers Furer and König, and two others who have resigned, Fellenberg and de Wattenwyl,* now devote themselves almost wholly to it."

"Our national clergy are subjected to great vexations. From want of money the government is selling most of the glebelands (formerly included in the salaries), and exorbitant rents are exacted for those which are left."

NONCONFORMITY AT BERNE.

The following paragraphs are taken from a printed circular issued by Mr. C. DeRott, Pastor of the Nonconformist church at Berne. A few additional sentences, from his pen, of a more private character, are appended.

"Our evangelistic net comprises a considerable portion of the Canton of Berne, viz. the environs of the town, the Oberland and the Emmenthal, where flocks of believers have been successively formed, and are now diffusing the light of the gospel. Such flocks exist at Berne, Münsingen, Zimmerwald, Thoun, in the Frutigen valley and in two places of the Emmenthal, viz. Langnau and Burgdorf. They have for the most part been formed, not of proselytes from other christian camps, but of souls brought to the knowledge of the gospel by our feeble agency. They all, on principle, admit to the Lord's Supper any Christian, thus leaving the conscience at liberty, and exercising discipline only against vice and heresy. Their spirit is simply catholic, and we sustain fraternal relations to christians of the national church and to the Evangelical Society. We have some stations in common with the latter, where the agents of both labour alternately and preside at the same meetings, and we have come to a mutual agreement, so as not to interfere with one another. It is only against Darbyism (Plymouth Brethrenism) and against the rigid Ana-baptists† that we have found it necessary to take a decided stand.

"Several of our flocks enjoy the advantage of being under the pastoral care of

gifted brethren, tried in this work, who in order not to be too great a burden, are engaged in tilling the ground in addition to the ministry, thereby supplying most of the means of their support. They are our brethren Gerber at Langnau and Baumann at Walkringen, both of them formerly pupils in my class of evangelists and now fathers of families. Besides these two labourers, who are more or less hindered by their temporal occupation, there is an evangelist who devotes his whole time to visiting all our stations once a month, and who thus presides at stated meetings in twenty different localities. This is our brother Wild, also one of my former pupils, whose preaching has been blessed to very many souls. He has a numerous family, and lives at Berne, where he supplies my place one Sunday in the month to enable me also to visit our country stations. In addition to these evangelistic labours, we have in the town itself a school for boys of the working classes, which was originally established from necessity, to supply the means of evangelical instruction for the children of our brethren, but which now numbers many additional scholars committed to our care by their parents. And we may safely say that that school bears a good name among the public, not only on account of the spirit which reigns in it, but also on account of the progress of the pupils. They are about fifty in number, some of them so poor as to be unable to pay for their schooling.

"Finally we have a colporteur who once a year makes the tour of the whole canton of Berne and who also traverses other cantons, for the purpose of distributing impressive tracts and the periodical called *The Christian*.

"All these brethren receive a very scanty remuneration, as will be seen from the following annual budget.*

For our two rural pastors..	400 francs.
For our evangelist,	900
For the school-master, deducting fees,	200
For the colporteur, deducting his commission on the periodical,	300

Total 1800

"Hitherto the Lord has not permitted us to get into debt, but at present our Treasury is empty," &c.

C. DEROTT,
Minister of the Gospel.

Berne, 1st November, 1849.

"I have no particular news to communicate, except that the radicals are undermining the national church more and more

* All four faithful servants of Christ. Professor Zeller to whose appointment to the divinity chair they had offered a strenuous opposition, was not enough of a radical and an infidel to please the government; and resigned a situation in which on that account he did not feel comfortable.

† These are a remnant of the anabaptists of the time of the Reformation. Very few, if any, of them practise immersion, but they sprinkle only adults. Many hold the opinion that their baptism, and nothing else, conveys regeneration. They have many things in common with quakers, as the use of *thou*, the dislike to buttons, and the opinion that the office of a magistrate, the military service, and oaths are things forbidden in the gospel.

* The sums which follow are given in Swiss francs, one of which is worth between 9 and 10 annas.

completely. But we enjoy liberty of conscience, and our little churches as well as the labours of the Evangelical Society are prospering. At Geneva the churches of the Oratoire (Evangelical Society) and the Pelissierie (Independent) have coalesced into one, and of Mr. Malan's flock many have joined. They have a Presbyterian constitution, exercise discipline and call themselves the Evangelical Church. The Lord manifestly owns and blesses this union. Here also the Evangelical Society is no longer so sternly opposed as formerly to our churches which are separated from the establishment. More than this, in their new fundamental rules the principle of a national church is no longer made a principle of the Society, so that Dissenters also may now belong to it. They have recently put me on two of their committees, those for tracts and colportage; and I feel myself to be united with them in warm and unfeigned fellowship."

FRANCE.

RELIGIOUS PERSECUTION.—The Paris correspondent of the *Christian Times* writing on the 14th of January, 1850, refers to a new journal, entitled the *Napoleon*, designed to become the medium of communicating to the public the private opinions of the head of the state, and says, "In this same journal, the *Napoleon*, we find the following piece of news, which will have already reached you, but which I forward though, but to show you how the journal of the President understands religious freedom and equality:—'During the past week meetings which have been held in the hall of the Rue de l'Aubalete, by one Leon Pilatte, calling himself a minister of the gospel,—meetings in which, under the pretext of discoursing upon religious subjects, the individual just named indulges in political remarks of a nature calculated to excite the hatred of citizens against each other, AND EVEN in attacks upon the catholic religion.'

"You are aware in what an arbitrary manner this place of worship was shut, without previous intimation—and without any legal notification of the facts of the case. The affair has been brought under the notice of M. F. Barrot, who was formerly a warm friend to religious liberty, and who, it is said, is now in a somewhat difficult position. But, as you may suppose, the friends of religious liberty will not fail to use every proper means to secure its triumph. The appeal made by M. Pilatte, from the decision of the judges by whom the cause has been already heard, to the Court of Cassation, came on, unexpectedly, on the 10th Jan.; our friend's counsel, informed of this while on duty as a national guard, addressed the court without preparation, and made a very admirable speech on behalf of his client, but the appeal was rejected; so that the

sentence of the court below is confirmed, by which M. Pilatte was condemned in a fine of 200f. A repetition of the offence involves the penalty of imprisonment."

THE POPE.—The pope's return is farther off than ever. He still refuses, they say in Paris, to return to Rome, notwithstanding all the sacrifices made by the French government in reputation, men, and money; and "it is now clear that the intrigues of Austria, Prussia, and Naples are at work to prevent his holiness placing himself in the power of the French."—*Patriot*, Jan. 24.

TAHITI.—The *Semuer* contains some interesting intelligence concerning Tahiti. "M. Lavaux, the governor," says the captain of a vessel in the service of the Jesuits, ("Society of Oceania,") "received me politely, talked to me of his projects, and disclosed his plan of opposing English protestantism by French protestantism. He had written to the minister for French protestant ministers to be sent out, considering the time for catholicism not to be yet come at Tahiti. No more than two catholic missionaries were tolerated as chaplains of the garrison, and this on condition that they should make no proselytes among the natives." The French captain found Tahiti far less flourishing than when he left it in 1814. The country, whose resources were not equal to the consumption, seemed exhausted; and the governor appeared to think that the present establishment must sooner or later be abandoned,—indications which destroy all confidence in the minds of the colonists. The statement, that the resources of the country are exhausted, comes with an excellent grace from the men who uprooted or burnt down every fruit-bearing tree that came within the reach of their destructive hands. For the rest, we are glad to have a confirmation from so unexceptionable a source as this Jesuit mariner, of the opinion expressed by another voyager, that the protectorate would soon be found a too expensive toy."—*Patriot*, Jan. 24.

HUNGARY.

Hungary has especial claims to the interest of evangelical Christians. Four millions of protestants are found among the Maygars, and, but for unheard-of persecutions, nearly all Hungary would be protestant. The misfortunes of protestantism in France, the cruel laws solicited by the priests, granted by the civil power, and executed by the dragoons in different parts of this kingdom have long since attracted the attention of evangelical Christendom. But if the history of Hungary were known, the misfortunes which our fellow-believers have endured in these remote countries, would, perhaps, surpass in interest those of the Huguenots under the houses of Valois and Bourbon.

THE CALCUTTA MISSIONARY HERALD.

CHITaura.

FROM THE REV. J. SMITH.

Feb. 22nd, 1850.—I am thankful to say our funds are looking up, and we appear once more to be gaining a place in the affections of the public. After the struggles we have had to maintain an existence, this is cheering, and I am sure, you will rejoice with me in viewing such an improved state of things. My school at Chitaura is improving fast; until this month none of the heathen in the villages have sent their children, so that we had only the young of our own people; now, however, our neighbours have gained some confidence, as upwards of 20 have joined the school without any effort on our parts. I vaccinated 32 children about a fortnight since and all have taken. I am very badly off for want of medicines, and they are so expensive, that I cannot afford to purchase all I want. I am anxious, nevertheless, to maintain my ground in this department of labour, as it is an auxiliary of no little value to my preaching duties. We have people now living in our village, who have been brought over by the kindness and benefit they have received from me in sickness. A short time since a young man was brought to me on a *chirpai* very ill: I attended to him with medicine and food, and through the blessing of God he recovered. He returned home to his village about three miles distant, but could not forget that his life had been saved by a stranger, who asked nothing in return, except that he should bless God and honor Jesus Christ, whom He had sent to save sinners. He now attends the house of God, bringing with him all he can persuade to come, and himself and his aged parents, all profess faith in the Lord Jesus Christ, and I hope ere long to have the pleasure of seeing them buried with him by baptism. Our brother Thákur Dás went to visit them last week, and after speaking to them engaged in prayer; at the conclusion he

was surprised by the old woman also commencing and offering up a short prayer. During her son's illness she remained with him and used to attend Mrs. Smith's Female Prayer Meeting and all the other services; and it appears on going home she commenced to offer up daily prayer and thanksgiving in her family. There are many instances of good from medicine which I could mention. I have written to England once or twice on the subject, and earnestly wish I could obtain a box of common useful medicines. Brother Williams is at Cawnpore; he has been absent for a month, and I have been supplying for him, which with my own station to arrange for, has been hard work; next Sabbath will, however, be the last, as he leaves for home on Monday next. We have had numbers of visits at Chitaura, from Agra friends 10 at a time, and all appear interested in our little colony. I am, therefore, led to hope that we shall now be better supported.

Our brother Walayát Ali of whose wife, I gave you some account in my last, is likely to be severely tried. Three days after his baptism, his brother commenced an action against him for a share of his father's property, who has been dead upwards of 20 years, even before the said brother's birth. He has, however, by false evidence established his case, and the Sudár Alá, a Muhammadan, has given a decree against him which will probably subject him to imprisonment. Every one knows the case to be one of religious persecution, the brother even now states his readiness to give in a *Rázi Náma*, if he will again join the false prophet. He is however firm, and I hope will even enter a prison, rather than deny his Lord and Master, in whom he appears to have a strong faith. I am going to appeal the case to the Judge, and hope the Lord will overrule it to his own glory.

DINÁJPUR.

FROM THE REV. H. SMYLIE.

March 1st, 1850.—I have just returned from Prán Sagor. This place is about 14 miles south of Dinájpur on the Calcutta road. It has a very fine tank, about 1500 yards in length and about 500 broad. The water is good and of great depth. It bears no resemblance to the generality of tanks in this zillah; which are almost without exception full of the rankest weeds; on the banks of which it would be dangerous to reside for a day. For the last week, my tent has been on the banks of Prán Sagor, the ocean of life; what a name in the midst of death! I might have remained longer at this place, but the weather became wet and stormy, and word was brought me that there was sickness at home: it is God's will, we should have much of this. Generally the people listened with much attention, some with interest. One at least appeared to see his need of Christ Jesus. Supprod Mandal, is the name of the person I allude to. The day after I had been to his house and village, he called together a number of the better sort of the raiyats, and told them that the Qurán could not be God's word, because it said nothing whatever about the necessity of a new heart or the way of salvation. The raiyats on the other hand would have it that the Qurán is the word of God and Muhammad his prophet. Otherwise how could such a book come? And how could Muhammad do what is said of him, if he was not God's prophet. The Mandal very wisely said, "Put all that aside, and tell us how man's heart is to be made holy? How is he to be saved? If you will not believe what I say, come to the Sálub, he will soon prove to you that the Qurán is not God's word, neither is Muhammad his prophet." For the present he could not prevail on them to come. The two days before I left Prán Sagor he was from home; I had therefore no opportunity of knowing how his mind was; however, when I last saw him he was going out to attack the wise men of Jangerpur. At this place there are a few Musalmáns famous among the poor as mighty men of understanding. Hearing this I was led to visit Jangerpur, although it is far away among the Paddy-fields. On my arrival these wise men were sent for and while they were coming, I preached to a few who seemed well pleased. When they came, one, I was told, was a school-master engaged to teach the children of

the wise men. He was the very personification of lust and dirt. He brought out his books to show me what they were. One was a small Bengálí work called Shishu Bodhak, the next was Bidyá Sundar, a most abominable work. The first I said was not fit for children because it contained lies, and the second was no doubt from hell, and that they dared not read it to the most licentious character. They were ashamed and said, "We do not teach it to our children." There were also some loose leaves called a book, and tied between two boards; at them I did not look. This then was the library of the school-master of the wisest men in the land, for such the poor deemed them.

The next was a noisy little Sirkár, a clean little man with a nicely trimmed beard. He said, my arguments were all so new he had never heard them before, and therefore could not answer; however, he knew Musalmánism was the true faith. I replied, "First prove it, and then say so. The days are come when you must prove what you say. I have proved to you that Jesus Christ is the Saviour of the whole world. Here is God's seal to his word, where is the seal of your Qurán?" He replied, "I cannot answer now, but I know the Qurán is true. However I will take your book, read it, and prove what I say some other time;" so saying he took a very hasty leave.

The third was a cold little man, who said nothing all the time. I inquired, "well, what answer can you give to what has been said? You see the man just gone could give no answer, what say you?" He said, "the Musalmán faith is a glorious faith, it is the true faith." I responded, "I fear you will find when too late the glory is departed; look around you, and you will see it is fallen." He now hurried the poor men who were listening away to their work, and I bowed and left him and the school-master. "These are the wise men or rather monied men," so said one who was listening. "Well, if they cannot answer you, they know how to take money from the poor." Poor Supprod Mandal has more sense than all of them, though he knows it not, and makes no pretensions.

At times we meet with characters which cause us to wonder what some men are made of. Here we have more than one Hindu who conducts worship

and prays, whenever an opportunity can be found; and yet such will not allow themselves to be Christians. In all their conduct and conversation they are

truthful and amiable. How many there may be of this stamp throughout India, it would be hard to say.

DACCA.

FROM THE REV. W. ROBINSON

March 2nd, 1850.—Our native brethren were well employed during last month. I sent Chánd to Munshi Bazar, to spend the month there; and he has returned with an interesting journal, which shows, that there are some indications of good in that place: Rámjiban has been twice to Tipperah. On his first journey, he visited Comilla, where he was well received. On his second journey, he was accompanied by Bishwanáth. The object was to be present at a general meeting of the Satya Guru's people, at Saclar, the place where their *Mahant* or chief teacher resides. I intend to keep one man always at Munshi Bazar, to preach the gospel in that village and the villages round. Rámjiban must spend this month in those duties.

The books all came safely by the Steamer, and I was very glad to see them. They will, I think, be all disposed of at the approaching *Bárani*, or assembly for bathing.

Two families from Dayápur, are now settled with me. I have made one man of them a *máli* for my own garden, and the other is put into the chapel-yard, instead of a Muhammadan as before to take care of that. There are in all four adults, and four children. They have all been, as it is called, baptized, but they are very ignorant.

April 1st.—In the native work, we are going on pretty well, and the appearance of things, among the heathen, is by no means altered for the worse. On the 7th I went to Sidder market, where I preached a short time, but I

was too weak and languid to fix attention. A considerable degree of energy is often necessary to preach with effect to the natives, and that is a quality, in which I am often very deficient. I sigh for the energy and vigour of youth, but I sigh in vain, old age is come, and I fear, that I shall not be able to labour much longer. I went out into the street one evening to a place called Bangsi Bazar, where I preached with considerable liberty, from these words: "The Lord our God is one Lord." The people were very attentive, and I quite enjoyed the opportunity; but I afterwards found, that I had injured my leg, which had been hurt some weeks before. I have, however, been able to preach in the chapel as usual, in both languages.

Two of our native brethren have visited the *Bárani*, or assembly for bathing, and their report is as usual of an encouraging nature. They describe the people as being very ready to hear, and very desirous of obtaining books. Rámjiban went to Munshi Bazar, at the beginning of the month, and he is still there. I have heard very good accounts of him. As he is very active in going about, there is now a great call for books in all those parts. We shall be glad of another box, by the next steamer, for I think, that by the time it arrives, we shall have but few left. I should like to send our brethren out into the country much more frequently than I do; but the want of funds prevents me.

CHITTAGONG.

FROM THE REV. J. JOHANNES.

March 5th, 1850.—I am thankful for some evidence, that God has smiled upon our humble efforts. If this were not the case the people around would not have upholden me so long, and afforded me all the aid in their power,

The gospel is preached daily, and sinners are taught to discern its value and importance. Light shines in the midst of heathenish darkness, and there are some who are seeking the way to Zion with their faces thitherward. Very

shortly I hope to baptize four persons on a profession of their faith on the Lord Jesus Christ.

We have now nearly fifty boys in the Chándgáon school, although the Ro-

mish Priest has set up another school, and prevented the few Roman Catholic boys from attending. Our brethren and their children are daily improving in the knowledge of divine things.

JESSORE.

An Appeal for pecuniary aid to forward the Vernacular Education of Native Christian boys.

THE Education of the rising generation of the Native Christian community, being an important branch of missionary operations, I feel it my duty to endeavour to promote this good work. The Christian Education of the boys of Hindu and Muhammadan parents is also very desirable, for which purpose I have three Vernacular Schools, which are supported by public subscriptions, but I regret to add, very insufficiently. For the former purpose no funds are available, neither can I obtain any aid from our Parent Society. I am thus left to do my best to raise funds for educational purposes. The Christian public of India in general readily respond to calls for pecuniary aid to promote benevolent objects, but the state of Society is such that one cannot calculate on meeting with sufficient and long continued support. The residents of a Mufassal station seldom remain for any length of time. The successive arrivals and removals of the Government servants from one station to another, sometimes prove injurious to the interests of Vernacular Schools, especially if Christianity is taught in them. Some disapprove of heathen and Muhammadan boys being taught Christianity. Others see no objection to it, but do not feel a warm interest in promoting the spiritual interests of the Natives. Sometimes one Institution is supported in preference to another. Owing to these circumstances, many works of benevolence meet with uncertain support. A good object is well supported and forwarded for a time, and afterwards by the removal of a benevolent patron or two, it suffers from the want of funds. Such has been the case with my Vernacular Schools. Many years ago a Christian Civilian used to subscribe twenty Rs. per month towards their support. Others subscribed from six to three Rs. per month. In those days we had eight or nine Vernacular Schools in which from 400 to 500 Hindu and Muhammadan boys used to receive a Christian Education. At present I have only three schools supported by subscriptions to the amount of twelve Rs. With this small sum I have to pay the salaries of three Sirkars, and to meet the expenses of books, ground rent, repairs of the school-rooms, &c.

My chief object in appealing at present to Christian friends, is to obtain through their liberality funds for the purpose of educating about twelve boys of indigent Christian parents. About sixteen or twenty Rs. monthly would suffice for the this purpose. This sum would enable me to feed and clothe them. Their parents are very poor and they reside in some villages which are situated at a great distance from the place, and therefore it is desirable that I should provide the boys with food and clothing. Should this meet the eyes of any affluent Christian friends, I pray and hope that they will help me with funds for about four years to enable me to accomplish the above important and desirable object. I shall be thankful also for funds to enable me to establish more Vernacular Schools for the Education of Hindu and Muhammadan boys. The general desire of the people of this district for Vernacular Schools is such that I could successfully establish as many schools as I could well superintend.

Subscriptions and Donations will be thankfully received by the Rev. J. THOMAS. Baptist Mission Press, Calcutta, and by myself.

March 28th, 1850.

J. PARRY.

THE ORIENTAL BAPTIST.

JUNE, 1850.

Theology.

NOTES OF A FUNERAL SERMON.

MATT. XXV. 10. "*And the door was shut.*"

By the shutting of the door, death in all probability, is meant,—*that* being emphatically the period of separation betwixt the sinner and the Saviour. Then does Christ, for the first time, retire himself from the ungodly, and shut up against them the door of his mercy. Yet it seems, at first sight, somewhat incongruous that He, the discourses of whom are as much distinguished for correct taste as for wisdom, should, in a parable of marriage, have introduced that which is so little in harmony with the occasion. But he knew what he was about. Death and marriage have occasionally been conjoined. And what has sometimes been united in fact, need not be separated in parable. And certainly there is no more impropriety in joining these together, than in joining youth and death together,—even youth in all its loveliness, in all its strengthfulness, and in all its healthfulness,—a union upon which we have been called to look during the past week.

But perhaps his principal reason for introducing the painful subject of death, in the connexion referred to, may have been, that this period is to the believer a season of real joy,—the beginning of the time of his eternal union with the Saviour,—the day of his being put in possession of all the grandeur, and of all the pleasures of the mansion of his Lord. He then goes home,—not to a home that had been his before,—but to another's home,—and there he becomes united to one from whom death can never part him. The occasion is unquestionably one of happiness. If there is joy in heaven at the conversion of a sinner, much more must there be joy on the arrival of that

sinner amidst the interested and benevolent multitude.

There was, therefore, nothing incongruous in the Saviour's introducing the subject of death in a parable which speaks of the appearing of the Bridegroom.

But let us come to the text: "*And the door was shut.*" Perhaps we have all been too much accustomed to associate with these words *that* only which has been melancholy and painful. The truth, however, is, that the sentence has two aspects,—one joyful and another sorrowful. The shutting of the door was as happy an event for the five wise virgins, as it was the opposite for the five foolish virgins. In reference to the first, one idea conveyed by the words is,

That of *security*. The Christian as long as he is in this world, is, as it were, in a house which has neither bars nor doors, and which is, at the same time, surrounded by thieves and robbers. He is liable to be intruded on at every hour of the day, and at every hour of the night, and to be harassed in a variety of ways. Satan is at hand to tempt him, and the wicked are not far off to annoy him. He has perpetually to stand on his guard, or he would be overcome: and though it may be that he is both watchful and prayerful, yet he is often assaulted, and sometimes most grievously injured. His life is one of continual toil and of continual danger. Often is he weary; and not unfrequently does he, from the fatigue of much watching, lie down, like the wise virgins, and slumber and sleep, and is, in consequence, made to suffer. But all is otherwise with him when the Bridegroom has arrived, and taken him within, and shut to the

door. Then he is secure against every enemy. The house he now occupies is a castle whose walls none can scale, and whose gates none can force. This, then, is comfort for those who have children and friends who have been admitted to the heavenly mansion. They are now eternally secure. They can never fall away. They are in, and the door is shut.

And not less is the idea of *comfort* suggested by the words of the text. Is it, for instance, stormy weather outside? Is the wind blowing strongly, the rain pouring down in torrents, and the night in other respects unpleasant? There is comfort in being told, or in ourselves knowing the fact, that the doors are all shut up, and that there is not the smallest danger of our being injured from without. Nay, when we are thus assured of our own safety, the whistling of the wind, and the dashing of the rain, seem to increase rather than diminish the feeling of comfort. And is it nothing for us to know, that some who are dear to us are enjoying all the pleasures of a secure home, free from all the cares and anxieties of this life, favoured with the most refined and exalted society, and so thoroughly happy in every respect, that it is not possible for them to be happier? A hope of this kind is surely enough to reconcile us to the door being shut between us and our departed associates in Christ. What mother, in a stormy night, knowing her son to be secure in a friendly dwelling on the opposite bank of the river, would wish him, merely for the sake of having him near to herself, to face the storm and to peril his life in crossing in some fragile boat? And who would be so selfish as to wish that a friend who has got safely within the doors of the dwelling-place on high, should leave all its glory and all its happiness to come and live with us in this miserable world of ours? The nearer and dearer such a one is to us, the less shall we wish for him such a thing as this. No; though we may sorrow at the loss of his company, yet we shall be glad that he is where the door is shut against every storm that could possibly blow upon him, and every other evil that could possibly befall him.

But we have said that our text has two aspects,—one joyful and another sorrowful. At the latter we must look as well as at the former. When the Bridegroom came, and the door was

shut, the foolish virgins were left outside,—outside in the dark night,—and outside away from all the pleasures of the feast, of the society, and of the lightness and gladness which were within. And not only this, but they had positive misery to endure. They had been cherishing the hope of entering in company with the Bridegroom; but this hope was now blasted. And there are few things so difficult to bear as disappointed expectations. These, in many cases, render life insupportable, and make the subject of them long for annihilation itself,—a wish as vain as it is sinful.

“And the door was shut.” Some, as the Roman Catholics with their purgatory, and the Universalists with their limited duration of punishment, maintain, that the door though shut may again be opened. With such people we shall not spend a moment in disputation. A word or two from the Bible will suffice to shew that the shutting of the door is an eternal shutting. Those who are in are in for ever, and those who are out are out for ever. Of the righteous dead it is thus written: “They shall go no more out. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” And of the wicked inhabitants of Sodom and Gomorrah it is said, (and what is true of them must be true of all who in any way resemble them:) “Even as Sodom and Gomorrah, and the cities about them, are set forth for an example, suffering the vengeance of eternal fire.” And to these we may add the affecting and decisive words with which time and the judgment are closed: “He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” These passages are quite enough to prove, that the shutting of the door, or death, means the fixing of a man’s condition for eternity.

“And the door was shut.” And surely it cannot but be right that Christ should shut the door for ever against those who have held the door of their hearts continually shut against him. Though Christ, in the verses connected with our text, is represented as not

waiting a moment when he arrives, but as immediately entering in and shutting to the door, yet it is to be recollected, that this is his last coming,—his coming at death. He comes not then as a Saviour; he comes as a Judge; he comes to terminate the whole matter betwixt man and himself. But in reference to those who have heard the gospel, and who are represented by the foolish virgins, he may truly be said to have often been with them before. Frequently has he been heard near to them, saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He has two ways of knocking; one by his word, and another by his providence: and I am sure that he has often, in these two ways, knocked at the door of our hearts. He has, during the past week, by a most affecting providence, in the sudden removal of one who was amongst us last Sabbath evening, but who is this Sabbath evening in her grave, given a most loud and unmistakeable knock? Shall we attend to him, or shall we not? If we do not, the time is coming when he will not attend to us. Our time for knocking is drawing on; for thus it is written: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say to you, I know you not, whence ye are." Never shall we be able to address him, as he will be able to address us. He can say: "I came to you; but ye did not come to me. I stood like a beggar at your door; and you were not ashamed to keep me standing there. The place was disagreeable,—and that you well knew,—I having to hear and to see many things abhorrent to my nature, and utterly abominable in themselves. Yet still I stood: yea, I stood and cried—I your Creator, your Preserver and your Redeemer, stood as a very suppliant at the door of the heart of you my creature. But you refused me admittance. You sometimes even bade me begone. Nay, sometimes I heard myself scorned and reviled by you. And, now, what must be done? Justice demands that as ye have done to me, so must I do to you. The appointed period of probation is past,—a

period of which you were fully aware. And however distressing it may be for me to say it, and however painful it must be for you to hear it, yet still I must utter it: 'Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels.'"

"And the door was shut." Brethren, all this will, in effect, be realized in the case of every one who has kept the door of his heart shut against the Saviour. Need I, therefore, entreat you to open and let him in. Open and let him occupy the dwelling. Let him be master there to do what he will, and to command what he will. And be you ready, at whatever cost, to do whatever he orders you, resting assured, that he will command you nothing, but what is for your good. A heart with the Saviour in it is not unlike the houses of the Israelites in that awful night when "the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon." On the door of the house of every one of the Israelites there was blood,—blood which typified the blood of the Son of God; and wherever that was, there the destroying angel could not enter. In like manner, wherever the Saviour is, there is safety. He keeps a shut door,—a door shut against the soul's destroyer. He may indeed permit the body to be smitten down; but the soul he will keep even as the apple of his eye.

"And the door was shut." Brethren, the destroying angel is now abroad. If you would be secure against him you must have blood on the doors of your houses,—even the Saviour's blood. And with this, you may sit unmoved whilst you listen to the cryings for the dead that are to be heard in many a house throughout the land. You have a door shut upon you,—a door that none can break open; for none can pluck the soul which hath been sprinkled with the Saviour's blood from out of the Father's hands. O hear then the voice which addresses his people, saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." A. L.

THE HOSPITAL.

(Continued from page 134.)

THE Doctor now went to another patient, who appeared to be in great mental agony. As he lay on his couch, he often looked at the Doctor, while he was talking with the last patient; but, if he thought the Doctor observed him, he would conceal his face, as though he wished the Doctor not to recognise him. This poor man had been a very gross backslider; and, though he wished to speak to the Doctor, he was ashamed to look him in the face, and ashamed to make himself known to him. The good Doctor seeing something uncommon in his manner, and perceiving that he was in great distress, addressed him in a very kind manner. "I fear, my friend," said he, "that you are suffering much." "Very much, indeed, Sir," said the poor man; "but not so much as I deserve. I am indeed the chief of sinners. I am one of the worst of backsliders. But I suppose you have heard much of my abominable conduct; and I fear you must almost hate me."

Dr.—"I cannot hate a man that is mourning over sin; but I would help him, and comfort him, if I could."

Pt.—"That I believe, sir; you would, I know, help and comfort me, if you could, and, feeling assured of your kindness, I have been induced to come and put myself under your care. This is not the first time that I have been under your care, in this very hospital."

Dr.—"I do not remember having seen you before; will you tell me your name?" "My name, Sir," said the poor man, "is John B.; you must remember me for the pain that I have given you." Then, withdrawing his arm, by which his face had been partly concealed, he allowed the Doctor to have a full view of his countenance. "I do remember you," said the Doctor; "but how changed you are! Poor John! Poor John! I am glad to see you! I know you have sinned much, but the vilest backslider may return; the arms of the Saviour are open to receive him."

Here the poor man wept much, and for a time he could not reply. At last he found utterance, and said: "Oh, sir! you are too good to one so vile. You speak of the Saviour; and I know, that what you say is true, but there seems to be an impassable gulf between me and the Saviour, so that I cannot approach him. My sins have made this gulf. My heart is like a stone. Oh, the

hardening nature of sin! What shall I do! Oh that I could pray! that I could pour out my heart before him! It would give me great relief only to be able to tell him what I feel."

"Your case, my friend," said the Doctor, "is not desperate; but it requires plentiful application of the balm called Atoning blood." "Ah Doctor!" said the poor man, "that is the blood with which I have trifled; the blood on which I have trampled. Can that Saviour, whom I have treated in so vile a manner, now look on me with an eye of mercy! Once I was a professor; once I was a companion of the saints; but what am I now! Oh that I could recover my lost ground!"

"I feel for you much," said the Doctor, "and I hope you will listen to me, while I prescribe something that may do you good. You must think much of such great truths as these: 'The blood of Jesus Christ his Son, cleanseth from all sin.' 'Behold the Lamb of God, that taketh away the sins of the world.' 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the Propitiation for our sins.' 'Him that cometh to me, I will in no wise cast out.' You must think of these great truths with prayer, with such humble broken prayers, as you are able to offer. By thinking much of these great and encouraging truths, you will begin to feel it possible, that Jesus Christ is both able and willing to save even you; then you will begin to hope, and thus your distress will diminish, and a little comfort will dawn upon your dark mind. This is all, my friend, that I can do for you at present."

Several patients in the hospital, who had stood by, and heard all that passed between the Doctor and his patient, now came forward, and kindly offered their assistance. "We understand, sir," said they, to the Doctor, "the use of the medicines which you have prescribed for this poor man; we have often used them ourselves; we will, therefore, sit by him, and do our best to induce him to take them. We know their efficacy; and we hope they will have even on this poor man all the effect which can be desired." "Do, my friends," said the Doctor; "and I hope you will succeed in bringing him to a more comfortable state of mind."

The Doctor now went to another patient, and said to him: "Well! what is your complaint?" "O, Sir," said the

patient, "I am not in a good state; and I have much cause for sorrow that I cannot serve the Lord as I ought to serve him. When I enter into my closet to pray, I cannot keep my thoughts from wandering; no, on my knees I sometimes forget what I am doing; and when I recover from these wanderings and recollect myself, I feel quite ashamed and guilty before God. But how is my spirit refreshed and my heart cheered, when I can draw nigh to God without these wandering thoughts! I do not want to offer an excuse for what is sinful; but I think, that the evil, of which I complain is partly owing to bodily infirmity. The mind we know sympathizes with the body, and sometimes at least, becomes weak, when the body is weak; and I find also, that an improvement in my state of health diminishes these wanderings of the mind in prayer, of which I complain. But, Sir, if you can give me any advice in the case, if you can prescribe any thing, that will be useful to me, I shall be very thankful."

Dr.—"The wanderings of the mind in prayer, may sometimes arise from bodily infirmity, for no doubt body and mind are very intimately connected; and when an improvement in the bodily health diminishes these wanderings, we may hope that they are caused by the state of the body, which acts upon the mind, and that they are not sinful. But these wanderings of the mind too often arise from another cause, from one which is sinful; for when the mind is too much engaged on worldly business, when things belonging to this life greatly engross our attention, it is not easy to detach our thoughts from them, and our prayers are marred by our thoughts, thus continuing to run upon our earthly concerns. This is lamentable, and I would advise those who enter into their closets full of worldly thoughts, as men in business and others too often do, to pause and reflect, and try to collect their thoughts a little before they begin to pray. But, would such persons lay the axe to the root of the evil, they must keep a watch over their thoughts and feelings at all times. It is not easy, when the current of thought is strong on any subject, to stop it in a moment; not easy for a man whose thoughts are warmly engaged in his business, instantly to forget all his earthly concerns, and, when the hour of prayer comes, turn his undivided attention to the concerns of his soul, and communion with

God. He should, therefore, take care that his thoughts be not, at any time, too much engaged in business; and to prevent this evil, he should often turn his mind to religious subjects. To do this with good effect, let him furnish his mind with some text of Scripture, or some religious topic to be the theme of his meditation, when he has a few leisure moments. I have often thought, that it would be a great advantage if Christians, when they read the Scriptures in the morning, would select some short passage from what they read, to be, as opportunity offers, the subject of meditation through the day. It is good to have the mind thus occupied; for many evil thoughts will thus be prevented from entering the mind; while many useful and pleasing views of divine truth will thus be obtained. Let the person unite, with this frequent contemplation of the word of God, the practice of mental prayer; let him, in whatever company he may be, in whatever business he may be engaged, often lift up his heart to God. Let him thus meditate on the word of God, and often lift up his heart to God in prayer, and his mind will in some measure at least, become spiritual, and he will go to his closet happily prepared to pour out his heart before God. I prescribe, therefore, as a remedy for sinful wanderings of the mind in prayer, frequent meditation on some portion of the word of God, or on some divine truth, and frequent mental prayer. Try this prescription and you will, I have no doubt, find it very beneficial."

The doctor now moved on a little, and spoke to another patient. This person's disease was no uncommon one: many alas! are affected in the same manner, but are unwilling to speak of their complaint, for, in some circles at least, it is considered a disgraceful one. Hence though they know that all is not right with them; they are not inclined to speak out, and frankly confess the disease under which they are labouring. His patient, however, had suffered so much, and had found that all the remedies which he could apply were so perfectly useless, that he was not inclined to practise concealment any longer. To the Doctor's question therefore, "What is the matter with you; what is your complaint?" he at once replied; "Sir, I have an uneasy conscience." "Indeed," said the Doctor, "I am sorry to hear that; are you then living in some known sin?" "Not exactly so," said the pa-

tient ; " my conscience accuses me, not so much for doing what I know to be wrong, as for neglecting to do what I know to be right, what I feel to be a duty."

Dr.—" Will you explain yourself a little, that I may understand your case more clearly ?"

Pt.—" You know Sir, that, among Christians, there are several denominations, and that, on some points they differ from each other. Now it is certain, that they cannot all be right on the points on which they differ. These points of difference are, as you, Doctor, well know, frequently termed non-essentials ; and christians, it is often said, may differ on these points, and yet be right on the main points. My conscience, however, tells me, that I ought not to slight those points, which are termed non-essentials, for they are, I know, important, and some of them very important."

Dr.—" You are doubtless right ; and a sincere Christian, who has nothing in view but pleasing the Saviour in all things, who wishes to obey his commands, and to stand complete in all the will of God, should examine these points of faith and practice, which many like to call non-essentials, and should endeavour to ascertain what doctrines and practices among them, are most agreeable to the will of Jesus Christ. Thus a person ought to inquire, whether a State Church, or a Congregational Church, or any other form of Church Government is most conformable to Scripture. And every Christian is in duty bound to ascertain from Scripture, whether the sprinkling of an unconscious infant is that which Jesus Christ requires, or the immersion of a person on a profession of his faith. On all these points, and on others that might be mentioned, there must be a right way, and a wrong one ; and the right way may surely be learned from the word of God. Though many are fond of speaking of these points as non-essentials, yet no one has a right to speak of them as matters of indifference."

Pt.—" Doctor you have brought the matter home to me. I know, of course, your sentiments ; you believe that baptism is immersion, and that the immersion of people on a profession of their faith is the only Scriptural baptism. And though you do not say that this immersion is essential to salvation, and that a man cannot be saved without it, yet you think that immersion, as it includes an act of obedience to Jesus

Christ, is a matter of considerable importance. I must confess, Doctor, that you have my conscience on your side ; but I have not yet done what I know I ought to do ; hence my trouble of mind ; hence that uneasy conscience of which I complain."

Dr.—" The only proper course which you can pursue, is to act according to the dictates of your conscience. I suppose you often try to quiet conscience without doing what you believe and feel to be your duty. I can prescribe nothing that will give ease to the conscience, while known duty is neglected. You ought to be baptized ; thus you will obtain an easy conscience, and thus will you obey the commands of the Saviour, and please him. You should remember, that he has promised to disown, at the last day, those that are ashamed of him now. It is true, that to be baptized is not the only way of owning Christ before men ; but it is one way of owning him, and a principal way of owning him ; and awful will it be for you, if, by thus neglecting to own him before men, you should cause him to disown you at the last day. The objections which you feel to owning him, may now appear grave and weighty ; but how will they appear at the last day ? You fear perhaps, that, if you are baptized, some old friends will forsake you, that relatives will cast you off, and that you may suffer in your worldly circumstances ; but how little will all these things appear at the great last day ! Then the Saviour's approbation will be every thing, and earthly losses and gains nothing. How happy will you then be, if you now renounce all for him ! But how unspeakably miserable will you be, if, to please your friends and relatives, you neglect his ordinance, an ordinance which conscience tells you to observe ! Think, my friend, think much of that day, when the Saviour's approbation will be every thing, and nothing else worth a thought. Have you any reason to hope that the Saviour has shown you mercy ; has brought you to trust in him ? If you have, why should you delay to show your love to him by keeping his commandments ? Has not he said, and they are important words ; ' If ye love me, keep my commandments ?' "

Pt.—" Your advice Doctor, is excellent ; your prescription suits my case. I will pray to the Lord to help me to do as you say, to help me to follow my Saviour fully."

R. D.

THE TRIBUTE MONEY.

(Translated from the German for the Oriental Baptist.)

So you wish me to begin by explaining to you the story of the tribute money.—For me to explain anything to you reminds me of having to preach of an evening, standing on an arm chair before my sainted father. However I am at your service.

But, Andres, you do with your texts as was done at the marriage in Cana of Galilee, where the worst wine was dispensed first. The Pharisees truly fare very ill here; but what cause for joy is there in this? Ought they not, rather, to excite in us compassion? Christ and the wisdom of the world are not equal parties; we know beforehand which will get the worst of it. But the way in which our Lord Christ gives them the worst!—this is most admirable and makes up for all. And so I will begin at once, and because you hold this narrative so dear, I will enlarge more freely than would otherwise be necessary.

“Then went the Pharisees and took counsel how they might entangle him in his talk.”

In this counsel a plan was adopted: to make him say that tribute was not to be paid to Cæsar. True, the Pharisees were hostile to Cæsar, and were unwilling to swear allegiance to him; but to them the King of truth was yet more repugnant; for with Him they had yet more at stake.

And so they conformed to circumstances and made alliance with Cæsar, that by means of the lesser foe they might rid themselves of the greater. Christ was to say that it was not lawful that tribute should be paid to Cæsar; and then, they thought his ruin certain, and appear to have reckoned on prompt justice in matters of finance.

But how could he be made to say that? These sly foxes understood themselves, and knew that a tub of water overflows all the sooner, if it is put in motion. So they further determined to elevate him first of all with pretended praise and acknowledgments of his competency—to extol his truthfulness, his straightforwardness, and his impartiality, before the people; in order that he might be induced to give a proof of it at once in relation to Cæsar himself.

All this was of course misapplied; but they knew no better, and so they sent their disciples and said, “Master,

we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of man. Tell us, therefore, What thinkest thou, Is it lawful to give tribute to Cæsar or not?” And Herod’s servants must go with them, that there may be so much the less prolixity in the examination of the witnesses; or as good friends who may be spectators of the victory and help them to proclaim it. Yes or No; and in either case the Pharisees conquer. For if Christ should commend the tribute and thus escape the principal design, his cause would be ruined with the people, who hated the tribute and expected with the Messiah, freedom from every foreign yoke.

The plot was very cleverly laid and *ceteris paribus* there would have been ten chances to one, that it would succeed. But here, as was before observed, it succeeded not.

“But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites?”

This was, it is true, the selfsame candour and straightforwardness, &c., which they in their craftiness had extolled; but somewhat different from what they had expected.

The Pharisees were not indeed mathematically certain of success, or they would have come themselves and not have sent their disciples, but without doubt they had good expectations, and had talked with their deputed disciples in a confident tone of their clever project and contrivance; and these had certainly their secret pleasure in the thought, that Christ knew nothing of it all, and seeing their honest countenances, would not suspect what stood behind their question; and you may conceive how astounded they were when our Lord Christ began to speak, and, as was his wont, answered them not according to the countenance, but the heart.

“But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar’s. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.”

Andres, what a meaning there is in all which comes out of his mouth. I

am reminded by it of those boxes which lie ever one within another. His answer may indeed be explained thus: "You have acknowledged the dignity and the protection of Cæsar, and his coin is in your pockets. You must then do that also which such conduct brings with it." And I know not what else the greatest politician could have said. But Christ was more than a politician.

"Whose is this image and superscription?"

He spoke here to Pharisees who sat in Moses' seat;—who indeed could open neither for themselves nor for others, but who nevertheless bore "the key of knowledge" on a great clasp at their side, and boasted in the letter of the law, as though they were the only true expositors of it. Christ rebuked them for this their blind pride on another occasion, in that they thought they had eternal life in the Scriptures, and yet knew not where they were to seek it. Here the case was similar. Such great exponents of Moses must surely have understood the doctrine of the image, (Gen. i. 26, 27.) and to whom it belonged, for it was his main doctrine. How could they then ask whether the tribute money belonged to Cæsar, since his image was upon it? God had made man to be an image of himself;—Cæsar, also, had had his image made, and it was of silver and was put upon the tribute money. Moses and the prophets had taught Israel the way to preserve themselves from foreign yokes and tribute money, namely, by cleaving to God their great original with all their hearts, and having no other gods besides him, &c.

"Whose is this image and superscription?"

Do you not perceive the exquisite meaning? It was a lappet cut off from their own coat!—an arrow from their own quiver shown to them!—and yet, only shown to them.

These zealots for religion had nothing to ask concerning the image of God, but only concerning the silver image of Cæsar. The tribute money and the giving or withholding it was, in fact, a small and insignificant concern, upon which their blessedness in no way depended. And moreover the whole question of the lawfulness or unlawfulness of paying tribute was a very silly question;—as much so as if an adulterer should deliberate if it were lawful for him to pay the penalty attached to

his crime. You see how peculiarly the Pharisees were situated, and what inducement and opportunity for a bitter reply was afforded on every hand; and, in truth, it would have been but too well merited here. But He was *too good* to be bitter. Nor had He come to hold the last word and to triumph over the arts of the Pharisees, and the worldly wise, but to make those who prided themselves in such arts blessed; and all His acts and discourses tend to this.

"Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

As was our Lord Christ, so also were his acts and his words. In himself, "grace and truth" and ever good; and in appearance, poor flesh and blood, bearing the form of a servant.

When he was about to arouse the little daughter of Jairus from death, he said: "The maiden sleeps;" and as though she really were asleep, he took her by the hand and called out, "Maiden, arise," and her spirit came again, &c.

When he would speak of the unbounded, exalted blessedness of his true followers, he said, "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." So also here: "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

How little in appearance! and yet these words contain nothing less than that one only piece of counsel by which they might be delivered out of all their troubles; for apart from the re-establishment of the image of God within them, all else would be but "broken cisterns."

Little as the Pharisees knew or believed it, they were blind and miserable and in need of help. Therefore was it that they themselves (though with misconception) hoped for a Messiah, and taught the people to hope for him. He who stood before them and spoke with them, was the great Saviour who brought this help and was willing to collect within his arms, them and all "the lost sheep of the house of Israel." Him they failed to recognize and tried to beguile him with questions about the image of Cæsar, and to involve him in misery. And He—*forgave them* because they knew not what they did; and He pointed them to the help which was so near them and opened his arms.

"Render unto Cæsar the things

which are Cæsar's, and unto God the things that are God's."

That was an answer indeed! "Blessed is the womb that bare thee, and the breasts which thou hast sucked!"

And we still have our perverted ideas of money, of men, and of the kingdom

of God. What think you, if we could see the whole with other eyes? Then should we for the first time understand his answer, and the fullness of grace and truth which it contains.—*Matthias Claudius.*

Poetry.

ON THE NAMES OF GOD.

BY EBENEZER WHITE, OF CHESTER.

1.
We sing יהוה *Jehovah*, God most high
Possessor of the earth and sky;
The great אלהים *Elohim*, on his throne
The Holy, High, and Lofty One.

2.
אל שדי *El-Shaddai* shows Almighty power,
אל עולם *El-Olam*, reigns for evermore,
אל ראה *El-Roch*, sees us when we stray,
אל ברחל *El-Bethel*, meets us in the way.

3.
To rise and seek a better land,
The God of אברהם *Abraham* gives command,
The God of יצחק *Isaac* guards us there,
The God of יעקב *Jacob* hears our prayer.

4.
His saints יהיה *Jehovah-Jireh* feeds,
To war יהי *Jehovah-Nissi* leads,
The strife שלום *Jehovah-Shalom* quells,
With us שמה *Jehovah-Shammah* dwells.

5.
What wrongs the "God of Patience" bears,
The "God of Hope" relieves our fears;
The "God of Peace" his thunder stills,
Our cup the "God of Noah" fills.

6.
One fearful name bespeaks his ire,
"Our God is a consuming fire."
But Εμμανουήλ! thou canst prove,
That "God is LIGHT," and God is LOVE.

Narratives and Anecdotes.

INTERESTING CONVERSION.

THE way of the Spirit of God in effecting the conversion of men is sometimes truly wonderful, while the riches of Divine grace are magnified and the human heart humbled. Some years since the pious and devoted Dr. Malan, of Geneva, visited Edinburgh. One evening during his stay there, among others, a licentiate of the church of Scotland was present, of whom Dr. Malan had inquired personally, if he possessed the love of Christ. The young gentleman opposed the Doctor's views with great heat of argument, and at length begged of him to go into a private room, that they might converse together with more freedom. When they had shut the door, the youth proposed prayer. "No," said Dr. Malan, "I will not pray *with* you, for I am convinced that you know not the love of Christ; but I will pray *for* you;" and they knelt in prayer. The argument was then continued for a great length of time, but such was the effect of Dr. Malan's address, that when they returned to the company the young man was in great agitation, and did not conceal his excitement. When he went to his lodgings, instead of retiring to bed, he sat down to write a refutation of Dr. Malan's views with a clearness and power of argument, as he thought,

such as he could not command in conversation, and he continued writing till four o'clock in the morning. Then, when he arose and looked at his manuscript, and ran over his train of reasoning, a sudden flash of conviction, a light like that which shone on the mind of Paul in his way to Damascus, poured upon him, that he had been fighting against God, and was, indeed, a guilty, wretched, perishing sinner. He threw himself upon his knees, imploring forgiveness through the blood of Christ, and that very hour obtained peace in his Redeemer. When he arose, and looked at his watch, he found that it wanted but little of the time when Dr. Malan was to take his departure in the morning's coach. He hurried away, and finding him at the door of his lodging, just ready to set out, embraced him as his spiritual father, declaring that he had never known Christ till that morning. That same individual is now a devoted minister of the Lord Jesus Christ.—*Extracted.*

ROWLAND HILL'S MODE OF REPROVING TEMPER.

ON one occasion Mr. Hill recommended his friends who had troublesome tempers to

put the thirteenth chapter of the First of Corinthians between their bread and butter at breakfast-time, and they would find the advantage of it during the whole day. When the Religious Tract Society published "The Important Discovery; or, Temper is Everything," Mr. Hill mentioned from the pulpit that he had bought a good supply of these tracts; and that as he understood some of his hearers were troubled in their tempers, he should be happy to present them with a copy, if they would call on him at the chapel house. Notwithstanding this kind offer, no applications were made for the little book.

THE RETORT COURTEOUS.

THERE was a clergyman in 1728, the vicar of a parish in Shrewsbury, who committed what the Puseyites would call an act of sacrilege, for he went so far as to remove from his church a picture of the crucifixion, which hung over what these persons call the altar; and on the following day the Roman Catholic priest issued a lampoon, and circulated it all over the town:—

"The parson's the man,
Let him do what he can,
Would for gain leave his God in the lurch;
Could Iscariot do more
Had it lain in his power,
Than turn the Lord out of the church!"

The parson, however, gave wit for wit, for he immediately replied:—

"The Lord I adore
Is mighty in power,
The One only living and true;
But that Lord of yours,
That I turned out of door,
Had about as much knowledge as you.

"Yet since you bemoan
This god of your own,
Cheer up, my disconsolate brother!
Though it seem very odd,
Still, if this be your god,
Why, the painter can make you another."

POOR JACK.

A DRUNKARD was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war passing by discovered the plank and child, and a sailor, at the risk of his life plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed the kind young officer:—"For the great attention you have shown me, I give you this only treasure that I am possessed of (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady, has been the means of my conversion, and had been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of the Bible, and, among other enormities, how he cast his little son, three years old, into the sea, because he cried to him for needful food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognise in the dying old man his father, a dying penitent under his care; and judge of the feelings of the dying penitent, to find that the young stranger was his son,—the very son whom he had flung into the sea, and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel.

THE BROTHERS OF THE MANSE.

"THEY that will be rich fall into divers temptations." "That was our father's text to-day," said Alexander Burnett, addressing his two brothers as they sat together one Sabbath evening in the winter holidays.

James, John, and Alexander Burnett, were the sons of a pious and laborious minister, who about — years ago occupied a comfortable old manse, situated among the hills and hamlets of a pastoral parish in that part of Scotland known from old times and songs as 'the South country.'

There was neither brother nor sister in that household but themselves. Their mother had died early—she was the wife of Mr. Burnett's youth—and from her decease he devoted himself, if possible, with greater earnestness to the education of his sons, and

the discharge of his pastoral duties, retaining the faithful old servant she had left him, as one amply qualified to fill the office of housekeeper in his humble establishment.

"Bessie and I will meet at farthest," the good man was wont to say, "long before the trees we have planted in our earthly garden have grown old, and much work presses on that span of separation."

Things had been so long in the state described, that the young Burnetts scarcely remembered their mother. They were all three, at the period of our story, rosy, brown-haired boys. Their father's hope for this world, and favourites with all ranks in the parish, for frank, good-natured, pleasant speech, and harmless ways. Each lad received the same amount of sound and serious education. There was but little difference of years between them; but a marked dissimilarity of character, which spoke out while they talked by the bright fire in that old manse parlour—a small narrow room with plain furniture, and no ornament except the portraits of their mother and John Knox over the mantelpiece, and awaited the return of their father, who had gone to visit a dying parishioner.

"It's a grand thing to be rich," said James, throwing himself back in his chair with a glance of pride and resolution; "every body admires rich men. See how old Robertson's respected here; they say he was once but a baker's boy in Edinburgh. I would like to be rich."

"And so would I," said John, "but not to go plain and common-looking like old Robertson. I would have a carriage and four, a grand house, lots of servants, and fine clothes that nobody in the parish could buy."

"Well," said Alexander thoughtfully, "one wouldn't like to be poor; but if one must give account for every thing committed to one's trust, as our father said to-day, a large fortune might bring a heavy reckoning."

"But if it were justly earned!" cried James. "And some of it spent in doing good!" said John.

"Ay, there could be a deal of good done with money, if we were sure to use it for that end: but don't you remember what was also said in the sermon, 'that laying up treasures on earth has left many no time for laying up any in heaven!'"

"Wouldn't you take a legacy, Alexander," said James looking archly at his brother, till Alexander hung down his head and smiled.

"I can't say I would not, but I should be afraid to wish for it after reading that passage, 'How hardly shall they that have riches!'"

"Wish only to be rich in faith, my boy," said their father, who had entered unper-

ceived in the midst of the controversy, as he took his accustomed seat among them.

Mr. Burnett's hair was whitening fast, and the stoop of age was growing on his once erect figure; the fatigues and exposure consequent on his ministerial labours in a scattered country parish, his hard study and ceaseless anxiety for the souls committed to his care had brought premature decay upon him; and now the time was approaching when his sons must go forth to learn their respective business and professions, and he would be left alone in the manse with old Janet. His conversations with them were therefore more earnest and frequent than they had hitherto been, especially regarding those practical points on which active life is apt to bring so many a trial. The present question was one of that nature. It had been often discussed before, for few subjects present themselves more frequently; but the minister could not help fearing for his two elder sons. His observation warned him that there was an alloy of pride in the one, and vanity in the other, naturally leading them to that over-estimate of wealth, to which the mind of youth is liable, before it has learned from time and experience, the lesson which they teach even worldly men, how short a way it can go in procuring human satisfaction. Hence, when considerate friends remarked to him that John and James were likely to make the best figure in life, the father was apt to reply, that he trusted divine grace would make his children equal; but it seemed to him that the quiet and thoughtful spirit of Alexander was most likely to walk free of snares, as it resembled that of his departed mother.

Kindly and carefully did Mr. Burnett enter into the subject debated among his sons, explaining the arguments advanced in his previous sermon, and illustrating from his own observation and most extensive reading, that solemn declaration of Scripture that "the love of money is the root of all evil."

James and John heard their father, as usual, with reverence and conviction; they had been accustomed to regard him not only as a parent, but to confide in him as a wise and gentle instructor; nor were his warnings then in vain, but the good seed has been often sown by the wayside, and on stony ground.

That quiet Sabbath evening closed, like all evenings in the manse, with praise and prayer; but week-day works and considerations returned in their proper place—the future pursuits of the young Burnetts were to be determined on. Their father wished to put each of his children to a respectable calling, believing that his own sojourn on earth would not be long. The minister had many friends, and, after some consultation with them, much talk with his boys, and

many a fervent request for direction from higher wisdom, it was finally arranged, according to their own choice, that James and John should be sent as apprentices to two of Mr. Burnett's oldest and most intimate acquaintances, one of whom was a bookseller and the other a civil engineer, but both men of some mark in the Scottish capital; while Alexander, who desired to devote himself to his father's vocation, should accompany them thither and commence the requisite studies.

Thus the brothers went out from their father's eye and roof, with many a blessing and many a counsel. The great city was new and strange to them; they had much to see, much to wonder at, and, their father said, many snares to fear among its busy streets and thousands. Mr. Burnett knew from his own college days, the perils that beset unguarded youth in the crowded town; and, in order to guard against them as far as human wisdom could, he made it a request, for old friendship's sake, that his two elder sons should be boarded with the families of their respective masters. Both were trustworthy church-going men, who kept regular households, though much immersed in business, and, as Mr. Burnett feared, somewhat worldly-minded; but he thought it was the best that could be done for James and John, while the same pious kindly widow with whom he had lodged when a student, in a retired street of the old town of Edinburgh, received Alexander into her domicile.

Thus the boys lived apart, each having to push his way in the working world; but they met at church, and sometimes on Sabbath evenings; always at new-year's time gathering home to the manse, to enliven the solitude of their father and old Janet. As the seasons passed, and they grew to maturity, many a cheering account, the minister heard of his sons on his occasional visits to Edinburgh; James' master was loud in praise of his steadiness and application to business, while John's cleverness and energy were no less applauded by the civil engineer; but Mr. Burnett could still perceive that the former delighted in tales of men, who had grown rich by their own endeavours, and the latter had a special eye for fine clothes and equipments.

Alexander was an industrious and attentive, though not a brilliant student. Many of his class-fellows gained more prizes, but few stood higher in the esteem of their teachers, and summer after summer brought him to the manse, increased in growth and knowledge. As his mind expanded and his judgment strengthened, Mr. Burnett rejoiced to see the fruits of deep convictions and Christian faith, made manifest in the walk and conversation of his cheerful though serious youth. The father counselled, and watched over and prayed equally for all his sons; but Alexander was his confidant and

comfort, and he looked forward with hope to the time, when he should become his assistant or successor in the ministry. Their pastor's feelings on this subject were shared by his rustic flock; but a mightier Disposer had determined that Mr. Burnett should never witness the fulfilment of his wishes among them.

He had complained of slight indisposition in the previous week, and one cold wet Sabbath, towards the end of Alexander's last collegiate session, the minister retired, according to an old habit of his, for private prayer and meditation, before commencing the public duties of the day.

The church bell rang, the congregation assembled as usual, and Janet, surprised at her master's non-appearance, went up to warn him of the hour. Her repeated knocks being unanswered, the aged housekeeper ventured to look in, and saw Mr. Burnett on his knees, but his head had fallen forward, and a nearer examination convinced her he was dead. In her grief and terror the old woman alarmed his now assembled flock, who poured to the manse in a body; but human aid was vain, the spirit of their faithful pastor had been breathed out, perhaps in prayer for them, and the father was removed without parting word or counsel.

Bitterly was that bereavement mourned by his parishioners, by his friends, and above all by his orphan sons. But time dries up the tears of the young. Their several avocations recalled them from his grave; but so strongly did the memory of his father plead in Alexander's favour, that both the patron and congregation, who in that parish chanced to be unanimous, determined to keep the manse unoccupied till he was licensed to preach, and after his first sermon the young man was in due form presented, called, and ordained to his father's office.

This had been his heart's desire, and henceforth it was Alexander's aim to walk in his father's footsteps, in hopes of leading many with him to the better country. The little which Mr. Burnett's modest house-keeping and many charities allowed him to leave, he resigned to his brothers, considering himself amply provided for in his charge; and that, as soon as each had thoroughly learned his business, enabled him to become a sort of junior partner in his master's establishment.

The young Burnetts were now reckoned among men in their generation; but time brought changes among them. In the midst of a growing popularity, which his zeal and solid abilities assured in spite of a backward position, Alexander brought home to the manse as his bride the daughter of a poor but respectable parishioner.

Mary Riddle was comely, kind, and pious; she had been his father's favourite, and they knew each other's mind from school-days; but the worldly wise of his

flock believed their young minister might have looked higher, and, though Alexander partially succeeded in reconciling his brothers to his choice, their petty pride was touched, and they never were so friendly after.

Years flowed on in peace and comfort at the manse. Mrs. Burnett's gentle and judicious conduct conciliated even those, who thought worst of her father's poverty. Alexander had named a son for his father, and a daughter for his mother; but his brothers seldom visited him. They were growing great in Edinburgh; but estrangement had come between them also, arising chiefly from the increasing difference in their views and habits. James' prudence had hardened to a penurious economy, and his industry merged in a grasping anxiety for gain; he was in consequence increased in capital, and now had a considerable share of the bookseller's concern. John's early aspirations after cutting a figure, had ripened to a reckless love of show and speculation; he had therefore become a city beau, and report said was laying siege to a dashing heiress.

Alexander knew her family only by repute; they belonged to that class, never wanting in large towns, whose fortunes have been blown up like bubbles by some accidental gale of commerce, and, however prosperous in appearance, will not bear investigation regarding either their stability or mode of acquisition. Like the generality of such people they led careless, would be fashionable lives; and be it remembered that fashion at that period was by no means friendly to religion. Miss Morton and her brothers were therefore less regular attendants of the church than the theatre, and better acquainted with what they considered *ton* than with their Bibles.

Many an affectionate letter had Alexander written his brothers, sometimes reminding them of their father's warnings against the cares of the world, and the deceitfulness of riches; but brief and few were their replies; and latterly they became still less satisfactory, as James and John now esteemed themselves above being counselled by a minister, with a poor wife and a country parish.

Again, however, he ventured to write in all kindness and brotherly regard, advising James against what seemed to him a hazardous and mercenary match; but this time Alexander was unanswered, the brothers having for once agreed on a subject. They took mortal offence at his interference, and the intelligence of John's marriage reached him at length, through the medium of the newspapers.

After that, from time to time, came magnificent reports of the style and company kept by the married pair; but Mrs. Burnett's family did not like saints, as they styled evangelical ministers, and besides they had

got a hint of Alexander's opposition to the wedding. As for James, his pride increased with his riches, and he felt rather chagrined that the country minister, who had a growing family to provide for, did not pay peculiar deference to him the wealthy bachelor, instead of continually reminding him that the wealth as well as the fashion of this world passeth away. Alexander's communications with his brothers were therefore brief and unfrequent; the thorns had indeed grown up and choked the word in their hearts, and he could only pray that a mightier hand would root them out. But heavier trials were yet in store for the minister.

The calm and useful years that passed over him, and his partner in their manse among the hills, brought their boy and girl slowly to the dawn of youth, and left no marks of decay on them except some streaks of grey in the still dark hair, and some deeper lines of thought in each kind and serious face; but over the city brothers, they had hurried with thoughtless waste and wear—one had lost them in the strife of business, which left no point in his memory but its unenjoyed gain, no friendship cemented for time, no anchor cast in eternity. He was now at the head of the establishment in which he had been an apprentice; but the respect so early believed to attend on riches had disappointed him. There sat a thousand Mordecais in the gates of common life who would not do him reverence, and he grew an old, fretted, irritable man, fearing without cause, and toiling without necessity. The other had become acquainted with fashionable dissipation, with domestic discord, and shifts to support appearances, for his lady was ill-tempered and extravagant, and all was not gold that glittered about his household.

James Burnett had lived a bachelor, believing that marriage made most people poor. He was said to be worth fifty thousand pounds, and acquaintances, friends, and relatives, to the uttermost degree, were already calculating on their shares at his death. Many a piece of flattery and attention did the busy penurious man receive in that prospect. And it was a strange habit of his to make a will in favour of the parties who happened to please him best at one time, and destroy it the next, when they forfeited his good opinion; which, thanks to his exacting pride, was a matter of frequent occurrence. In this manner he had made and consumed more than a dozen wills; when, taking a fit of general indignation against all the natural claimants, including Alexander, who had lately pointed his attention to that text, "What shall it profit a man if he gain the whole world and lose his own soul?" he framed another testament solely in favour of John, and it proved his last, for he was seized with apoplexy immediately after in his place of busi-

ness, and the news of his death was received next day at the manse.

John Burnett thus came into possession of the entire legacy, but he did not care for seeing his brother after the funeral. Perhaps the man felt that he had not justly inherited, though his vanity required it all. Perhaps he did not relish the minister's observations of the nearness of death and judgment; at all events Alexander felt that his presence was no longer requisite, and returned, weary and sad of heart, to his home in the south country.

His elder brother had been called from the restless pursuit of gain by a summons, sudden as that of the rich man in the scripture, "This night thy soul shall be required of thee;" and his legacy seemed to have closed the survivor's ear to its warning. John and his wife put on no semblance of grief except the mourning crape, and Alexander's serious letters were rarely answered but by rumours of increasing splendour, and gaiety about their establishment. These gradually changed to tales of great undertaking and speculation. Such doings were then common in every department of business. It was one of those busy hazarding periods, so frequent in the history of modern Europe, when sober citizens played with their capital and credit as if they had been dice, and thought of nothing but winning. Some said John Burnett would realise an immense fortune—some that he was only hoping to retrieve his affairs; but these speculating times are always followed by commercial panics, and that of our story closed in the terrible crisis of 18—. It was fearful for the Burnetts to see in their quiet manse the long array of bankruptcies, and failures which every paper presented, and think how many high places of human trust were overthrown—how many family hopes stricken down—and how many humble homes stripped of their comforts, by every list they read.

It was winter time, and the days were cold and dark, when the minister's family assembled early as usual one morning around their cheerful breakfast table. William took up the newspaper which his father had suffered to lie unopened, for his face looked sad and troubled.

"I have been thinking much of John, Mary," said Alexander addressing his wife; "it is long since we heard of him in these trying times. I think I will go to Edinburgh—What's the matter, William?" cried the father and mother, at once catching the terrified look of their son. but the boy only replied by pointing out the paragraph he had just read. It was headed "Attempted Suicide," and told of an Edinburgh gentleman whose mind had been unhinged by previous dissipation, and the ruin of his financial affairs. attempting to destroy himself with his own razor, from which he had

been prevented by the timely interference of friends, who subsequently removed him to a lunatic asylum, and his name was John Burnett.

From that insanity he never recovered, but went the way of all living in a few years, unblessed by the light of reason. The wealth and grandeur of the Morton family fell with his; and Mrs. Burnett with her four young children found no friend in their necessity, but the once despised minister, who shared his home with them. By his assistance and counsel she is said to have become a wise woman, for both this world and that to come. Alexander afterwards saw his son and daughter, nephews and nieces, comfortably settled in the hamlets round him. And, readers, this tale is true, excepting the names, which have been altered for obvious reasons, as many yet living are well acquainted with the eventful and warning story of the Brothers of the Manse.

How clearly do their different tracks through this fleeting existence illustrate to all our readers, and especially the young, the necessity of that apostolic admonition, to "lay aside every weight, and the sins that so easily beset us." The same variety stamped on human talents, character, and even countenance, is found in human liabilities to error, as if realizing that ancient superstition of the evil genius, that every individual has some attendant sin, less feared perhaps because home-bred and familiar to their thoughts, but not less perilous than other stumbling-blocks, avoided through custom and character. It may have been, as he once acknowledged, that the besetting sin of Alexander Burnett was indolence; but he sought and found the grace that was sufficient for him, and became an active and zealous minister. Those of his brothers, even while they talked as schoolboys by the old manse fire, were evidently the pride and the vanity of riches; which, inwardly cherished in spite of counsel and warning, became in time the masters of their outward conduct, and rewarded each of them according to his works. Both attained to the high places of their ambition; but only to find them full of snares and thorns, and learn too late, as the worldly-wisest have often done, that the prosperity of time had at best but sandy foundations, on which many "floods may rise, and winds blow, and the ruin of that house is great." A thousand similar examples may be met with in every day, ay, and in so called Christian, life; for the sins of the Burnetts abound in the respectable and professing portion of society. Therefore, professing Christians—and especially young readers—among the hopes, and fears, and strivings of your future days, endeavour practically to remember, that "they who will be rich fall into divers temptations;" and there is a treasure in heaven which alone faileth not.

Correspondence.

ON PUBLIC WORSHIP.

To the Editor of the Oriental Baptist.

SIR,—I feel thankful to your correspondent A. L., for the kind and Christian spirit in which he has endeavoured to relieve my mind of the doubts which I entertain of the propriety of unconverted persons joining in singing hymns suitable for Christians alone; but I am constrained to say his arguments have not convinced me that the practice is scriptural.

Your respected correspondent has failed to remove my doubts, because he has not taken up the particular point to which my enquiries were directed. I desired scriptural authority for the practice of unbelievers using, in the solemn assemblies of the saints, the language of devotedness to God, professions of self-consecration, of faith, hope and love. This point has been merged in the abstract question of the "singing of unbelievers," the lawfulness of which I have not questioned; and the principles of the Sandemanians, which I am not aware of having adopted or advocated. I believe that no one more than your correspondent, would deprecate acquiescence in the opinions of others, when judgment and conscience both lead to an opposite conclusion, and therefore I trust I may without presumption, venture to appeal "to the law and to the testimony" on the considerations advanced by him.

Notwithstanding the opinion of your correspondent, that all hymn language in the lips of the unconverted, would be untruthful or something approaching to that, he would deem it most improper to take one step in order to prevent them from singing the praises of God if they felt inclined to do so, and he thinks we might as well adopt means to prevent their assuming the attitude of supplication when prayer is presented in our chapels. It appears to me that the cases are not strictly analogous, as the unconverted do actually engage in the external act of praise. Would it not be more correct to say, as well might we attempt to prevent their engaging in prayer, in our assemblies for public worship? Now I believe none but professors of religion, those who are believed to be converted characters, are ever called upon to pray in our meetings. But if it be right for the unconverted to

join in singing those hymns, which it is admitted Christians only can sing with truth, upon what principle do we refuse to allow them to pray also? Is there not an inconsistency in the prevalent practice in this respect? Many of our hymns are prayers in verse, which unbelievers may sing;—but they may not pray in plain prose. An unconverted, even an immoral, man may come into our chapels, and address God in the hymns of believers; but were he to attempt to use the same language as a prayer, he would not be allowed to do so. I know not how to account for this, except that one is an established custom, and the other is not.

The allusion to the Jewish temple-worship does not seem to me to be in point. Though it be true that there was no law laid down, that the singers should all be converted men, yet was it not necessary that they should all be circumcised men? Were uncircumcised Gentiles permitted to use the language of Jews in their public worship? Language which may be utterly untrue in a modern congregation, was perfectly true in the case of the Jews. They could with propriety say, "Thou art our God, and we are the people of thy pasture," but such language is unadapted to the case of merely nominal Christians. Under the old dispensation, the circumcision of the flesh, was the qualification required of those who worshipped God in his temple. "The circumcision," under the new dispensation, and who alone I apprehend can be justified in the use of such language, are those who professedly "worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Your correspondent refers to the occasion of Christ's entry into Jerusalem. From Luke's narrative we learn that it was the "multitude of the disciples" who praised the Messiah. The children in the temple might have been disciples also. But granting that these were all unbelievers, in both cases there was neither formality nor hypocrisy. While the circumstance, therefore, may tolerate the language of praise in the lips of an unbeliever, it seems to afford no illustration or implied sanction of the utterance of that which cannot by any possibility be true. Is your correspondent prepared to say, that Christ was

pleased with the persons referred to for uttering that which was "untruthful or something approaching that," and that he encouraged it? If not, what is the value of his argument?

I do not, however, agree with your correspondent, in thinking that *all* hymn language must of necessity be untruthful in the lips of the unconverted. They cannot praise God for their redemption and sanctification, for "the natural man receiveth not the things of the Spirit of God." But must we suppose them incapable of appreciating, to a great extent, the wisdom and power of God as manifested in creation? Can they not feel grateful for his goodness to them, and even for his long-suffering? Could we charge such persons with untruth in singing hymns, containing these sentiments? In addition to the general language of praise, there are many hymns and portions of hymns of a character calculated to impress the unawakened, which may be sung without impropriety, and the singing of which may be regarded as one mode of bringing the solemn truths of scripture before the minds of the unconverted.

I confess I have some difficulty in understanding the exact meaning of your correspondent, when he says, that the acting upon principles which would exclude unbelievers from joining in Christian worship, seems to exhibit something of the spirit which would lead us to say, "Stand back; for I am holier than thou." Is it not a fact that Christians do claim to be holier than other men? and is there any thing wrong in this? When we refuse to allow the unconverted to pray in our assemblies, do we not assume an attitude which says, "We deem ourselves worthy to pray to God, but deem you unworthy?" It is the hypocritical profession of being better than other men, that is condemned in Scripture. But what is the meaning of this language—"Beware of dogs, beware of evil workers, beware of the concision," "Come out from among them." Is it our duty to recognize as Christians any but those who publicly confess Christ? Where no profession, beyond "traditional assent," is made, "to consider such persons as believers is an abuse of charity, and to treat them as such is to foster them in self-deception." (*Fuller*). To encourage an unbeliever to praise God for his redemption and sanctification appears to me as unscriptural as to praise God for the regenera-

tion, in what is miscalled baptism, of a helpless infant; and the charity that can admit the propriety of his so doing, on the ground that he *may* be a child of God, is undistinguishable from that which justifies the use of a burial service which charitably sends every one that dies without exception to heaven.

I fully agree with your correspondent when he says, that a selection of hymns suitable for true Christians and at the same time suitable for the unconverted is an *impossibility*. From this I conclude that hymns suitable for Christians alone, ought not to be sung by the confessedly unconverted, but should be used only at meetings of professed believers. No such meetings however exist in connection with our churches that I know of. This circumstance has led me to examine the New Testament on this subject, and I shall now briefly state the result of my examination in the shape of the following questions:—

1st.—Is not the change from carnal to spiritual worshippers distinctly announced by our Lord in John iv. 23? "But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the father seeketh such to worship him?" Were not the assemblies of "the circumcision," to be superseded by the assemblies of the circumcised in heart? Is not the same thing taught us in the epistle to the Hebrews? The apostle after describing the temple worship and worshippers, points out the superior standing of the worshippers under the Christian dispensation. The "brethren" "enter into the holiest by the blood of Jesus," *they* are the worshippers; and hence the exhortations of the apostle, "Let us draw near with a true heart in full assurance of faith." "Not forsaking the assembling of ourselves together," (Heb. x. 19 to 25.) Is it not the "spiritual house," the "holy priesthood," that is appointed to offer up "spiritual sacrifices, acceptable to God through Jesus Christ?" (1 Peter, ii. 5.) If these are New Testament principles of Christian worship, is not the promiscuous assembling of the converted and unconverted, professedly for the worship of God, something like a return to Judaism?

2nd.—Is it not to meetings of believers exclusively, that the presence of Christ is promised?

"Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. It may

be "two or three," or hundreds or thousands, but they who gather together are believers, for "in my name," excludes unbelievers, being equivalent to "believing in me."

3rd.—Were not the assemblies of the churches recorded in scripture for our guidance, convened on the principle of separation from the world? The "upper room" was the meeting-place of *disciples*—they were *all* with one accord in one place—they that "assembled together" were "*all* filled with the Holy Ghost." (Acts iv. 31.) Barnabas and Paul for a whole year "assembled themselves with the church." (xi. 26.) At Troas, "*the disciples* came together," and Paul, "preached unto *them*." "When ye (saints 1 Cor. i. 2) are gathered together" (1 Cor. v. 4.) "When ye come together in the church"—"when ye come together therefore into one place" (xi. 18—20) "If therefore the *whole church* be come together into one place," (xiv. 23.) The verse from which the last quotation is taken, is a proof that the disciples met for edification and worship in separation from the world, for the apostle takes it for granted that there is not a single unbeliever present. He supposes it possible, however, that an unbeliever might come in, and describes the effects that would be produced upon his mind. Is it not evident from this passage, that even the unbelieving relatives of the members of the church were not permitted to assemble with them for worship? Is not the principle laid down in 2 Cor. vi. 14—18 applicable to all ordinances of the church? What scriptural ground is there for making the ordinance of social worship an exception?

Further I would enquire, is not the mingling of the world with the church, in what professes to be the meetings of the church for worship, inconsistent with the principles on which congregational churches are based? The promiscuous gathering of believers and unbelievers for what is termed public worship, is consistent with national church systems, for in them the whole community (with certain exceptions) is *the church*. It is, therefore assumed to be the church which assembles to worship God,—and this assumption is right in theory, though, I think, wrong in fact. Congregationalists, on the other hand, do not assume that the promiscuous assembly is *the church*, but they maintain that the services in which unbelievers join, constitute the observance by the church

of the New Testament ordinance of public worship. The believer, however, in such an assembly is isolated. As an individual he can "draw near with a true heart" to the fountain of blessedness, but for him to suppose that the assembly is with "one accord" worshipping the Father, would be a delusion. "What communion hath light with darkness?" Under the dispensation of the Spirit, can a whole community be constituted a *worshipping assembly*, any more than it can be constituted a *church* of the living God? Such a gathering may be called "a worshipping assembly," and it may also be called "a church;" but this will not make it either the one or the other. Is the term "church," ever used in the New Testament to denote a promiscuous gathering of believers and unbelievers for "public worship?" If not, how is such an assembly designated? I find that "the church," met together for the observance of the Lord's Supper, (1 Cor. xi. 18 to 20,) and "the church," also met together for social worship, (1 Cor. xiv. Eph. v. 19; Col. iii. 16; Heb. x. 25.) Congregational Pædobaptists consider a profession of repentance and faith in Christ, a prerequisite for the ordinance of the Lord's Supper. Baptists consider it a prerequisite also for the ordinance of Baptism. May it not likewise be a prerequisite for the ordinance of social worship? Can a man be qualified to unite with the church in the spiritual worship of God, and yet not qualified for baptism and the Lord's Supper? I suppose it will not be contended, that it is the duty of an unbeliever to join, *as an unbeliever*, in the worship of God.

A great deal might be said about the fruits of the promiscuous assembling of believers and unbelievers for public worship, but I must now come to a close. That it tends to lull the sinner, to harden the conscience, to fill the churches with false professors, and to foster worldly-mindedness in God's own people, might I think be satisfactorily established; and that to a great extent, it deprives the believer of the advantages for growth in grace, that Christ intended his people should enjoy from *association*, is reluctantly acknowledged by many of its supporters. Something is gained in *time* by making one service do both for the world and for the church, but there is and must be a loss of *power*. If our Lord has ordained that the "edification of the Church," and the "preaching of the Gospel to the world," should be distinct

spheres of labour, then both the world and the church must be injured by the amalgamation of the two.

It is acknowledged that our present services do afford the means, though imperfectly, of edification, instruction and comfort to the children of God; and the *professed believers* who do not grow in spiritual knowledge and strength under the means now available, have reason to fear that they have yet to learn the first principles of the oracles of God. There may be a more excellent, because a more scriptural, way of "meeting; but those who are not anxious to make the most of the privileges they now enjoy, are not likely to avail themselves of gatherings, as in primitive times, of

"the churches" for edification, admonition and comfort.

I trust I have said nothing in this letter calculated to give offence. As an enquirer after truth my wish is to avoid a dogmatic spirit; and conscious of having much to learn, I trust I am open to conviction. It gives me pain to find my convictions of the teachings of the inspired records on this subject, differing so widely from the practice of many good men; but while I desire to give due honour to the opinions of good and great men, my appeal is and must be to the Bible, and the Bible alone, as that by which I shall be judged at "His appearing and His kingdom."

A DISCIPLE.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. III.—ANGEL.

The Greek word ἄγγελος, ANGELOS, occurs in the New Testament in 183 instances. It is translated in the common version in seven only. They are these:—

Matt. xi. 10....Behold I send my messenger before thy face.

Mark i. 2.Behold I send my messenger before thy face.

Luke vii. 24 ... When the messengers of John were departed.

vii. 27 ...I send my messenger before thy face.

ix. 52. ...Set his face to go to Jerusalem and sent messengers before him.

2 Cor. xii. 7 ...A thorn in the flesh, the messenger of Satan.

James ii. 25.... When she had received the messengers.

Thus it appears that the epithet is applied to John the Baptist, to his friends whom he had sent on an errand to our Lord, to the disciples who were sent into a Samaritan village to purchase provisions, to the cause of an affliction with which Paul was visited, and to the spies sent by Joshua to Jericho. These were all messengers, and therefore angels. In some other instances it is doubtful whether it refers to human agents or to beings of another order; but in the greater number of cases it evidently designates agents not belonging to our species but sent by God as messengers to the children of men. Such must have been the messengers by whom Lazarus after death was carried to Abraham's bosom; the messengers whose existence the Sadducees denied, when they said that there was "no resurrection, neither angel, nor spirit;" and the messengers to whom Paul referred when he said, "Though I speak with the

tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The cognate word ἄγγελια ANGELIA, occurs in 1 John iii. 11, and is properly rendered message: "This it the message that ye heard from the beginning."

The writer of the article ANGELS in Kitto's Cyclopædia of Biblical Literature, taking a more extensive view of the subject, including Old Testament usage, defines the word thus:—"A word signifying both in Hebrew and Greek *messengers*, and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence and his power. In some passages it occurs in the sense of an ordinary messenger (Job i. 14; 1 Sam. xi. 3; Luke vii. 4, ix. 52); in others it is applied to prophets (Isaiah xliii. 19; Haggai i. 13; Mal. iii.): to priests (Eccl. v. 5; Mal. ii. 7); to ministers of the new Testament (Rev. i. 20). It is also applied to impersonal agents; as to the pillar of cloud (Exod. xiv. 19): to the pestilence (2 Sam. xxiv. 16, 17; 2 Kings xix. 30): to the winds ('who maketh the winds his angels,' Psalm civ. 4): so likewise plagues generally are called 'evil angels,' (Ps. lxxviii. 49): and Paul calls his thorn in the flesh an 'angel of Satan' (2 Cor. xii. 7).

"But this name is more eminently and distinctively applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as *angels of God* or *angels of Jehovah*. In this case the name has respect to their official capacity: as 'messengers,' and not to their nature or condition."—*Baptist Magazine*.

Essays and Extracts.

BAPTISM OF REV. MR. DAUBLE.

OUR issue for April last contained a notice of the Baptism of Rev. Mr. Däuble, a German Missionary, formerly laboring at Tezpur in Assam. The following "communicated" remarks on that event appear in the *Calcutta Christian Intelligencer*, the organ of Evangelical Episcopacy in Bengal, for last month :

'One of the pleasing and favorable features in connection with Missions in Bengal, is the friendly and even brotherly spirit of mutual Christian fellowship, which is manifested among Protestant Missionaries of various denominations. "Behold how good and pleasant it is for brethren to dwell together in unity." The importance and excellency of the union which the Psalmist here recommends, is, we believe, appreciated and felt by the labourers in the Mission field—we should venture to hope, it is felt there now, and acted upon more faithfully than it was in by-gone days.

'When the minister meets his fellow-labourers,—the Churchman has it in his heart to give a cordial shake of the hand to the Free-Churchman and Congregationalist. And though the features of their respective denominational views and peculiarities may have become more distinct and marked, still we indulge in a hope, that all have learnt a wholesome lesson by past experience, viz. to bear and forbear—to respect each other's views—to give credit to those from whom we conscientiously differ in minor points for sincerity of purpose and purity of motive. We have in a great measure given up the naughty habit of teasing and annoying each other by harsh and severe remarks regarding our points of difference, we have learnt to be more tender in our feelings, and more delicate in our expressions, and more charitable in our judgment.

'And, if we cannot all think and see alike, we have acquired some degree of modesty and wisdom, so as not to obtrude our peculiar views and systems upon those who differ from us. We do not interfere with each other's work, "seeing the whole land is before us;" so that if one goes to the right, the other may go to the left.

'If this statement be correct, and we can thank God and rejoice to be permitted to witness Christians "holding the faith in the unity of the spirit and in the bond of peace"—our feeling of disappointment and grief must be great in proportion, when we have to behold some turning out of the good old way, and instead of preaching Christ as the

Saviour of sinners at large—whether white or black—endeavouring to persuade and bring over those who *are converted*—yea not only *converted*, but pious useful Ministers of the Gospel—to their peculiar views. This is a display of that unhappy sectarian spirit which does not build up, but pull down—which leads to no good, but is productive of very serious evils.

'There are Two Parties at present in the religious world, who, with no feelings and interests, common with each other, yet labour to obtain their main object, of gaining recruits to their ranks, by an undue Exaltation of the Sacraments. It is a strange phenomenon, yet it is a fact, that there is a close point of resemblance between the pious zealous Baptist, and the former exclusive High Churchman and Tractarian; and the old adage that "Extremes meet" has never been more literally realized than in these two parties, in the main, so diametrically opposed to each other.

'We have been led to this train of thoughts, by an event which has caused considerable excitement and deep regret among the English community in the valley of Assam; and which has lately been announced with much satisfaction in the *Oriental Baptist*. We allude to the baptism of the Rev. Mr. Däuble, German Lutheran Missionary at Tezpur, by the Rev. Mr. Brown, American Baptist Missionary of Gowahatti, or Nowgong.

'This event has been deeply regretted by the friends and brethren of Mr. D., not so much for the sake of the act in itself, or his own sake—for if he is not the better for it, we trust he will not be the worse—but on account of the sad consequences which have resulted from it.

'Mr. D. entered upon the Mission field in March 1849. He was sent out by the Basle Missionary Society; and an Association of Christian friends at Tezpur and some neighbouring stations engaged to provide for his support. It would appear from his own statement that his mind was, at an earlier period, drawn to a consideration of the propriety of Infant Baptism, and he felt a strong predilection for immersion.* If his mind had a bias in that direction, he being subsequently placed in the neighbourhood of Baptist Missionaries, his doubts as to the

* The writer of this article seems to speak of "Immersion," as the converse of "Infant Baptism":—why, we do not know; for "immersion," whether for infants or adults, is as much a doctrine of the Church of England as of any other body (see the Rubric); only it is not enforced, it is left optional with the party.—ED. CH. IN.

propriety of Infant Baptism were confirmed; he thought he saw his way clear, and that it was his duty to be baptized again, and the ceremony was accordingly performed by the American Baptist Missionary, Mr. Brown, who came over from Nowgong to Tezpur for that purpose. Mr. Däuble, a few days before his immersion, communicated his intention to the members of his Association, offering at the same time to continue his labours at Tezpur as he had done before. The majority of them, however, being members of the English Church voted against his continuing his connection with them: and it appears he has now joined his Baptist friends at Nowgong.

As we stated before, we grieve over this event; and we truly pity our pious, but misguided brother. We fear he has entered upon a thorny path, and prepared for himself a course of trials which he might have been spared. We have seen so many instances of a similar kind. If a young man turns out of the path which Divine Providence had opened for him, it is frequently years before he gets fairly settled again. We feel for him, for his position was a trying and a tempting one. Unfortunately situated in a solitary station, a pious man of a contemplative turn of mind, deprived of what he delighted in before, the sweet refreshing intercourse with Christian brethren, in the trials of lonely Missionary life which are most deeply felt in the first year, he longs for a friend, a brother to whom he can open his mind. He finds one: he tells him all his heart. Then the favourite subject is advanced in the course of Christian conversation—"Have you been immersed?" He is staggered; a struggle of mind commences; he feels shaken, makes up his mind, and is baptized. What is the immediate effect in this instance? It is this; a devoted young Missionary is torn away from that scene of labours, where his Heavenly Master had placed him, and a hopeful Mission, yet in its infancy, sustains a shock from which it will not easily recover.

'It is true Mr. Däuble offered to continue his services at Tezpur, provided the Association continue to patronize him as hitherto; and it appears he feels hurt and disappointed, that the majority of them should have voted against his continuing in connection with them. His complaint is, "They have cast me off, why should I not be as good a Missionary after fulfilling a call of my Saviour as I was before my re-baptism." This is very fearful indeed. But a little forethought might have led him to the conclusion, that such a thing was impracticable on every hand. At any rate his friend, Mr. Brown, who has more experience, might, and should, in all fairness, have shewn him, that a separation from his former patrons and friends, and a removal from his Missionary labours, would be a necessary

consequence of his stepping down the banks of the Burampooter.

'For, in the first place, the Tezpur Missionary Association consisted of members of the Church of England. Secondly, it was well known, that Tezpur as a Missionary Station was strongly recommended to the Church Missionary Society, and Mr D. looked forward himself to be received into connection with the Church Missionary Society. By the act of his baptism he has of course virtually repudiated Infant Baptism. Now, it is absolutely impossible for a person to be a Church Missionary, and a Baptist at the same time.

'The good people at Tezpur, so far from acting an unkind and an unchristian part, in discontinuing their connection with Mr. D., have done, what consistency, charity and good sense demanded; and the onus of this sad disruption is certainly not to be laid on them.

'In recording this unfortunate baptism, nothing is further from our intention, than that of administering a lesson of reproof to our brethren, the Baptist Missionaries; for, we are fully aware, that it would not be accepted; much less is it our wish to enter upon a baptismal controversy. Our simple object is to speak a word of affectionate warning to those who are *No-Baptists*, and especially to members of the Church of England, not to do as some do. We would, with the Apostle, warn them of vain disputings. On points of controversy, they do no good they put up the mind, and leave the heart cold; they lead to strife, discontent, heart-burning, and separation of friends.

'We have not ascertained how far Mr. Däuble's mind was influenced by his Baptist friend in coming to his decision; we only know, that during his short stay at Tezpur he paid visits to the Baptist Missionary, and that his interviews were followed by his baptism.

'We are also aware that there are Baptist Missionaries, whose good sense and proper feeling forbid their obtruding the favourite topic when meeting with Christians of other denominations; they keep to their Master's work, and labour to convert souls, and not to make proselytes. We esteem them highly in love for their work's sake. But it is as certain that there is a very preponderating disposition among many of that body, to lead, if possible, those who belong to Christ's fold into their own favourite corner of it: and this we lament over. It would be easy to bring forward numbers of instances. We have a letter before us which contains the following remark:—"From Assam really wretched news have come in. I am very sorry good Mr. D. could take such a step without first communicating with his brethren; I believe he would not have allowed himself to be persuaded to

that baptism, had a brother been with him. I am inclined to feel indignant with these proselyte-makers—who *troubled me likewise* some years since; they also tried their best with good C. G. (though happily without success)—*it is an unhealthy unscriptural agitation.*" We have heard from another source, of a young Missionary, a man of meek and humble character, who, a few months since, at another station, was worked upon so far as to come to the resolution of being baptized; and the act was only prevented by the intervention of a friend and his subsequent removal from that place. This is, indeed, an unscriptural and unhallowed agitation, and reminds one of a saying of Christ concerning a sect, which was employed in a similar work—"Ye compass *sea and land* to make one proselyte." A heathen land is the last place for such uncalled-for operations. Ten times the present number of labourers would not be nearly enough to sound the gospel trumpet in all parts of *Judea*. [India?] There must be something radically wrong, when men turn out of the plain path of solemn sacred duty, to entering upon the arena of controversy on disputed points of Church constitution, forms and ceremonies, which have no reference to the safety of a soul, with a view to make a Baptist of a Churchman or Congregationalist,—or vice versa. We feel persuaded this is not "the mind of Christ," we feel sure it is contrary to the simplicity of Christ, by a dexterous process of reasoning and quotation of Scriptures to unhinge the mind. There is something not of the wisdom but of "the subtlety and cunning of the serpent" in these doings and goings-about in people's houses."

"The Church of England needs no Proselytes from other quarters: her Clergy have abundance of work within her own limits: this we believe is fully admitted among the Evangelical portion of her members; and we feel persuaded that Ministers of every denomination will best consult the interest of their own party by leaving others alone, and promoting a spirit of love and good-will as far as their influence is extending."

The lamentations of the writer over his lost brother are quite natural. The same thing is heard whenever a pious man, under the pressure of conscientious convictions of duty, comes out from any evangelical communion, and separates himself from what he regards as evil.* Even Baptists, who ought better to understand the

sacred rights of conscience, can lament over "their poor pious but misguided brethren" who have been "*seduced*" into the opinions of the Plymouth brethren. We doubt very much whether men who can thus write have ever really known what a *troubled conscience* is. If they had ever experienced the anguish of spirit caused by attempts to resist conviction, they would have learned to approve, not pity the man who, to obtain peace, sacrifices all his dearest associations in life, and in many cases his temporal prospects also, rather than stifle his convictions of duty, as he is generally tempted and encouraged to do by his Christian associates. Could the writer of the above article have been much more aggrieved, had Mr. Dauble become a papist, or even an atheist? If the different evangelical sections of the Church of Christ, are but as so many regiments of one grand army, as we are frequently told, then surely the removal of a soldier from one regiment to another, should not be mourned over as something indescribably evil. He is not lost to the Church of Christ. Pure Christian charity would rather say—"Our brother feels an imperative call from God to join another section of the Church in which he believes he can more consistently, and with a conscience void of offence, labour for the common cause. We cannot see as he sees, but to his own Master he stands or falls. We bid him God-speed!" This would be more charitable, and we believe far more profitable, than attempts to stifle convictions of duty in our brethren.

Mr. Brown is quite able to fight his own battles, and we shall therefore leave him to deal as he may see fit with the indirect attacks made upon him in the above article. Thus much we may say for a suspension of judgment. Mr. Brown is all but accused of having endeavoured to persuade and bring over the converted to his peculiar views, "INSTEAD" of preaching Christ—that he has turned out of the plain path of solemn duty, and displayed something of the "subtlety and cunning of the serpent" in this transaction. These are serious things even to insinuate—that a Missionary instead of preaching Christ has been helping the devil!—but what is the evidence for this? Why

* Satire has rarely pointed a more unerring shaft than the definition, "ORTHODOXY, our own *dory*; and HETERODOXY, every body else's *dory*."

simply that Mr. Däuble "during his short stay at Tezpur paid visits to the Baptist Missionary, and that his interviews were followed by his baptism." It is possible then that the deprecatory comment of the writer, has no application to this particular case, and Christian charity should have led him to infer no evil, nor even to hint a fault, unless the facts in his possession justified his citing the case as an illustration of his remarks.

We have the discovery that the Baptists, like the Tractarians, are guilty of unduly exalting the Sacraments. We are confident from this, that the writer cannot be aware of the position of the "sacraments" among the Baptists—he would have been more correct had he accused them of unduly exalting the word of God, a crime of which we trust they may long continue to be guilty. But it appears that "evangelical Churchmen" can exalt some "externals" too. "It is *absolutely impossible*," he writes, "for a person to be a Church Missionary and a Baptist at the same time." We quite agree with him, but when he accuses others of unduly exalting the sacraments, have we not a right to say—"Physician! heal thyself."

We respect the spirit of compassion exhibited in the above remarks, but we are afraid that its manifestation is for once sadly out of place. Mr. Däuble may have entered upon a thorny path. Mr. Worldly-wise-man would doubtless have chosen a smoother and a broader one. But we must deny the title of the writer and his friends to a monopoly of "Divine providence."—We are not quite satisfied that Mr. Däuble has turned out of the path of Divine providence, because he has held fast a "good conscience," and relinquished the good things that the Church Missionary Society had in store for him. The kingdom of God is not meat and drink—a lesson that some people are wondrous slow to learn. It has yet to be proved whether the thorny path is not the most profitable one in the end. Unless the writer can lay claim to infallibility on the Baptismal question, "this unfortunate baptism" may be something that our Master in heaven has very highly approved; it would, therefore, be

wiser "to judge nothing before the time," but to wait "until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and *then* shall every man have praise of God." We have yet to learn whether Mr. Däuble left the Tezpur valley voluntarily, or through something equivalent to compulsion. If persecuted or rejected in one city, or country, for obeying his Master, he had high authority for fleeing to another.

The writer takes occasion from this "grievous" circumstance, (and he says, "we have seen so many instances of a similar kind,") to warn "*No-Baptists*" of "vain disputings," and this he states he does, "with the apostle." What apostle he refers to we do not know, but we have looked in vain for such a warning in the New Testament. The only thing approaching to it, is in Paul's first letter to Timothy, where he writes about "perverse disputings;" but a different class of men altogether is referred to. Instead of pious Baptists, or men who take the thorny path, he warns them of "perverse disputings of men of *corrupt minds*, and destitute of the truth, supposing that *gain* is godliness—*from such withdraw thyself*." Clearly, then, this apostle warns them, not against those who consent to the words of our Lord Jesus Christ, but against those who make light of the word of Christ, and "stick by the stuff." We are afraid the writer has made a slight mistake in claiming the authority of an apostle for his warnings. Again, the writer applies (ought we not to say mis-applies, the passage "Ye compass *sea and land* to make one proselyte." Well; does our Lord say that there was any thing wrong in that?—No, what he denounces is that the proselyte of the Scribes and Pharisees was by them made "twofold more the child of hell than themselves." Supposing (but not admitting) that Mr. Brown has used any effort to make a proselyte, will it be maintained that Mr. Däuble is thereby made twofold more the child of hell than his instructor?—The writer is certainly most unhappy in his references to the New Testament.

We are no advocates for thrusting forward points of difference on all occasions; but we

have no hesitation in declaring that the advice given to Christians in the above article, virtually to say nothing about their differences, if followed, would involve them in a charge of unfaithfulness to their brethren, and of unfaithfulness to Christ. When Baptists or Congregationalists meet with their brethren of the Episcopal Church, they should not, according to the above authority, mention their differences, but labour to convert souls—that is, perform a work of supererogation, attempt to accomplish that which has already been accomplished. The writer says he knows some Baptist Missionaries who do this. Then all we can say is, that we think they might be better employed than in labouring to convert those who are already converted. No one, more than ourselves, would condemn, as utterly indefensible, the practice, should it exist, of preaching Baptism, or Congregationalism, instead of preaching Christ, to those who are unconverted. But this is not the complaint of the writer. What he appears to complain of is, that Mr. Brown did not preach Christ to Mr. Däuble, and labour for his conversion, instead of teaching him to observe all things whatsoever Christ has commanded! This, we are expected to believe, is what "Baptist Missionaries of good sense (?) and proper feeling would have done."

It is admitted that the truth regarding the constitution of Churches and Church ordinances cannot save; but is error on these subjects a thing of no importance?—If the truth on these subjects do not save, the prominence given to it keeps in check, and in many instances neutralizes errors that destroy the soul. If the writer is in earnest, he ought never to open his lips, or pen a sentence, on the soul-destroying error of Baptismal regeneration, for he is, in such a case, equally guilty of what he calls "vain disputings" about ceremonies, with those whom he condemns. The writer feels persuaded that it is contrary to the "mind of Christ" to controvert disputed points "which have no reference to the safety of a soul." For the "mind of Christ," we refer him to the *commission*,

in which he will learn that it is not only a Missionary's duty to "preach the Gospel," but in addition to that, to *teach DISCIPLES* "to observe all things whatsoever I have commanded." We contend that to act upon the plain command of Christ, is safer than to repudiate it, whenever unpleasant circumstances may enable us to persuade ourselves that the mind of Christ is something different from his command.

"The Church of England," it is stated, "needs no Proselytes from other quarters." Never was a more inconsiderate sentence than this penned by a friend of the Church Missionary Society. Has the writer quite forgotten the enormous proportion of Lutheran young men like Mr. Däuble, drawn into that Society's service? Is he not aware that they are *all* made proselytes to the Church of England? And that almost all of them are, for years, unhappy on this account, until custom, at length, reconciles them to a position which at first is distasteful and even distressing. Their expressions of discontent may not often appear in print in England, but on the continent they are sufficiently notorious,* and we believe the Committee of the Church Missionary Society in London has reason to know something of them. To a Lutheran, ordination by an Anglican bishop appears—at first—just in the same light that Mr. Däuble's baptism now appears to the writer in the *Intelligencer*. The feeling in Germany on this system of proselyting is known to be very strong indeed. The simple fact, then, in connection with Mr. Däuble's baptism is, that the Church Missionary Society have lost the opportunity of making an additional proselyte. Instead of grieving over the loss of a "brother," the writer should have lamented over the loss of a candidate for the honor of brotherhood. Mr. Däuble never was a member of the Anglican Church. To the members of that church his position is unchanged. He was, and still is, the brother of all those who love the Lord Jesus Christ in sincerity.

* See *Knievel's Reiseskizzen*, vol. 1, p. 390.

Religious Intelligence.

Home Record.

SIMLAH JUVENILE BAPTIST MISSIONARY SOCIETY.—We are happy to notice the formation of the above named society which has already given good evidence of the zeal and efficiency of its members. A correspondent informs us—

"Our first meeting was held on the 16th of January, when the Society was formed. On Friday, the 16th April, we met again and the following friends were selected to fill the necessary offices. Mr. D. O'B. Clarke to preside, Mr. S. Clarke to be Treasurer, Mr. W. R. Moore to be Secretary; Miss Porter, Miss M. Beddy and Master Septimus Beddy to be Collectors.

"After singing a hymn and prayer, (Mr. Clarke being unable to attend,) the meeting, which was chiefly composed of young persons, was addressed by Mr. Beddy. The objects of Missionary Societies were stated and the design of Juvenile Societies, auxiliary to the Parent Societies explained. It was shown that much good had been done by young persons in England: and Mr. Beddy concluded by calling on the young persons present, to exert themselves in the noble cause.

"The Treasurer and Secretary then proceeded to gather the sums which the Collectors gave in, and there was every reason to feel that the latter had most nobly exerted themselves, and that those who were present were not indifferent to the object brought before them. Collected in all Rs. 54, 14 remitted to Calcutta, 54, 2, 0, the deficiency being the amount charged by the bank as discount for remitting the money to Calcutta."

"A hymn and prayer concluded the meeting. I trust each quarter may see an increase in the spirit of our young friends, and an increase in the amount collected."

Foreign Record.

THE GORHAM CASE.—The Judicial Committee of the Privy Council have decided "that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established; and that Mr. Gorham ought not, by reason of the doctrine held by him, to have been refused admission to the vicarage of Bramford Speke." The Council specially affirmed that its province was not to deal with the theology but with the law of the case. The decision leaves

"Baptismal regeneration" an open question, the adoption or rejection of which does not disqualify for the clerical office. The Tractarian party have repudiated the decision as being in any sense that of the Church, or as binding on their consciences, and have commenced an active and energetic agitation for an ecclesiastical convocation to decide the question—that is, to expel the Evangelicals. Should they press matters to an extremity, the issue will probably be the separation of the Church from the State—a consummation greatly to be desired. Were it possible for the Tractarian party to succeed in their object of subordinating the State to the Church, not only would every Evangelical minister be ejected from the establishment, but an English Inquisition would soon banish every godly man from the land.

DR. ACHILLI.—Through the exertions of certain leading Members of the Committee of the Evangelical Alliance, and the remonstrances of the British representatives at Paris and at Rome, Dr. Achilli has been permitted to escape from the dungeons of the Romish Inquisition. His crime was proved to be nothing more nor less than the distribution of the Scriptures in the language of the people. Can we hesitate to pronounce the character of that system which makes such a thing a crime, worthy of the dungeon and the stake! It is from hell and not from heaven. This occurrence has tended to awaken the minds of many to a perception of the true character of the Romish imposition. There is not a public writer amongst us who would not have to eat his words, or enter the dungeon, were the power of the Romish system equal to its tyrannical, destructive principles. Every line that breathes of liberty, or of the inalienable rights of man, would soon be placed in company with the works of Bacon and Locke and Milton in the expurgatory indexes. It would be well for mankind were the exhibition of these principles confined to the popish hierarchy; for the ramifications of the "mystery of iniquity" are vastly more numerous and extensive than people generally imagine. The history of the *Popery of Protestantism* has yet to be written.

Notices of recent baptisms differed till next month.

THE CALCUTTA MISSIONARY HERALD.

BIRBHUM.

FROM THE REV. J. WILLIAMSON.

Seury, April, 4th 1850.—I, at first, thought of sending you a rather full account of our itinerant labours during the past season, but now fear, that by going into detail, my letter would be drawn out to an undue length. I shall therefore endeavour to condense my subject into as small a compass as possible.

We were out altogether about two months, not at once but at three different times, in the course of which we visited three annual fairs (melás), and about 100 villages. The fairs were those of Lupur, Kenduli, and Dighur, distant 10, 9, and 40 kos. At the first, we remained 8 days, at the second, 10, and at the third 6. While attending the Rás melá at Lupur, which has greatly declined of late years, finding, after the first three days, some difficulty of obtaining hearers in the morning, we devoted that period of the day, to visiting the large villages around within reach. At Kenduli, both fore and afternoons, we had, for the most part, good, though rather unstable congregations, of attentive hearers, with comparatively little opposition. At Baidyanáth, we were generally surrounded by crowds who heard us gladly, and eagerly requested our books. But we were not a little annoyed by the numerous Pandás of that place, who often abused us, endeavoured to

disperse our hearers and to destroy our books, when they could obtain possession of them either from us or from the people, which however we were glad to perceive, was not often the case. Dighur is the resort of pilgrims, at all seasons of the year, but especially at the annual festival of Shiva-rátri when they seldom amount to less than 100,000, (this year they were thought to be considerably in excess of that number,) from all parts of Bengal and Orissa, but chiefly (3-4ths I suppose) from the Upper Provinces. Our village preaching arose out of having taken circuitous routs to and from the melás. Our custom generally was to move slowly, taking all the principal villages, and markets (háts) on our way, within reach, sometimes stopping 1, 2 or 3 days; at large populous places. With rare exceptions, we were, I am thankful to say, well received, and attentively listened to. And in some places, where we had not been before, considerable interest was excited, though, I fear, of a temporary nature only. About 400 discourses were delivered by myself and two native brethren, and about 2000 tracts, 600 gospels, and other portions of scripture gratuitously distributed. May the Lord bless our very imperfect efforts to make known the gospel, in obedience to His commands.

CHITaura.

FROM THE REV. J. SMITH.

April 12th, 1850.—I write to give you some account of our last quarter's proceedings. Our labours vary so little that it is not worth while repeating the names of villages. We have continued daily to sow the seed of the kingdom among high and low, rich and poor. Four markets are regularly visited; two of them twice a week, and the others less frequently, and many proofs have we had that the gospel is not preached in vain. During the last three months

numbers from the surrounding villages have visited the chapel on the Lord's-day; some have attended regularly, and shown a deep interest in the truths proclaimed. On the Sabbath mornings the chapel verandah is generally more or less occupied by strangers and on the whole the spirit of enquiry previously existing has been much increased, prejudices are fast giving way and a feeling of deep respect appears to pervade the minds of all our neighbours; even those

who care nothing about religion are kind and respectful in their conduct towards us. Many of the misrepresentations industriously circulated by enemies of the truth, have been lived down, and now every one acknowledges that at least we are harmless people, willing to do good when we can. There are not a few, on whom we look with confidence residing in the different villages around us, and respecting whom we hope they are not far from the kingdom of God. In many villages we are told by the people that they know no other Saviour, but Jesus Christ, and the only hindrance to their joining us is the fear of becoming outcasts from their friends and families; we hope the time is not far distant, when this hindrance shall be removed. The bands of caste are certainly slackened, and in not a few instances secretly disregarded; this feeling is daily increasing, and must ere long swamp Hinduism. Then we may expect to witness scenes even surpassing those never to be forgotten Baptismal services performed by our brethren in Jamaica. May the

Lord hasten it in his own good time.

Last Sabbath I had the pleasure of immersing three persons, two females and one male. The former were originally wards of the Patna Orphan Refuge and are now settled in our christian village, and the latter has been a candidate for a long time, and as his behaviour has been on the whole good, we did not feel justified in further delaying to comply with his urgent request for baptism. We have several other candidates who are anxious to unite with us in Church fellowship, but we considered it better to defer receiving them until we have more proofs of their sincerity; I trust however, ere long to be able to give you encouraging accounts of them. Our school is continuing to prosper; it now consists of about 40 scholars, 25 of which belong to our own village; on these we look with hope and expectation for the development of christian principles, and for future evangelists to carry on the work of the Lord, when we shall have finished our short race.

BENARES.

THE following letter from the Rev. H. Heinig gives a painfully interesting account of the fearful event which has taken place at Benares, by which our brother Small has been bereaved of his beloved wife. The perusal of it is calculated to stimulate us to prayer on his behalf that he may be sustained, and comforted in his affliction.

May 7th, 1850.--I have no doubt you have heard reports of the awful calamity that has recently occurred at this place. On the afternoon of Wednesday, 1st of May, a Powder Magazine fleet arrived at Raj-ghat, consisting of 35 boats, filled with barrels of powder, several guns and other ammunition. We have for some time past appointed Wednesday evening for spiritual singing, when a great many of our christian friends meet. Mr. Small had been spending the day with us, and Mrs. Small together with Mr. and Mrs. Smith joined us in the evening. We spent a very happy evening; the hymns, that were chosen, were very spiritual, and the tunes selected, very harmonious. Mrs. Small made some appropriate remarks on them, and seemed thoroughly to enjoy the meeting; after family worship, as usual at half-past nine, we se-

parated. At about 11 o'clock we were roused from our sleep by a fearful noise resembling 8 or 10 cannons fired at once, the force of which burst our doors open. A few minutes after another fearful report followed; but when it ceased, we composed ourselves again to rest. In about half an hour we received a note giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and requesting us to send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot where a most appalling scene presented itself. Mr. Small met us near his house, and informed us that a Powder Magazine had exploded; he then led us into the house and showed us the desolation that had taken place; and narrated as follows: that about 11 o'clock the panka people gave an alarm of fire, which roused them from their sleep. Mr. Small got up and looked through the venetians, and told Mrs. Small that there was a much larger fire on the river, than that which took place 2 years ago; upon which she also came to look at it. Mr. Small went to dress, intending to go to the ghat, when a tremendous explosion took place, which

threw him down. He heard a dreadful noise over him, as though the whole house was falling down. He got up and hastened to Mrs. Small; for they were in total darkness, the lamp in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small; he called her, but receiving no answer; he put his hand to her face and found it streaming with blood; the awful truth then broke upon him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, and he was wounded in his eye and head; it is a great mercy that his sight is spared. His neighbour Mr. Gordon, with Dr. Ballentyne sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house. The explosion shattered every thing before it; the house is entirely destroyed, and there is scarcely an article of furniture left whole; the venetian door where Mrs. Small was standing, as well as all the other doors, was smashed to pieces. Part of the door struck her on the head, fractured the skull and crushed the whole head; she had also received several other wounds on the body. The Magistrate then came to us, saying, that the bank looked like a battle field, strewn with dead bodies. After a few hours I went to give directions about the funeral, and then hastened back to Mr. Small. The daylight revealed an awful scene of desolation and misery. The high shore at Ráj-ghát has been destroyed a good way inland. On each corner were large buildings, one belonging to a Nawáb and two to a Rájá; all are ruined. The Beglum, her daughter and son were killed, and the Rájá lost an arm. All the houses on the shore, even beyond Mr. Smith's, have been completely destroyed; lives have been lost to an

awful extent, the real number will probably never be ascertained; it is computed to be 1200 and 400 wounded. Our aged friends Mr and Mrs. Smith, have also suffered much, though through mercy their lives have been spared; it was most providential, they had not gone to bed, but were sitting in the verandah enjoying the breeze from the river; when the first explosion took place they hastened through the little compound at the back of the house, and while they were going, the second occurred. Mr. Smith has received several wounds on his hand, head and elsewhere, but we trust, they are not of a serious nature. A large thick splinter has been extracted from his leg. Mrs. Smith is also much bruised. A little child, belonging to a Munshi, was found buried under the ruins of one of their rooms. They need our sympathy and prayers. The destruction of native houses cannot be described; damage has been done miles distant, and losses have been incurred to an immense amount. The beautiful English Hotel at Ráj-ghát is completely destroyed, and all the inmates were buried under its ruins. 400 prisoners were employed for 3 days to dig out the dead. A merchant also had at the same time arrived at the Ghát with goods to be taken to Cawnpore amounting to 50,000 Rupees, all lost, and his wife and child killed; he only escaped but was for 5 days senseless.

Mrs. Small was interred on Thursday evening; all the Missionaries of all denominations were present to show their last token of respect. Many officers, all the native christians and the children from our schools were also present. Her death was improved on Sabbath evening by Mr. Byers, in our school-room at the Sadar. Mr. Small bears his loss with christian fortitude and composure, may the Lord abundantly console him.

HURDWAR.

FROM THE REV. J. T. THOMPSON.

Visit to the Hurdwar Fair.

April 2nd, 1850.—Here I am again, through mercy, amidst the thronging multitudes, just beginning to thicken for the Sidh-kumbhí or sixth year fair, second only in importance to the twelfth year, for bathing at this shrine.

Increasing attention to the Gospel.

As I came along, the people came to me to hear the word. At the Morád-nagar, a Hindu who had been among the hearers last year, said he had refused taking even a tract then, but that

now he thought differently of our books, and named two tracts in particular that he required. At Khatauli three Hindus were particularly attentive to our worship, and joined in the singing. A pandit whom I talked to in the morning in a temple-yard, while he was teaching a number of lads the shāstras, and warned him against a course dishonouring to God and dangerous to the souls of the youth, came to the serai in the afternoon, and asked for the books he had expressed an abhorrence of, even in the presence of his pupils: but he would not stay for worship. At Mozuffernagar, numbers heard with deep attention, and when I had concluded prayer, a young Hindu said, "Your prayer will be heard, and men will believe in Jesus." I asked how he knew that. He replied, "The people are all very bad, your books teach the only way of salvation." At Kāzī-kā-pur, most of those who took books were Muhammadans, and they declared it was solely with a view to make themselves acquainted with the words of Jesus, that they took them; but expressed themselves ill satisfied with the scanty portions served out to them. They expected to have had the entire Testament, and some the Pentateuch, others, the Psalms. At Rurki, several of the native students of the civil engineering college, applied for, and thankfully took our scriptures and tracts; and one youth who was acquainted only with English, and knew nothing of either the Persian or Nāgari characters, asked for an English Testament. This request seemed to arise, not from idle curiosity, but a desire to become acquainted with the Word of God, and the faith of Jesus. The applicant is a native of Saugor, and the only individual from that part of the country. I may yet send him an English Testament. A brāhman employed in the hospital at Rurki, has followed me for books, of the Christian faith, being anxious to examine them, in order to obtain the knowledge of the way of salvation. I gave him a gospel and tracts, but these did not satisfy him, and he has been promised a Testament.

For such an early part of the fair, the multitudes assembling, are great. Marwar is here, and Kangra and Jwālāmukhī; and the Punjab is fast coming in, though denuded of its gorgeously arrayed and numerous chiefs. The people seem to be happy under British rule, and already speak in

terms of execration of their former rulers, whose arbitrary and avaricious conduct left nothing secure to the people, either as to their property or lives. The effect of the transition on the generality of the people is manifest. Great numbers of Punjābīs attended yesterday and to-day, to hear of the way of salvation, and the Word of Jesus. Many in former years have, on hearing a little, walked away; but now they hear with readiness, make inquiries, and seem to feel as if they are under no restraint, but may think and act as they please.

4th. The fair is becoming more and more thronged, and people are coming in every hour, in the morning the Marwāris with their long line of camels, and throughout the day the Punjābīs on horses, mules, and on foot, also hill-people from the vicinity of the Jhilm, Jambu, Cashmere, Hazārā, Peshaur, the Atak, Shikārpur, Multān, the Doab, Hyderabad in Sindh, and numerous other places, and frequent crowds of these attended to-day, and heard with deep seriousness.

A Punjābī Applicant.

It was pleasing to see an aged Punjābī open the Testament at Matthew, and read to a few around him; then, after an hour, close the book and walk away with it as a great prize. Many such instances of attachment to the Word have appeared this season, and, as yet, every individual has been a Punjābī. The Guru-mukhī character or Punjābī is not the only one the people of the Punjab use, as not a few read the Dev-nāgari, called by them the bedak-shari and shāstri, and a very large proportion of the respectable sort of people are quite at home in the Persian. The people of the Punjab appear generally to be freed from the galling yoke of their haughty and oppressive chiefs, and begin to feel their independence as men, and as subjects, and express themselves as happy in their liberty. It may be hoped that the annexation of the Punjab, will be productive of glorious moral results. If all the people should receive with delight our scriptures and tracts, and shew that interest in the examination of their truths which they have done here; the truths of revelation would be viewed in their true light, and human systems have their due value assigned them. Already the hearers of the word contest the point among them.

selves, as to whether their books contain such knowledge as ours do on matters connected with salvation, the true character of God, the nature and guilt of idolatry, and how unavailing their religious observances are to render them acceptable before God. From all that the people hear daily, they are led to conclude that our worship of God is of a spiritual nature, and inseparably connected with the absence or renunciation of sin, and the cultivation of purity of heart and life, and of heavenly-mindedness; under these views several of the pilgrims ask the question, "What good is it for such multitudes, to come from vast distances to see and bathe in a river, and gaze on senseless stones in a temple?" To promote such inquiries I have suggested, if their fancied pardon had been a real blessing granted of God, would he not have taken away all desire of sinning from them, and if he designed, they should dwell with him eternally in heaven, would he not render them dead to the world and every sinful object, and form their minds for his presence in heaven? On the contrary, I told them, they were fully aware how every bather's heart is bent on sin, quite as much after this season of bathing in the Ganges as before, and how they indulge in the commission of every crime in the most fearless manner, knowing how easy it is to have sin pardoned. Some of those I addressed, did not deny this, but asked, "What then shall we do?" I said, "Believe in the Lord Jesus Christ, call upon his name in your countries, and you shall be saved." This was a too simple a prescription for them, and they did not seem by their looks to be satisfied, however they may have felt on the subject. No plain dealing however, or faithful exhibition of their state, has, at any time, lessened my hearers, while the report of what I have advanced regarding the Lord Jesus, has induced many eminent men among the various religious orders to come to my preaching place.

Interesting hearers.

6th. An aged Gossain of Patiala came in the crowd to-day and, asked for the Gospel of Matthew, as containing the genealogy of our Lord: stating he had seen it with one of his order, had read in it, and was recommended to get a copy for himself. Many others, mendicants and seculars, asked for their

own books, but when informed of the difference between their books and ours, and the tendency of the latter to set aside the former, most of the suitors have gladly accepted what they had not come in quest of. Among the applicants for our Scriptures in Persian, were a number of Udasis or (mendicants) followers of Nanuk, and they are the only class of mendicants of any order, who make Persian their study, besides the Punjabi character and language: all other classes hold the Persian in great abhorrence, as the language of Yavuns. I greatly regret my inability to supply this class of applicants for the Persian Scriptures, with at least a volume each, containing the Testament, or even the Gospels and Acts.

An Aged Sikh.

A very aged Sikh, from Jumbhu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that 10 years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction, prepared to believe in him. Then declaring that in coming to Hurdwar this year, he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

8th. The fair is becoming greatly crowded, and a Punjabi said to me that the Doab, Lucknow, Benares and Bengal had come in: indeed there is hardly room to pass through the broadest road, without being greatly hindered and incommoded; elephants, camels, horses, mules, donkeys, ponies, hackeries, bulhies, palkis, nalkis, dolies, and numberless foot-passengers, are seen every hour obstructing the way. Amidst the din of thousands of voices, hearing is difficult, and speaking and

reading painful. Some few sit to hear when the noise subsides at times, but in general the pilgrims come, inquire briefly into the nature of the books, take them and hurry away, their clothes being wet from having just emerged from the water. Now and then a man makes minute inquiries as to the contents of our books, what and who Jesus is, how men, described in our books as sinners, can be saved, how acceptable worship may be rendered to God, and how the heart may be purified from sin.

A Mendicant.

A Hindu mendicant of Rawul-pindi came in haste, and as if he had but few moments to spare, eagerly asked to have a book, that should save him from future births and deaths, that is, from a state of transmigration into other bodies 84 lacs of times! I pitied the distressed man, labouring under such fears, and opening John xi. ch. I read to him the 25th and 26th v. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. Believeth thou this?" The man seemed satisfied, and took the volume of the Gospels and Acts with much pleasure.

Among the pilgrims, there is a great disproportion as to the numbers from each country; for while some cities and towns are stated to have hackery and bullock loads of pilgrims at the fair by the hundreds of vehicles or hundreds of camels, Candahar has but six of its Hindu population here this year, one only of whom came to hear the word and take our books, which he said he had been instructed to do by an Udasi mendicant, to which order he himself belongs, and declared it to be the conviction of both, that the followers of Jesus are to spread and prevail in all countries: and they are both desirous of making themselves acquainted with his words. Some people who have not time to hear any considerable portion of the word spoken or read, bow with their heads on their folded hands and go away, as if adoring the name or the word they had heard. Others exclaim, "How vast must be the cost of these books! perhaps some thousands of rupees." I have said, "Lacs of rupees are nothing to their cost: they are the production of faith and love; faith in the word of salvation of the Lord Jesus, and love to him."

This has given them a new idea of the books offered them,—that their distribution is prompted by faith in their truthfulness, and in the Redeemer, and by love to him who died for sinners, and is worthy of every service, that his people can render to glorify him. A Hindu from beyond our provinces, taking up a book, wished to know the price. I said, the price was very great, and perhaps he could not pay it: faith and love, I added, must be applied, to render the possession beneficial:

The Aged Sikh repeats his visit.

9th. The very aged Sikh from Jumbhu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them: he instantly replied, "All will follow me." The old man has four sons; of whom 2 are in lucrative situations under Rájá Goláb Singh. I begin to fear this man is labouring under some mistake as to his views in wishing to become, or profess himself, a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last 12 years, but in perfect keeping with native ideas, as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of 16 accompanied him to-day. He has promised to visit me to-morrow also. It is pleasing to hear some people on getting a book, make a remark as to its excellency or express their purpose to carefully read and consider its contents. A Bráhmañ lad of Futelpore near Jhunjhnu, on being warned not to sell or destroy the book, replied with considerable animation, that as long as his *body* remained alive he would not part with it, and when aware that he is about to depart, he would put the book into the hands of some lettered Bráhmañ to preserve and use it. A Bráhmañ lad of Udupore said, he had read some of his own shástras, and

should read our books too, although not agreeing with them. A Sikh lad of Wuzirabad read Persian very readily, and understood what he read, and said, if his parents followed the faith of the Gospel, he would do so also. Some Hindus, when asking for a book, think they use a strong argument to obtain the bestowal by saying, they want it as a token of Gunga-ji! or that they have visited her shrine where books of the knowledge of salvation in all languages are distributed. Another suitor not having been immediately attended to, among the number of applicants, observed, that I invited the hungry to eat, and was sending him empty away.

10th. A Hindu, Munshi to the Rānī of Buria, was very desirous of having a book of Christian devotion, saying he wished to try our way of worshipping God; and appeared thankful for what I gave him. Thus it is, that in one way or another, men are inquiring after the truth, whether as concerning God, the mode of his worship, how to obtain pardon, sanctification, salvation, or exemption from the imaginary horrors of successive births and deaths. Every inquirer has his own way of expressing his state of mind, his anxiety or his desire: but all expect to obtain light or relief from the words preached, and the books offered them. The Brāhmans or rather Pundās of Jwalapore and Hurdwar, reverting to what they had heard me say from time to time, regarding the dominion of the Lord Jesus over the affairs of this world, with reference to the advancement of his Gospel among all nations, now say, that every thing indicated is now coming to pass: still they are not led to inquire, what they must do, if the Saviour so appropriate all things and persons to himself; one idea only occupies their mind, viz. what they are to do for their support. The taking away the Jagirs of the Sikh Sirdars has struck a blow at the root of all brāhmanical aggrandizement, and hence they view their glory as gone, and their existence as Brāhmans of any consideration at stake. The country of Marwar is left to them: but the people are impoverished, and the soil not very productive. The pilgrims too, come but once in six years, at the Kumbh, and Udh-kumbhi; and then the ordinary offering of each pilgrim to his Purohit or officiating family-priest is a quarter of a rupee, and an occasion-

al extraordinary offering may amount to half a rupee, and very rarely to a rupee or two. In the present state of depreciation of their resources, the Pundās shew the characteristic patience of the Hindu, in silent, expectation of some change, that shall restore to them their former acquisitions, and the glory that has departed from their shrine. Here Non-nihal Singh, and here Sher Singh had their chanters of the Ved, who were supported at a great cost, and who promised their royal masters severally, the sovereignty of India; and all their endeavours and expectations have ended in smoke and darkness, and the utter extinction of their fondly cherished hopes. The royal employers themselves are gone, hurried by violent deaths, into the presence of the King of kings, and Lord of lords, the only ruler of princes; and those whom they employed to advance their fame, blindly believing in the virtue of their services, have, by the sudden stroke of their death, been scattered, no one knows where; it may be, to hide themselves in obscure corners of the land, or like Zedekiah, into inner chambers of their lying temples. Some of these readers of the Veds, I must acknowledge, heard of my distribution of Christian books, and came to me for them, and eagerly took them, while others were inflated with pride, and full of the vanity of being engaged by the highest powers in their land, to advance the sovereignty of a people who should uphold the dignity of the Veds and Purāns, and render the observance of Shāstars honourable throughout India. I think I still see the vapouring of one party of these chanters of the Ved, and also the marked anxiety of the others for our books, to see what there was in them which they had need to fear.

The Aged Sikh again.

I have again seen the very aged Sikh of Jumbu: his name is Guruprusād. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been besides himself from some cause or other; but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprusād says, Lahore was full of sin, and the Sirdars were very wicked characters, and the British

did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in, at Lahore?" This aged man had taken the scriptures, 12 years ago at Gurhmukteshwâr. He has desired me to consider him, as a pukka or firm believer in our blessed Redeemer, who will not cease to believe in him, and hope in him to the last.

He still talked, at parting, of coming to Delhi, when God should permit, and he be enabled to bring some merchandize with him, as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix; but hoped God might enable him to accomplish his wish.

(To be continued.)

DELHI.

FROM THE REV. J. T. THOMPSON.

Death of a Native Christian.

April 27th.—Poor Devi Gir, is no more, he was released from suffering at 2 o'clock this morning, after a severe illness of 9 days, and general ill-health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favourite hymn.

"Keep me, Lord Jesus, I've none but thee!"

We all visited him at 10 last night, and he was quite sensible, recognized and named each, asking all to look on him with favour, and saluting every one. Even the medical gentleman, who kindly and assiduously attended him, was struck by his calm, happy and devotional state of mind. I humbly hope and trust, it is well with our departed brother, that he is now in that land, the inhabitant of which shall not say, I am sick, and that having served his Redeemer and Master on earth nearly 20 years, he has experienced the fulfilment of that gracious declaration. "Where I am, there shall also my servant be;" and also found that as preparatory to his entrance on that blessedness, his gracious Saviour had come to him, to take him to himself. On referring to our church-book,

I find the following entry on the day of his baptism: "1830, Nov. 28th, Lord's day. With pleasure we received into the Church, Devi Gir, a Gossain, converted (I hope) to the faith of the Gospel: and the whole European congregation repairing to the Kudsiya-baug Ghât, I baptized him after solemn worship in English and Hindustani. O my Lord, deign in mercy to preserve him in the faith and keep him unto life eternal, for thy name's sake. Amen! On the following Sabbath Devi Gir was admitted to communion."

Devi Gir, in the early part of his career, composed a number of Hindi tracts, which I had printed for him, and they obtained an extensive circulation. He also composed in Hindi verse, after the manner of the Râmâyân, the whole of the New Testament. Recently, he went a second time over the Gospels; and the MS. is a monument of his faith in the Redeemer, and labour of love for his name. Two things I cannot but mention with reference to our dear departed brother in his last affliction, viz., the total absence of all worldly feeling, and a chastened, subdued spirit, that never shewed impatience or gave utterance to a single murmur, during the whole period of his severe suffering: all was calm, submissive, resigned; and the name of his dear Lord and Saviour was frequently on his lips, either in ejaculatory prayer, or in quoting a hymn, or the divine word on which he rested.

THE ORIENTAL BAPTIST.

JULY, 1850.

Theology.

NOTES OF A SERMON ON BAPTISM.

JOHN i. 25.—“*Why baptisest thou then?*”

WITHOUT adverting to the connexion of these words, we purpose making them the groundwork of a few questions, to which we shall endeavour to reply. And,

1st. We ask, what is baptism?—the thing to which John was at this time attending. To this three answers are usually given, one only of which we believe to be right. The first is, that sprinkling a little water on the face is baptism; the second is, that pouring a quantity of water on the head is baptism; and the third is, that immersing the whole body in water is baptism: and some would reply, that any one of these is by itself baptism. We believe that immersion only is baptism: and if we can prove this, it will then follow, that neither sprinkling nor pouring is baptism. And in endeavouring to establish our point, we observe, first, that such things are mentioned in connexion with the administration of baptism as are consistent with immersion, and with immersion only; as, for instance, baptizing in a river;—not on the banks of a river, but *in* a river;—going down into the water, and coming up out of the water; and baptizing at a certain place, *because* there was much water there. Such circumstances as these are consistent with immersion only, and not with either sprinkling or pouring: for, since the foundation of Christianity, was it ever heard that in the cases of any that were either sprinkled or poured upon, this was done in a river, and that the parties went down into the water and came up out of the water? Such an occurrence was never known. We next observe in addition to this, that there appears nothing whatever in Scripture, that would lead us to suppose that baptism was ever administered by sprinkling or pouring. The only thing that has particu-

larly weighed with some, in favour of such a mode, is the baptism of the three thousand in Jerusalem. With regard to them it has been asked, where, in Jerusalem, could so much water have been found as was necessary for the immersion of so many?—And how could so many have been immersed in one day?—questions that can be satisfactorily answered in a moment. With regard to the first, we reply, that in Jerusalem, at every annual festival of the Jews, there could never have been less than 500,000 persons assembled; and if there was water for 500,000 people, (as there assuredly was) there must have been enough for the immersion of ten times three thousand. And with regard to the second question, we reply, that if the twelve apostles alone baptized, then, they had only two hundred and fifty each to immerse,—a thing which they could easily do in the course of three or four hours; but if the seventy ordained disciples also acted in connexion with the twelve, then each had not so many as forty persons to baptize,—a thing which could have been done in the course of less than an hour. The objection, therefore, to immersion drawn from the baptism of the three thousand in one day is as futile as anything can be.

2d. Our next question upon our text is this, *Whom* was John baptizing? Whilst some would answer, adults and infants; we would answer, none but adults. In proof of our position we quote the following passage: “Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” Now no one, as is obvious, was able to confess sins but an adult; and we do not read

that John ever baptized any other. In like manner, we do not read in any other part of the New Testament, of a single infant ever having been baptized. We know that it is mentioned, that three or four households were baptized; but it by no means follows that in these families there were any infants. We certainly read of none; and what is written of those who were baptized, appears to prove them to have been adults, inasmuch as it is said of them, that they heard the word, they believed it, they rejoiced, and they addicted themselves to the work of the ministry,—things which could never be said of infants. Indeed, it appears impossible that the apostles could have baptized any but adults, their commission confining them exclusively, in the matter of baptism, to believers. “He that believeth, and is baptized.” And consequently when statements are made respecting the baptized, men and women only are mentioned: infants never. On other occasions where children were concerned, the fact is always recorded as, for instance, in the account of the miracle of the loaves, where it is said: “And they that had eaten were about five thousand men, beside women and children.” But when baptism is spoken of, we find this to be the only language: “And they were baptized, both men and women.”

3d. Our next question upon our text is this, What was the *character* of the adults whom John was baptizing? Did he baptize all who came to him, or those only who appeared to possess a certain character? We reply, He baptized those only who confessed their sins, and who professed their belief that the kingdom of heaven was at hand. When persons of a different character from these came to his baptism, as did the Pharisees and Sadducees, he evidently refused them, saying unto them, “O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance,” &c. And it would appear from all that is written in the New Testament, that none were ever admitted to baptism, who did not profess to repent and believe,—a circumstance which at once precludes the possibility of infants having been baptized,—they being incapable of any such profession. The late famous “Mr. Simeon of Cambridge,” it has been remarked, “has given us a skeleton of a sermon on the commission of Christ to his apostles, in which he proposes to consider, ‘I. The authority He claim-

ed. II. The commission He gave to his apostles. 1. They were to *teach* all nations. 2. They were to *baptize their converts* in the name of the sacred Three.’ Then he adds, ‘But though they first taught adults and then baptized them, *they reversed this order with respect to infants.*’ On reading this sentence the inquirer with surprise might ask, *who reversed this order?* The answer here is, the apostles. Reversed *whose* order? The answer is, The order of Jesus Christ,—*first*, to teach; and, *second*, to baptize. Awful thought! that mortal worms should presume to alter the institutions of the Lord of glory; yea, to *reverse* the order He ordains. Here is a candid confession that the order of Jesus Christ is ‘reversed, with regard to infants.’ A fact, alas! too plain to be denied. With respect to the apostles, however, the charge is not true. They never reversed any order or appointment of Christ.” They were not the men to do this; and he who says so calumniate them.

4th. Our next question upon our text is this, *Who commanded* John to baptize? John himself shall answer: “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him: and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.” And just as John received a command from God to baptize, so have we a command from Christ to attend to this ordinance to the end of time: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” In accordance with this the first preachers of the gospel acted; and under their inspired directions the ordinance of baptism was attended to wherever the gospel was preached and believed. Baptism was considered to be as much binding upon men then as were faith and repentance. And as the latter are still obligatory, so is the former. The three have, in a particular order, been connected by a divine hand; and presumptuous is the human hand that attempts either to disunite them or to change their places. We are every one of us commanded to repent, to believe, and then to be baptized; and

he who has not, in his adult years been immersed in water in the name of the sacred Trinity, on a personal profession of faith and repentance, has never yet complied with the injunction. He may have been sprinkled in infancy; but it becomes him to enquire, whether being sprinkled in infancy, without any profession of faith and repentance, be scripture-baptism or not. The Bible says not one word about any such baptism, and consequently there is reason to fear, that those who have nothing else to shew for baptism, but being sprinkled in infancy have not as yet obeyed the command of God.

5th. Our last question upon our text is this, *Why* did John baptize? in other words, what is meant or intended by baptism? 1st, Baptism is a test of obedience, just as the injunction to Adam not to eat of the forbidden fruit was a test of obedience. And baptism by immersion is, in many instances, a very severe test. Many have felt it to be no easy matter to appear before the world and be thus baptized. And there is too much reason to believe, that were the baptism of the Bible a different thing from what it is,—not so public, for instance,—many would submit to it who now hang back from it. But they feel as if they could not bear it. They do not like the publicity of the thing; and they have a shrinking from being, (what they unquestionably would be in the event of their submitting to such an ordinance), the subject of talk, and probably of banter and of ridicule. Such persons we must leave to settle this matter with their Lord and Master who says: "If any man will not take up his cross and follow me, he cannot be my disciple." 2d, Baptism, besides being a test of obedience, is also, like the Lord's Supper, significant of certain things connected with Christ 1, It represents, for instance, his sufferings. Thus Christ himself speaks: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" referring no doubt to the anguish by which he was overwhelmed in Gethsemane and on Calvary,—anguish which a few drops of water on the face could never represent, but which finds a fit representation in the immersion of the whole body in water 2, Baptism represents also the burial and resurrection of Christ. So the apostle tells us when he says: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life,"—words upon which the late Dr. Chalmers (himself a Pædobaptist) thus writes: "Jesus Christ, by death, underwent this sort of immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized unto his death, are conceived to have made a similar translation: in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life." Thus, as the bread broken and the wine poured out in the Lord's Supper, are strongly significant of the Saviour's death; so the immersion of the whole body in water is equally significant of his sufferings, of his burial, and of his resurrection,—things that can no more be represented by a few drops of water sprinkled on the face, than the casting of a few grains of the earth on the living, could represent the entombment of the dead. 3d, Baptism was intended likewise as a solemn act by which a profession is made before our fellow-creatures of our deliberate belief in the sacred Trinity,—a belief which distinguishes him who makes it from all Jews, from all Mahomedans, and from every existing class of idolators,—a belief in a Trinity being peculiar to a Christian, and to a Christian alone. Hence, at baptism he is baptized in the name of the Father, of the Son, and of the Holy Ghost,—a profession which none but an adult can make,—no infant understanding any thing about the matter.

Baptism might be shewn to represent or mean one or two other things; but let these suffice: and surely they are enough to shew us that baptism can never be rightly administered except by immersion and except to adults.

In speaking of the impropriety of administering baptism to infants, we have not at all noticed what the advocates for this practice say about Christ's blessing little children, about children being holy, and about infants being circumcised,—knowing full well, as every other person knows, that not a single word is said about baptism in connexion with these things. And we deem it to be altogether wrong to seek direction in the matter of baptism where the ordinance is not even hinted at. No; if we wish to understand what baptism means, and to whom it should be administered, let us go where it is spoken of, and not to places where there is not even an allusion made to it. If we can find no-

thing for infant-baptism, but such passages as those now referred to, it will be well for us to let it alone.

A. L.

THE HOSPITAL.

(Concluded from page 166.)

THE next patient, whom the Doctor addressed, was a man far advanced in age, whose hoary locks, and trembling limbs foretold his approaching end. "Well! my good old friend," said the Doctor, "how are you? I fear you begin to feel the infirmities of age; but grey hairs are honorable, when found in the way of righteousness." "That is true, sir," said the patient, "and could I be sure, that I am in the way of righteousness, I should not regret the whiteness of my head, nor sorrow because my strength decays, and my limbs tremble. I have seen too much of this troublesome, sinful world to regret, that I must soon leave it, were I but sure that the hour of my departure would see me in a better world, where there is neither sin nor sorrow." "But," said the Doctor, "you, that have walked many years, as we hope, in the ways of God, and have so long obeyed and loved the Saviour, cannot, I think, be without some hope, some good hope, of entering into rest and happiness, when you leave this frail body."

Pt.—"It is true, sir, that I am not without hope, and sometimes I think my prospects are fair; but often, very often, my hopes are at a low ebb, my prospects very gloomy, and my fears very prevalent. Death is a very serious thing. If while I live, I should be convinced that I am not in the right way, there would be a remedy for the evil; I might yet seek and find the right way, and at last be saved; but should I after death, discover that I had been in some fatal error, which had caused my eternal ruin, the case would be hopeless, for the discovery would be made too late. I view death as the great turning point of my existence; that solemn moment will discover to me my state for eternity."

Dr.—"You do right to view death as a very serious thing; you do well to meditate on the solemn event, and to prepare for your great change; but I hope, that the fears, which you entertain, are not well founded. Your view, on some points, may not be perfectly correct; your faith may be weak, and

the infirmities of the body may have an unpleasant effect on the mind, and produce many gloomy feelings; but such things as these are not fatal errors that bring eternal ruin on the soul. Were I to prescribe for your complaints, I should direct your attention to some of the most important truths of Scripture. You know, it is taught in Scripture, that Jesus Christ came, that he might deliver those, who, through fear of death, are all their lifetime subject to bondage. Hence, we learn, that Jesus Christ has provided a remedy for the fear of death; and you must go to him to have your fears removed, and to obtain a perfect cure."

Pt.—"I know indeed this general truth, and I have sometimes, by looking to Jesus, had my fears, for a time, removed, and my hopes brightened; but one view of myself, of the awful depravity of my heart, has filled me with fear again, and made me ask, can one so vile as I be saved? Is it possible that I possess that holiness, without which no man can see the Lord?"

Dr.—"I thought your fear arose from some such views as these. Now, though we are all depraved creatures, and more depraved even than we think we are, yet we should look not only at our own depravity, but also at what Jesus Christ has done for us. Were I to tell you that you must cross this deep and broad river, your heart would sink, and you would say: As I can neither wade through it, nor swim over it, I have no hope of reaching the opposite shore. But if, after you had, for a time, indulged in these desponding thoughts, I were to show you a good sound boat, in which you might cross with perfect safety, you would, I dare say, feel comforted; your fears would nearly all vanish, and you would say: Now, I dare venture across. Death is the broad river, which you fear, and the Saviour is the sound boat, that will carry you safely over."

Pt.—"This is comforting, sir, but pray give me a little more of this comfort. I know indeed the great truths which the Bible teaches about Jesus Christ; but I need a friend like you, to remind me of them, to explain them to me, and apply them to my case."

Dr.—"Well, let me then entreat you to consider the efficacy of the Saviour's great atonement, as expressed in such passages as these: 'The blood of Jesus Christ His Son cleanseth from all sin.' 'If any man sin, we have an advocate

with the Father, Jesus Christ the righteous, who is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world.' Here you see, that there is enough in Jesus Christ,—enough in what he has done, to meet all your wants, and those of all the most depraved creatures in the world. Build your hopes then, on atoning blood; believe that the Saviour's great sacrifice is quite sufficient to take away all your sins."

Pt.—"Ah, sir! you make me feel, you bring my sins to remembrance. I have indeed dishonoured the Saviour by my unbelief. I ought to have trusted him more; I ought, with more confidence, to have relied on his great sacrifice."

Dr.—"Consider again the Saviour's great promises; he will not, he has said, cast out any that come to him. Cannot you believe what he says? cannot you rest upon his word? Consider again, that he is Almighty; he can do all things. He is the Lord, both of the living and the dead. At death, you will but drop into the hands of Him who died for sinners; into the hands of Him, who has promised to save; into the hands of Him, who has heard all your humble cries for mercy. It will be contrary to his own promise to reject a poor sinner, who dies looking to him, and trusting on his gracious Word. He will never do that. What, if you have nothing to trust on at last but what Jesus Christ has done, and what he has promised; will not this be enough? Tell me, if you can, who, in a dying hour, has ever had more to trust upon, than these solid grounds for faith and hope? Now, my friend, farewell; and let me advise you, whenever you look at the broad and deep river, which you have to cross, to look also at the perfectly safe boat, which is to carry you over; and let me add, that a glance or two at the opposite shore, at the happy scenes which there await all that trust in the Saviour, will help to inspire the mind with comfort and cheering hope."

The Doctor now turned to another patient, whose end, he saw, was fast approaching. To the Doctor's first question: "How are you to-day," he replied: "I am very ill; but I think, not worse than I was yesterday. I hope, that after a few days, there will be a great change for the better." "I am afraid," said the Doctor, "that you will not recover so soon as you expect; there are some unfavourable symptoms,

which do not yield to medicine; and, to tell you the truth, you are not free from danger." "But," said the patient, "I have several times been as ill as I am now, and have recovered; and why should I not recover this time?"

Dr.—"I think it my duty to tell you plainly, that you are not likely to live many days longer; and I wish you to prepare for that solemn event, which, I fear, is not far distant."

Pt.—"Well Doctor, it is true, that we must all die; and if my time is come, I hope, that I have no great cause to fear. You have known me many years, and, I hope you do not consider me a very bad man. There are, I think, many worse men in the world than I am; and I dare say that even they hope to be saved."

Dr.—"Many hope to be saved, who have no solid ground for such a hope; we should consider well on what our hope of salvation is founded. Our not having been so bad as others, were this even true, would be no solid ground of hope; and if a man can say: I have not been a swearer, or a drunkard, or a liar, or unjust in my dealings, and have always lived chastely; is he then, in a safe state, is he prepared to die?"

Pt.—"But I cannot think, Doctor, that, if a man has lived a good life, he is in any great danger; if such a man is not saved, who can have any room for hope?"

Dr.—"My dear friend, I am sorry to observe, that your thoughts are all turned to a man's supposed good works, as though they were the only foundation of hope; but the Bible tells us, that we are not saved by works but by grace; he therefore, that depends on his works, must be wrong. We are all sinners, and there is no foundation of hope for sinners, but the great sacrifice of Jesus Christ."

Pt.—"Do you then, Doctor, mean to say, that I have no better ground of hope, than one who has lived a most profligate life?"

Dr.—"There is a difference in men certainly; some are worse than others, and the righteous Judge, before whom we are to stand, will punish no one more than he deserves; but seeing we are all sinners, no one of us can be saved by his own works; every one that would be saved, must trust wholly on what Jesus Christ has done. I advise you to spend your few remaining days, or hours, in looking to Jesus Christ for salvation. Remember it is

said, that he is the Propitiation for our sins, and that all that believe on him shall be saved. This, my friend, is the best advice, that I can give to a dying man, as I believe that you are."

The Doctor then left this poor man, he did not survive that day, but died in a few hours; and, as far as could be discovered, from the few words, which he uttered, in that very state of mind, in which the Doctor left him. He died, to all appearance, resting on his own works; and if his works were, as it is feared, the only ground of his hope, we cannot reckon him among the number of the saved.

The Doctor now turned to another patient, the only one, in the Hospital, to whom he had not spoken. This man's case too was a very serious one, and the Doctor did not conceal from him the danger, in which he was. But the state of this patient was very different from that of the other. The Doctor had now to speak to one, who was aware of his danger, and who was prepared for the worst. "I see my friend, said the Doctor, that you are very ill this morning; I fear, you have had a bad night." "Yes!" said the patient, "I have been very restless, and I have suffered much pain; but I hope all is well, and I think these restless nights will soon be over. Do you not think, Doctor, that my case is a hopeless one, and that I am very near my end?"

Dr.—"It may be so, my friend, indeed, but what has a good man, a true Christian I mean, to fear? I dare say, your hope is founded on Jesus Christ, and that you look to his great sacrifice as the only ground of your acceptance before God."

Pt.—"True, sir! I dare not trust on any thing but Jesus Christ; his great sacrifice is the only foundation on which I dare to build my hopes. Do you think Doctor, that my end is very near? Tell me plainly, I want to know the truth."

Dr.—"I do not think that you will survive many hours. I think it probable that you have had your last restless night, and that before I call here to-morrow morning, you will have found a better world."

Pt.—"I thank you, Doctor, for telling me so plainly what you think of my case. I know it is a serious thing to die; yet I cannot say that I feel at all unwilling to depart. It is a consolation to me to think that I have done

with sin, and with all the troubles of this life; I hope henceforth, to be sinless and happy. Saviour! my hope is in thee; when the time of my departure comes, graciously receive my spirit."

The Doctor now left the hospital, and in the evening, of the same day, this dying saint left this world of sin and sorrow, for that blessed world, where dwell the spirits of just men made perfect.

R. D.

FRAGMENTS.

"THINGS IN EARTH AND THINGS IN HEAVEN."—The angels, principalities, and powers, in the heav'nlies, of which we have only hints revealed to us, because as yet more is not necessary for us to know, may have such a connexion with the fall, and perhaps, at least those that are evil among them, such a share in producing it, as may vastly surpass our present powers of conception. It plainly appears that, as this world of ours makes but a part of a great whole, so its spiritual concerns may have a relation to transactions in the heavens, which it may constitute a great part of our happiness to grow more and more acquainted with throughout eternity itself; as, doubtless, it will add to the felicity of all the inhabitants of glory, of whatever order and degree, to see the consummation of the elect with them, through the merit and power of the Redeemer.—*Serle*.

THE SWEETEST MUSIC.—Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters. Praise for *pensiveness*, thanks for *tears*, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.—*Fuller*.

TRUE RELIGION.—Religion is seeking after the gracious presence of God in the soul; and finding him there is salvation or heaven begun. Those who have experienced the two states of nature and grace know the difference to be as great as between heaven and earth.—*Adam*.

SALT.—"In the symbolical language of Scripture, salt is understood to be, *Pure doctrine in a corrupt world*."—*Horne*.

THE heart of a Christian, like the moon commonly suffers an eclipse when it is at the full, and that by the interposition of the earth.

"If we are Christ's, Christ's interests will be ours, and his injuries ours. If we are Christ's, we shall be as fearful of offending any of his as of wronging ourselves. Christ himself is above the reach of our wrongs, but in his members he suffers to this very day."

Poetry.

THE SPIRIT'S HOME.

MYSTERIOUS in its birth,
And viewless as the blast,
Where has the spirit fled from earth?
Forever past.

We ask the grave below,
It keeps the secret well;
We call upon the heavens to show,
They will not tell.

Of earth's remotest strand
Are tales and tidings known;
But from the spirit's distant land
Returneth none.

Winds bear the breath of flowers
To travellers o'er the wave,
But bear no message from the bowers
Beyond the grave.

Proud science scales the skies,
From star to star doth roam,
But reacheth not the shore where lies
The spirit's home.

Impervious shadows hide
This mystery of heaven;
But where all knowledge is denied,
There faith is given.—*Montgomery.*

For the Young.

ON DIAMONDS.

MY DEAR YOUNG FRIENDS,

GEOLOGY is an extensive subject and has many branches, or in other words, a knowledge of several other sciences, is absolutely necessary to a perfect knowledge of this. Chemistry, Mineralogy, Botany, Conchology, Zoology, Comparative Anatomy, Meteorology, Hydrology, and even a little of Astronomy should be first studied. As it is quite impossible in the little time I can command, to give you an outline of these sciences, (supposing that I were able to teach and you inclined to learn,) I shall not make the attempt. As, therefore, we have already in our botanical rambles now plucked and studied one wild flower and then another at random, so let me call your attention to any rock or mineral, or gem that first suggests itself to my mind.

Now I have begun to write upon rocks and their hidden treasures, the chief of which is the diamond. If you look at the map, you will see that my present locality is about 100 miles southwest from Pannah in Bundelkund, where the finest diamonds in the world are found. Although I have not been there, and neither intend to go, unless duty send me, still you may wish to know all about these wonderful mines. Well, I will now promise you to give some scraps of time to collecting from many books all the information I think valuable about diamonds in general, and those of Pannah in particular.

I now call on you to brace up your minds to study, and not to fancy that

this will be only a paper as glittering as the gem we are studying. Every object in nature may be looked at in various points of view. A study of each of these separately, and then of the whole combined, is necessary to a perfect knowledge of the thing. Take *man*, for instance; you may study his anatomy or the structure of his body, his physiology or mode of birth, life and death, his pathology or the description of his diseases and their causes, his therapeutics or the manner of curing those diseases,—or we might study his mind, his mental and moral philosophy, or his history civil and religious, or his rank in creation, his destination in this world, &c. These and many similar topics would tend to such a thorough knowledge of *man*, as we might suppose an angel capable of possessing, if he thought it worth while. Thus, too, with this specimen of the great Creator's skill, and power. We have by no means exhausted the subject, when we have learnt that the diamond is very hard, brilliant, rare, and therefore precious. Let us then attempt for once to learn as many lessons from it, as it is capable of teaching. Every mineral or gem should be examined both as to its chemical constitution, and its outward appearance. The latter forms the basis of the natural system of mineralogy, the former of the artificial. Let us examine them,

First, its *Chemical Constitution*.

Many minerals are tested by the application of alkalies or acids to them. Thus if you drop a little sulphuric acid on a piece of marble, it will at once

effervesce; but this is quite uninfluenced by either. Heat again discovers the chemical nature of many other things—as a yellow golden looking stone called iron pyrites in cubes, if put into fire, is melted, the sulphur which gave it the yellow hue passing off in fumes, collects as flowers of sulphur on the sides of the vessel, and the iron runs into its natural form.

But if you shut up this gem in a crucible, from which the air is kept out, and apply most intense heat, you cannot melt it. If, however, you expose this refractory gem to a great heat (14° Wedgewood) in the open air, it is entirely consumed. "Newton first suspected it to be combustible from its great refracting power, a conjecture which was rendered probable by the experiments of the Florentine academicians in 1694, and subsequently confirmed by several philosophers. Lavoisier first proved it to contain carbon, by throwing the sun's rays concentrated by a powerful lens upon a diamond, contained in a vessel of oxygen gas. The diamond was consumed entirely, oxygen disappeared and carbonic acid was generated." Many other experiments confirmed the above. It must be remembered that carbonic acid is a gas composed of a certain proportion of oxygen gas and carbon. It results from these experiments that the diamond is pure carbon. But the most wonderful thing remains to be told. Who would suspect that there was any relationship between the unsightly black substance charcoal and the splendid diamond?—Yet this is the case. It has been proved that if you burn in separate vessels containing the same weights of oxygen gas, equal weights of diamond and charcoal, the quantity of carbonic acid gas, produced will be the same in both. Thus then charcoal and diamond are chemically the same substance, and the difference in their outward appearance is only the result of the different mode in which their particles are aggregated. To abate your wonder at this, I can assure you that carbon is a wonderful substance and assumes like the fabled Proteus, the most varied forms by combining with other substances. It is a chief part of coal, of the purest marble, of limestone and kunker, as well as the beautiful alabaster. Leaving too this solid form, it causes the sparkling bubbles of gas in champagne, gives the brisk taste to beer, and leaps and foams in soda-water. Lastly, this in the form of a deadly

poisonous gas, fills the bottoms of old wells and neglected towers or dungeons.

In Italy, near Naples there is a famous cave called the Grotto del Cane, or Cave of dogs, in which this gas is continually bursting from the ground. This gas being heavier than common air, floats near the surface of the ground. A dog therefore thrown into it is at once stupefied, and unless speedily withdrawn, dies. If you let down a candle into a well or cave containing this, it will at once go out.

I have only glanced at the various forms carbon can receive, but black lead, the gas that burns in London streets, all kinds of wood, and many other things in art and nature, are indebted to the presence of this wondrous substance.

But enough, I have given you a glimpse of one of those wonders that teem throughout nature. Common water, in its various forms of ice, snow, hail, water, steam, dew, &c. is quite as wonderful. The more you know of chemistry, the more will you be convinced, that every creature is just what God chooses it should be, and that the same substance may exist in many different modes. See this subject beautifully applied to the mysterious doctrine of the resurrection, by Butler and other divines.

2nd, Its external qualities.

(a) *Form.* It is a chrystal, whose primary form is an octahedron. Now if you do not know any thing about chrystals, I cannot instruct you in a few lines. I may, however, say that every unorganized body, i. e. not animal or vegetable, if it be a liquid or solid, is capable of becoming a chrystal. This form is produced by slow cooling from a liquid state. Thus water becomes ice, sugar becomes the chrystalized candy (misri) sold in every bazar. Very pretty chrystals of alum, may be made by dissolving alum in boiling water and letting it stand to cool for several days in a shallow plate. Every mineral too has its own particular shape of chrystal, some have three, four, five, six, eight, twelve or more sides. These are called by Greek terms cubes, pentagons, &c. all of which you find in Euclid. Many of these chrystals may have their corners and edges cut off, or split off by a gentle blow. You can thus easily fancy how a cube or perfectly square figure of six sides, might be changed into many other geometrical figures. Now what may be done by art is often done

by the God of nature, so that while the diamond's common form is an eight-sided figure, it is often found having many more sides. Jewellers, however, do not always cut gems on their natural planes, but so as to show off their beauty to the best advantage.

(b) *Hardness.* All minerals are tried by a scale of ten degrees, composed of different minerals, each harder than the other. Now the diamond itself is the 10th or hardest degree, the softest being talc. On this account it is useful in cutting glass which is about No. 6 or 7 in hardness. Though so hard it is very brittle, for a moderate blow from a hammer would break it to pieces. Thus you know glass is both hard and brittle.

(c) *Colour.* "They are either colourless or of a yellowish, bluish, yellowish green, clove brown, or rose red tinge." The best Pannah diamond "has no tinge except the azure, which is reflected in a drop of distilled water."

Others there, (at Pannah) are greenish, greenish with a pearly cast, yellowish, and of a greasy or resinous lustre, whence their name Ghiya, yellowish green, yellow, clove brown, rose coloured and black or very dark brown. These last are only used to be ground down into diamond dust, the use of which will be mentioned hereafter.

(d) *Lustre.* Brilliant adamantane. By brilliant is meant its quality of refracting powerfully back the sun's rays, so that it shines and sparkles as though it were a mass of living light. Thus steel highly polished, and a looking-glass,

may be called brilliant. This is one of the chief causes of its exceeding value. Such a gem will catch the faintest rays of light in a room almost entirely dark, from which perhaps arises the fabulous idea of the orientals, that a diamond shines by its own light in the dark.

(e) *Cleavage.* All crystals may be cleaved in one or more directions by applying the edge of a knife, and giving the back of the knife a slight blow with the hammer. The corners of the beautiful fluo or Derbyshire spar are thus easily split off, and leave a smooth shining surface. Common mica (Abrak) thus splits into flakes. Talc spar also very easily splits, together with the cubes of common lead ore. Now the diamond though so hard, will from being composed of flakes like talc and mica, readily cleave in a certain direction, i. e. parallel to the planes of the octahedron. The octahedron being like a couple of four-sided pyramids joined at their bases, one above and the other below, may thus be sliced on any of the faces of the pyramids. By putting the knife at the top of the pyramid and making it slope towards one of the faces, a flake of diamond will come off when it is struck.

(f) *Locality.* It is chiefly found in the tropics of Asia and America, i. e. in Hindustan and Brazil. In India the mines of Golconda and Pannah are well known. They are also found in Borneo. The largest diamonds are found in the East. In the West-Brazil they are small but fine.

(To be continued.)

Narratives and Anecdotes.

RETURN NOT EVIL FOR EVIL.

(For the Oriental Baptist.)

AFTER a series of what the world usually denominates misfortunes, the writer with a delicate wife and sickly child embarked along with about 50 others for the East Indies, there to fill up vacancies in the Honorable Company's Infantry and Artillery, which the ravages of war and disease are continually making. It would perhaps be difficult to point out a situation of greater trial and discomfort to a person of feeling and respectability than the one just mentioned. The number of uneducated, half-civilized Irish Papists, which usually forms the majority in

draughts of recruits, such as the one of which I am writing, with the sprinkling of profane, drunken, swearing, profligate English, render the position to the few unfortunates who through youthful inconsistencies, pride or disappointment, are induced thus to leave their homes for a foreign land, one of extreme misery and privation. Our draught was as usual composed of all classes. The rude Irish from Connaught—the educated priest with his charming polished exterior and gentlemanly bearing, reminding you of the snake which enchants by its music until the opportunity is obtained to wrap the fatal coil—the M. D. from Scotland—apothecary and

draper from England—the labourer, the hand-loom weaver, the gardener;—in short a specimen of the three kingdoms, in nearly all their varieties of character, occupation and disposition. Amongst these were a newly married childless pair from the Emerald Isle, who from the first appeared to have a peculiar antipathy to myself and all belonging to me. Our once exquisitely beautiful boy, now emaciated by disease, was compared to a mop, and numerous other remarks of a similar kind were continually made, and at a time too when we were with yearning hearts watching over the sick couch of our only earthly comfort, our darling boy. Time passed on, and in the midst of a dreadful storm, we were called upon to commit all we counted dear on earth to the stormy deep. The scene was one which can never be effaced from the writer's memory. The heaving and rolling of the ship—the mountain-like waves as they chased each other across the face of the churning ocean—the whistling wind as it played with the shreds of sail, the storm had left hanging to the masts,—with the clanking of chains, and the rough voices of the weather-beaten tars, added to the splash of the almost shapeless box which contained the remains of our precious boy, as it was rolled into the angry sea; altogether produced an impression which time has failed to efface. But as though our troubles were not sufficient, before we were settled in our lonely hammocks that same night, our unfeeling tormenter and persecutor, anxious still further to harrow up our lacerated feelings, stood within hearing, and remarked to a neighbour—"the child did not sink, he will float to the shores of Africa and there be food for the Cannibals." In a few more days, the unfeeling wife approached her first domestic crisis. As her time of trial hastened with unusual rapidity, in the midst of such a rabble throng, as I have already named, her situation can be more easily conceived than described; her companions in health neither offered to help nor console her. On seeing the state of affairs, myself and wife held a short consultation, as to what could be done, and having a berth somewhat separate from the remainder of our companions and more comfortable, we at once offered it to our persecuting friend. The offer was heard with astonishment and accepted with hesitation—the sick woman was got into it with all possible speed, and my wife attended

her day and night until her recovery. For some time their pride enabled them to overcome their feelings. But one act of kindness after another at last made them uncomfortable, and even ashamed at their former conduct; and when unable longer to contain themselves, with tears in their eyes, they acknowledged to us their surprise at our conduct. "You," said they, "whom we have abused and laughed at, whom we have unjustly and without any cause persecuted—little did we expect sympathy and help from you: whereas you have been our only friends in need—had it not been for you what should we have done?" In nearly these words did they acknowledge their obligations, and beg with streaming eyes, for forgiveness for the many gratuitous insults they had heaped upon us. I never saw a more striking example of the power of good in overcoming evil.

"Recompense to no man evil for evil." "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord: Therefore if thine enemy hunger feed him: if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

CONSERVATOR.

ALPINE GLACIERS.

A GLACIER is a vast accumulation of frozen snow and ice, formed in those Alpine valleys, round which the mountains, helmed with eternal snows, raise their glittering pinnacles, and tower upwards to the sky. During winter, the snow swept by the blasts which carry desolation through those districts, lodges in these valleys to a depth hardly to be calculated. Masses likewise of frozen snow detach themselves from time to time from the mountains, and come thundering down the steep, several thousand feet in height, and add to the accumulation. As summer advances, the snows on the lower part of the mountains are dissolved, and pour down in torrents on the snow-cumbered valleys at their feet. A vast sea of snow, half-melted water, half-congealed, is thus formed; and the frost of winter, which in those regions soon treads on the heels of summer, finds this expanse ready to be fixed in solid ice. Each succeeding winter adds to the deposit of snow. Each succeeding summer deluges the frozen mass with torrents descending from the summits; and the following winter binds all again together in the form of ice.

In process of time,—for we have taken the liberty of imagining the way in which a glacier was originally formed, and have gone therefore far beyond all that history records,—the combined accumulations of winter and summer raise the surface of the glacier to such a height, that it rises above the margin of the basin in which it was first formed, and is ready to descend into some lower valley, some plain occupied by men,—the seat of agriculture and civilization. The summer meltings of the frozen lake in this case begin to discharge themselves on the plain, and become the sources of rivers. In this way the Rhine and the Rhone take their rise, and issue from the central height of Switzerland, to pursue their devious courses to the Southern and the Northern seas; but the drainage is not of itself sufficient to reduce the body of the glacier, from which it issues; and gradually the icy surface swells over the ridge, and spreads itself down the slope. The inequality of the pressure caused by this change of level immediately produces cracks, or crevices, in this solid mass of tremendous depth, and sometimes of considerable width. The glacier assumes the appearance of a stormy sea, arrested by frost in a moment, and fixed in the form which its waves were wearing; and the ice seen from below and with the light reflected through it, takes that greenish blue colour which we see in unwashed flannel. In this state it becomes very dangerous to cross it. The ice no longer offers a level surface for the traveller, but is divided by fissures, sometimes so deep that the eye can hardly reach the bottom, and at the foot of which a torrent of water is heard rushing with immense violence down a subterraneous channel towards the mouth, where the general drainage is discharged. The slip of a foot, the breaking of a pole, may in these situations occasion loss of life, and lead to a catastrophe like that, which we are now about to transcribe from a Swiss periodical publication:—

The Rev. Mr. Mouron left Yverdon on the 22d of August, 1821, and travelling by Neuchâtel, Berne, and Thoun, he came to Unterseen. From thence he pursued his journey to Lauterbrunnen and Grindelwald, at which place he rested on the 24th of August. His name is to be seen in the Inn book with this date affixed. It is written so legibly, that if his friends had inquired for him carefully, there could have been no reason to doubt the identity of the person, but they were ignorant at the time the accident happened, that he had ever been at Grindelwald.

The next day he crossed the Scheidech with a guide, and returned by Meyringen to Interlaken, which he chose as the centre of his excursions. He went again to Grindelwald, and asked for a guide to the Mer de Glace, which he regretted not to have

seen. This is the name given to a sort of field of ice, which rests on the top of a smaller glacier, and which is divided into two branches; of which one lies on the S. E., towards the Schreckhorn; and the other to the S. W., towards the Wieshserhorn. Mr. Mouron departed on the 31st of August, with his guide, for that place, and followed at first the path which extends from the bottom of the valley about three-quarters of a league, and crosses fields and woods of pine. The glacier is easily seen shining through the dark and sombre foliage of these trees. At nine o'clock they arrived at a shepherd's hut, where they reposed a moment, and then pursued their route. At a short distance from this, the path begins to run along the edge of a frightful precipice, and you find yourself raised several hundred feet above the glacier, in which you contemplate with admiration and terror the pyramids and numerous fissures. On the opposite side the tremendous rocks of the exterior Eiger rise into sight, intersected by little patches of turf, which feed several flocks of sheep and goats.

Near the top there is a round hole, called Heiterloch, or the Trou Serein, through which the sun shines twice in the year on the church and church-yard of Grindelwald. The path does not become dangerous, till it approaches a projecting rock, where it is so narrow, that you can only just place your feet close together; and the guide warned Mr. Mouron, that if he were subject to the vertigo, he ought not to attempt to pass. He replied, smiling there was nothing to fear about his head, and went to the end with safety. After two leagues of difficult ground, he attained the glacier; they were then obliged to descend, and again climb up some steep declivities of ice, and often walk on a tract exceedingly narrow, between deep and frightful crevices, before they arrived at the Sereenberg. This is a grassy mountain, situated between the two branches of the glacier, on which are scattered some chalets, which serve for shelter to the shepherds and their flocks. Mr. Mouron halted in one of these, and shared his provisions with the shepherd and his old guide. A sweet cheerfulness pervaded his manner, his conversation shone with that cordiality and benevolence which was so natural to him, and which secured the love and esteem of all who knew him. The shepherd accompanied him for some distance from his home, till they reached a heap of stones upon the glacier.

In ten minutes they arrived at the gulf, where he was to be swallowed up. It is a kind of well, which a stream, formed by the meeting of the ice—and which runs strongly after rain, and in hot weather—has hollowed out. The opening is about seven or eight feet in breadth, and from twelve to fifteen in length. The bed of the stream is five or six feet below the level of the ice; its sides

are steep, and the water, rushing precipitously down this abyss, forms a noisy cataract.

As you approach nearer to the mouth, whether standing up or crawling, it is impossible to see the bottom. There is nothing to be seen but walls, and sharp ridges of ice as smooth as a looking-glass, from the continual washing of the water. On the eastern side, from the inequality of the ground, the approach is both difficult and dangerous. The western side is level, and on that side Mr. Mouron and his guide came up. They stopped a few minutes at some distance from the edge. The guide wishing to give him some idea of the depth of the gulf, recommended him to wait, whilst he returned to pick up a stone; he stooped to pick one up, raised himself up, and looked about him, but saw no one. In an agony of astonishment, he approached the gulf, but saw nothing but the stick of the unhappy traveller, planted firmly in a cleft, on the opposite side some few feet below the edge.

In his distress he walked round the opening, and called with all his might. No answer,—all was death-like stillness.

It appears that while the guide turned his back, Mr. Mouron went up closer to the edge of the gulf, to get a nearer view of the abyss, and that in order to do this he leant on his mountain pole, which must have slipped from the weight of his body. The guide not being able to render any assistance, was obliged to return in haste to Serenberg.

As soon as the news of the melancholy event had been widely circulated, the friends and relations of Mr. Mouron left the Canton of Vaud, from all sides, to go up to the glacier, that they might hear all details, and use every means that were possible to recover the body. Religion alone could at this sad hour furnish any consolation, and soften the bitterness of their grief. Mr. B——, of Yverdon, an intimate friend of Mr. Mouron, arrived the first at Grindelwald; he soon after commenced the ascent of the glacier, accompanied by the guide, and the shepherd of Serenberg. "I visited," said he "every spot where my excellent friend had been. The guide related to me all he had seen and heard. I did not feel overwhelmed with grief, on approaching close to the gulf, for I felt that it was not there we must seek my friend, he had gone to a higher place—to the seat of everlasting peace and happiness. I recollected that if the weakness of man was incapable of raising his body from this bed of never-melting snows, that the almighty power of the Son of God would himself cause it to rise on the great day of resurrection. Oh! the beautiful grandeur of these spots, and the occasional crash of a falling avalanche, just interrupting the silent stillness, how it inspires the mind with religious awe, makes man feel his

littleness, and nothingness, and leads him to turn his eyes upwards to Him who is infinite in power and greatness."

The first expedition was devoted to sounding the depth of the gulf, which was found to be from 125 to 130 feet, and also to deciding upon the best means of making the descent. On their return to Grindelwald, two more relations arrived, Mr. C., and another friend of Mr. Mouron. It was finally settled that they should re-ascend the next day, the 11th of September, with men and necessary instruments. In consequence of this arrangement fifteen workmen and the friends and relations of Mr. Mouron, and the worthy pastor of Grindelwald, ascended the glacier together.

On their road they cut down two pines, each of which was carried by two men; but at the place where the path becomes dangerous from the projection of the rock, which has been mentioned before, it was impossible for the two bearers to proceed in their march so as to preserve their equilibrium, and to keep from falling down the abyss beneath. It was necessary, therefore, for one alone to undertake the pass, and the shepherd of Serenberg accomplished it, laden with his burden, with as much courage as address, seven or eight men having gone on before, to try and turn the course of the stream which fell into the gulf. In order to effect this they dug a channel in the ice, which crossed in an oblique direction, one of the projecting banks of the stream, and they raised a dyke to keep up the water. Whilst this work was going on, others placed the two pine trees across the mouth of the gulf, side by side, and another piece of wood was firmly fastened across these. Soon, however, a heavy rain obliged them to seek shelter in one of the cottages of Serenberg. When it ceased they returned to the gulf, each carrying a clod of earth to make the dyke stronger and impenetrable; but fresh showers brought fresh water every minute, and there was a good deal falling into the gulf, when they resolved to attempt the descent. A guide, who the evening before had offered his services to descend, refused under such unfavourable circumstances. Another guide, who had made the same offer, had not come up to the glacier that day. At length a Grindelwald man, of the name of Hildebrand Burguer, who kept the Bear Inn, declared himself willing to descend. Though he had never communicated this to any one, he appeared to have made up his mind beforehand, for he had brought with him a change of clothes.

They inclosed him in a net-work of cords, one of which was called the safety-rope, and was fastened to his arm, two others were passed round his shoulders, and one fastened to his back, and his head was covered with a goat-skin, to protect him from the water. At any other time this clothing would have

appeared ridiculous ; but the idea of the danger this brave man was going to expose himself to, and the recollection of the sacred duty he was about to fulfil, only caused a deep sense of admiration for his courage and devotedness. He sat down on the piece of wood which crossed the trees ; for a moment hung by both, then by one alone, then he let go altogether, and thus began slowly to descend the gulf. Ten or twelve men held the ropes, and allowed them to unwind regularly together. Soon after he cried out. All the men drew up the ropes instantly. He arrived at the top, and said he thought he had seen the body, but that the water falling on his head caused such giddiness, he could not go any further, or descend low enough to feel certain on the subject.

After he had recovered himself a little, he descended for the second, then a third time, but each time he saw less and less clearly, because the falling of the water produced such a giddiness, that he was ready to faint ; besides which, a part of the water rose in the form of mist, which totally prevented his distinguishing objects ; and he declared that he must wait for a fine day, when the stream might be more completely diverted, and then make a fresh attempt at descent. They returned, therefore, that evening to Grindelwald, and consulted together whether they should proceed with their undertaking. Several persons appeared much discouraged. Nevertheless, they resolved to make a last effort, and the next day the number of workmen was much increased by an unexpected circumstance. A report had been spread in the valley, that Mr. Mouron had been assassinated by his guide, and this accusation, though totally without foundation, might have given a death-blow to the prosperity of this country, which had become so flourishing since travellers had begun to visit it. It was, therefore, of the highest importance that the real truth should be discovered, and to this end, large numbers of the inhabitants of Grindelwald assembled at the glacier.

The day was very fine ; no untoward circumstance interrupted the progress of the labourers, and even the rain of the preceding day was found to have been beneficial by driving down a great deal of sand, and had heaped it up against the mole, by which means very little water escaped. An idea was suggested of hollowing out three little reservoirs underneath, which a certain number of workmen should be employed to empty as fast as they filled ; this measure succeeded completely, and the abyss was soon entirely free from water. The intrepid Burguer then went down for the fourth time, and reached the bottom, where he remained five or six minutes. According to his descriptions, the width is nearly the same at all parts. The glacier rests at this place on an inclined rock, and the water in

falling dashes on the opposite wall, and forms a kind of side gallery, which probably communicates with the source of the Lutschine. All the ground is filled with stones more or less large, and it was in this gallery that the body was found. The current seemed to have carried it thither, and it was found there, fixed between large stones, frozen, and half under water. Burguer obtained hold of it, and gave the signal that he should be drawn up.

"MOTHER, I WILL GO."

SOME years since, a fine young man, the only son of his mother, and she was a widow, on becoming of age, and receiving his patrimony, entered into company, and indulged in the dissipation of genteel society. Her watchful eye saw his danger, pointed out its tendency to ruin body and soul, and used every argument, persuasion and entreaty in vain. One day, she learned he was to dine with a large and joyful party, and she spent the forenoon in persuading him to relinquish it, but all in vain. "Mother, I will go !" "Then, John, I will retire to my closet, and pray for you, till I see your face again." He went to the party, but could find no enjoyment ; the thought of his mother being on her knees, wrestling with God in prayer for him, formed such a contrast to the scene before him, that he slipped away, found his mother in the act of prayer—knelt down by her—fell on her neck—and, from that day, became the delight of his pious mother's heart 'a brand plucked from the burning.' A religious parent's prayers are never offered in vain.—*Christian Teacher.*

APOSTOLICAL SUCCESSION.

THE REV. Mr. Carruthers of Liverpool, formerly missionary in the Crimea, related at a missionary meeting in Leeds, an amusing instance of the importance attached to apostolical succession among the Kalmuk Tartars. When at Astracan, Mr. C. visited the church of the Kalmuks, and saw their high priest, arrayed in splendid yellow pontificals, pour some dirty liquid out of a large bottle into a small phial, and solemnly drink it off. On inquiring why this was done, he was told that that bottle contained the *ashes* of the high priest's predecessor, and that it was the custom to burn the dead body of a deceased high priest, and then to mingle the ashes with water, a portion of which was drunk every morning by his successor, until the whole of the former pontiff had been received really and bodily into the system of the existing pontiff. This practice is worthy of the devout consideration of the Oxford divines, as it affords the truest realization of apostolical succession that we have ever heard of.—*Christian Treasury.*

Correspondence.

ON COMMUNION.

(To the Editor of the Oriental Baptist.)

MY DEAR SIR,—The writer of the article headed “Noel on Christian Baptism,” which appeared in your May number, seems to me to have misunderstood the tendency of Mr. Noel’s reasoning. He quotes Mr. Noel’s words “while a wilful ignorance of his will is fatal, to disobey it when known is still more criminal,” and then, as if startled by a contradiction, says, “after advancing these sentiments, I was surprised to find, that his subsequent reasoning went to show that *a man may hear and still disobey the divine command with impunity*, provided, &c.” The word *hear* in this sentence is rather ambiguous, but it is not difficult to see that it was intended as an equivalent for *know*. This is manifest from the expression of surprise which immediately follows Mr. Noel’s words “to disobey it when *known*,” and particularly from the use of terms in a subsequent part of the article, which are appropriate only to the case of him who “*knoweth* his Lord’s will but doeth it not.”

But is it true that Mr. Noel’s reasoning goes to show that a man may hear, i. e. know, the Divine command, and still disobey with impunity? By no means. His entire chapter on Free Communion has not a word in it to countenance a man in disobeying a known command. He carefully distinguishes those who wilfully disobey, from those who simply misunderstand. Speaking of the primitive church, he says, with evident approval “no wilfully disobedient person could be admitted to the communion of saints,” and on page 311 he says, “each paedobaptist candidate may be required distinctly to profess that he refuses to be baptized *only in obedience to what he believes, after examination to be the will of Christ*.” All his reasoning bears on the case of those who, Baptists being judges, *mis-take* the meaning of the word of command, not of those who know, but refuse to obey; and it appears to me particularly unfair to apply it to this latter class, which he never intended, and to which, in fact, it will not apply, and then charge it with the consequences of this wrong application.

If the writer says, that he did not use the word *hear* in the sense I have taken

it, then I ask why he used terms which are wholly irrelevant, except to the case of the knowingly disobedient? What pertinence is there in all that he has written about *substituting* one thing for another? A man who is simply mistaken has no notion of *substituting* what he does, for the thing commanded; but he does it as the *very thing itself*. What pertinence, too, in writing vehemently about *trifling* with divine commands? A child, who simply misunderstands the meaning of his father’s order, and sets himself promptly to do it as he understands it, does not *trifle* with it. His act may be very different from the one his father intended, but if it be the one which he understood his father to intend, he is not chargeable with *refusing* to do the thing commanded, nor does he *violate parental authority*. What relevancy too, is there in all he has written about *modifying* a divine command to *suit our convenience*, changing doctrines taught by our Lord to meet the *prejudices* of men, trampling the commands of Jehovah under foot by human *caprice*? &c. &c. &c. Either all these terms, and many more in the article are irrelevant, or he uses the word *hear* in the sense I have named, and if so, he has not dealt fairly with Mr. Noel’s reasoning.

If instead of flinging out these strong and inappropriate terms, he had given a calm refutation of Mr. Noel’s arguments; if instead of passing without remark, Mr. Noel’s reasoning from xiv. Romans on pages 300-301, he had shown it to be fallacious; if, instead of asserting that Mr. Noel had referred to no passage of scripture showing the Lord’s supper to be a sign of fellowship amongst Christians, he had proved that 1 Cor. x. 17, to which Mr. Noel does distinctly refer, has no bearing on the subject; and if instead of arguments against substituting the conscience of men for the word of God, he had given his strong reasons why the strict Baptists should be accepted by all other believers as authoritative expositors of the Baptistical command rather than that each believer should be left to the conscientious exercise of his own private judgment in the interpretation of that command, the cause he has espoused might have gained something by his advocacy. As it is, he appears to me to have damaged it, and done injustice to a good, and

worthy man. Whether strict communion be of heaven or of men, one thing is certain that it can gain nothing by attributing to open communions, sentiments which they would repudiate, and as I believe this has been done in the case of Mr. Noel. I beg to subscribe myself,

Yours sincerely,

FIAT JUSTITIA.

Madras, May 15th, 1850.

ON CONGREGATIONAL SINGING.

(To the Editor of the Oriental Baptist.)

SIR.—‘A Disciple’s’ sentiments on ‘the songs of Zion’ appear to me so purely evangelical, that he has my cordial support. Years before their publication I laboured under perplexing doubts, as to the scriptural propriety of promiscuously uniting believers and unbelievers in the sacred exercises of God’s worship, which charitable fears operated to subdue. At the same time that I lament my minimum of christian courage, I rejoice that my brother of *greater heart* has done the subject due justice, and sincerely unite with him in his tacit hope, that the issue will be identical with the correction of those moral evils which he has with all the candour of a disciple, faithfully portrayed. I wish the cause in his hands God-speed.

There is yet, however, another point intimately connected with the singing branch of the subject, which deserves attention,—I allude to the *gay* modern *airs*, which obtain in the churches of the present day. To me, and I think I only express the prevailing sentiment of the majority of spiritual worshippers, they seem in the last degree objectionable; not only for the gross inconsistency of coupling them with the most solemn train of thought and of language, but especially for the unhappy results they are calculated to produce. Indeed, upon one who has habitually sat at the ‘festive board’ in his days of spiritual ignorance, they are more adapted to exert a carnalizing than a hallowing influence—more to abstract the mind from God than to carry it up to him, by reviving unworthy associations, and blending them with consecrated devotion. And, if a secret inking after the fleshpots of Egypt mingle with desires after heavenly manna—can, I ask, a blessing descend?

This may be no origin of offence to such as have, like Timothy of old, lived from their earliest recollections under the reign of grace; but certainly it is to the disciples gathered from the world, and for their sakes, if not for our own, the benevolent principle of the Apostle—‘It is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth’—is entitled to respect.

A READER.

10th June, 1850.

ON THEOLOGICAL CONTROVERSY.

(To the Editor of the Oriental Baptist.)

SIR,—Your correspondent “Respondens” has made some remarks on my second letter. I would recommend him also to read my first, as expository of my opinion of the manner in which the controversy should be carried on.

I rather like the opening of his letter. It indicates a confidence in the strength of his cause, which, however, contrasts strangely with the general tenor of his production. His is essentially a sneering style; but though a sneer be unanswerable, it detracts from the force and dignity of the most sound argument in which it may be employed. I can understand the use of the *reductio ad absurdum* in the discussion of secular matters; though even in these it is frequently preferable to dispense with it. But with religious topics it should have no connection. Absurd? No, there is nothing absurd in Theology. There are orthodoxy and heterodoxy; there is truth which raises our souls to the Father of it, and there is error which may sink us down to the level of him who was a “liar from the beginning.” But there is emphatically *no absurdity* in sober views of religion; and I have no sympathy with the nature of that man, who can find a subject whereon to exercise the sharpness of his wit in the error of a fellow-creature. Was it not said of our Blessed Lord.—“A bruised reed he will not break, and smoking flax he shall not quench?” And what was the language in which Christ apostrophized Jerusalem? Did *He* wither the Jews with his contempt, or make them writhe under the lash of his reproaches? But this age of improvement adopts a different practice. The sheep may wander from the flock, and the sinner may

pursue his way to destruction. Few are the hands that are stretched forth to bring the wanderer back; cold is the charity that is exerted to allure the rebel to return to his obedience; and scanty are the tears which fall from eyes that mourn a brother's faults. But sneers that dry up every fountain of kindly feeling in his breast, and sarcasms that drive the wounded spirit to despair—these are not wanting to make the sheep fly further from the fold, and impel him onward and onward—to destruction! These things ought not so to be.

I remark further, that "Respondens" thinks that much of my second letter may for the present pass unchallenged. I would it were otherwise. It is proper that the truth or error of my principles should be first ascertained, so that I may know exactly the strength of the foundation on which I may build. This will prevent much misunderstanding and many disagreeable mistakes.

Now as to his remarks on the rules I laid down:—

I. The question "Respondens," proposes to substitute will, upon a very little consideration, appear to be comprehended in mine.

III. "Respondens" wants an explanation of a clear inferential argument. None can be given. Reasoning I apprehend to be the art of placing a truth or truths in such a light as to be appreciated and clearly understood by the reader. Hence the judgment of the reader is the only criterion by which to ascertain the success of an argument.

IV. The immutability of the principles of Divine Government. We appear to agree on this head.

VI. The distinction between *disbelief* and a *want of belief*. The illustration of an idiot and a sane man is correct enough, but it is an extreme one. The case of a blind man is incorrectly stated. A blind man may not be said to see a tree because he does not refuse to see it. For I never meant to establish an identity between *belief* and a *want of it*. I was content to show that there was a difference between *disbelief* and a *want of belief*. If "Respondens" will first show that *diversity* argues *contrariety*, so that a *want of belief* cannot differ from *disbelief* without being diametrically opposite to it—if, I say, he can first prove this, he may then put into my mouth the false proposition, that, since *belief* and a *want of it* are both diametrically opposite to *disbelief*, they must of necessity be identical, and coin-

cide with one another. He may wind up all with his illustration of the blind man. But till he has done all this my proposition maintains its integrity.

VIII. "Respondens" is at a loss for the meaning of the words: "while the grant is of man all truth is from God." It is simply this:—that, as all truth emanates from the Deity and has an independent existence of its own, this existence cannot be invalidated by any unauthorized concession of an advocate, led away by his own feelings or unwarily caught in his adversary's trap.

If, with these explanations, "Respondens" is willing to accept my propositions and continue the discussion with me he is welcome.

INVESTIGATOR.

Agra, 14th May, 1850.

[*.* *Respondens*, who has seen this letter, has no observation of any importance to make, except that he still adheres to his former view regarding No. I.—ED.]

A SUGGESTION.

(To the Editor of the Oriental Baptist.)

SIR,—About three years ago I was startled with the wild declaration in your Magazine that "INFANTS NEED NO CHANGE OF HEART, NO BAPTISM." What a motto that would form! Others than Baptists I know are subscribers to your journal—and it is pleasant to read oneself, and to young people as I do, many accounts of conversions, of the power of the word of God unto salvation, or sketches of sermons and expositions of scripture,—which are inserted therein. But it is painful to meet with, and I think very unprofitable to read, a good deal of such matter as that which appeared in your December No., and in your May No.—particularly the adoptions from a paper called "the Church."

Offensive personal remarks at the evangelical body of other churches are unseemly—such for instance as the reiterated, unbecoming allusions to the Church of England. If it be, as has been suggested to me, with the view to keep the Baptist body intact by an affectation of horror at the atrocities of other bodies, this course tends to exaggeration: if it be to reform others, then I have a suggestion to offer. Since so many years of talking and writing of faults have produced no good effect, let the Baptists have a special weekly prayer-

meeting in the Circular Road Chapel, on behalf of the erring Church of England: individual prayers I have no doubt are offered for that branch of the church—but now let it be as from a body especially for that branch under her special circumstances. Two of us speaking over the matter thought this a capital way, and I now mention it to you for your consideration. Let there be more dependence on God, and less on human argumentation, more prayer, and less talking.

I am Sir,
Your faithful Servant,

16th May, 1850.

Postscript. A respected Baptist Minister, on reading the above, asked "where in all the book of God is it stated that children need baptism?" which is answered in the words of our Lord. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," taken with numberless other passages such as Mark x. 14 and 16: Acts iii.—26 (for the meaning of Christ's blessing).

[NOTE.—This answer is utterly beside the question. Again it is asked "where in all the book of God, is it stated that except an INFANT be baptized, it cannot enter into the kingdom of God?" We deny that "man" and "infant" are in this matter convertible terms.—ED.]

Essays and Extracts.

NOEL'S ESSAY ON THE EXTERNAL ACT OF BAPTISM.

OUR readers will remember that in the preface to the *Essay on Baptism*, Mr. Noel stated his intention to adduce in a separate volume, evidence to substantiate the fact that to baptize means to immerse. This promise has been fulfilled in the issue of an "*Essay on the External Act of Baptism enjoined by our Lord and Saviour Jesus Christ.*"—The following analysis of the book is extracted from the *Primitive Church Magazine*.

The following is the table of contents:—

INTRODUCTION.—Section I. Meaning of the word baptize in the New Testament.—Sec. II. We may learn from the baptism of Jewish proselytes that baptism is immersion.—Sec. III. We may learn that Christian baptism is immersion from the baptism of John.—Sec. IV. First baptisms by the disciples of Christ.—Sec. V. Baptisms by the apostles.—Sec. VI. Allusion to baptism in the epistles.—Sec. VII. Baptism in the Holy Spirit.—Sec. VIII. Practice of the early churches. Conclusion.

In the introduction Mr. Noel thus expresses himself on the meaning of the word *baptizo*. "When our Lord said, 'Go ye and disciple (or convert) all nations baptizing them,' he used the word *baptizo* which generally signifies 'to immerse.' By the word immerse is meant to plunge or overwhelm, it is exactly synonymous 'with submerge.' A thing is immersed, or submerged, whether it

is plunged into water which is at rest, or whether being itself at rest it is overflowed by water. Immersing is overwhelming with a fluid; immersion is the state of being overwhelmed by it. Now the word *baptize* means, to overwhelm with water, and the word *baptism* means the state of being overwhelmed." He quotes Stephen's Thesaurus, and Donnegan's lexicon in support of the view. He shows that Mr. Wilson, and Dr. Halley substantially agree in giving the same definition of the term. According to the former, the baptizing element must "encompass its object;" according to the latter "every thing is baptized which is covered with the liquid."

Under the first section, Mr. Noel shows that the word baptize means to immerse,—1. From the places where it occurs alone; 2. From those in which it is used with the preposition *en* in; 3. From those in which it is connected with *eis* into; 4. From those in which it is connected with a dative without a preposition. As none of the places in which *baptizo* occurs alone, explain the word, Mr. Noel has recourse to the Greek writers, as quoted by Godwin, Halley, and Wilson, from which it appears that immersion is the proper meaning of the word. "When Alexander marched his army along a narrow passage at the foot of mount Climax in Lycia, the sea having covered the path, we are informed by Strabo, (Lib. xiv. p. 982,) that the troops were in the waters a whole day, being baptized, (or immersed) up to the middle." Josephus, in relating the death

of Aristobulus, who was murdered in a bath by Herod's servants, says, "Continually pressing him down, and baptizing him, (immersing or covering him all over,) as in sport, while he was swimming; they ceased not till they had completely suffocated him." On the use of the word *baptizo* with the particle *en*, Mr. Noel observes, the latter ought to be invariably translated *in* not *with*, that being the proper rendering of the term, which ought not to be departed from without an obvious reason. Liddle observes, "When verbs denoting to dip are constructed with *en* instead of *eis*, the sense, according to a well-known Greek idiom, is to put into, and leave in." To this Mr. Noel replies, "either the rule does not apply to such words as *bapto* and *baptizo*, or else the continuance of the position is not denoted, as may be easily seen from Deut. xxxiii. 24, 'Let him dip his foot in oil;' Ruth ii. 14, 'Dip thy morsel in the vinegar;' and other places where precisely the same construction occurs." In the cases in which the word baptize is used simply with the dative, without any preposition, Mr. Noel shows it ought to be rendered *in*, not *with*. There are only three places in which this construction occurs, Luke iii. 16; Acts i. 5; xi. 16; in all of which it ought to be so rendered; baptize you, or baptized *in* water, *in* fire, *in* the Holy Ghost—not *with*. How much more should this be the case in those passages where the *en* (*in*) is expressed, as in Matt. iii. 11.

Mr. Noel admits that, "as the word baptize means generally to immerse by dipping, to plunge into water, so it sometimes means to immerse by flooding, to overwhelm with water. But, since this secondary sense is rare, it seems to me we have no right to expound by it Christ's commission to his disciples. . . . But even if this secondary sense of covering with water be admissible, it would not justify the ordinary custom of sprinkling, instead of immersing, the candidates for baptism. In all cases, as we have seen, *baptizo* means to immerse by dipping, or by overwhelming. Dr. Halley, Mr. Godwin, and Mr. Wilson, all acknowledge this meaning, and the citations from Greek authors suggest no other. The baptized shore, the baptized cattle, the baptized soldiers, were completely submerged. Although they were not plunged into water, the water completely buried them; and no instance is adduced in which any baptized person or thing was not submerged; so that

a person washed all over by the application of water to different parts of the body successively, would be no more baptized in this secondary sense of overwhelming, than in the primary sense of dipping." On the other hand, "since we never find the expressions to *sprinkle* or to *pour in*, but often to *sprinkle* or *pour on*; and since we never find the expression to *baptize on*, but often to *baptize in*, it is apparent, that to baptize is not the same thing as to sprinkle, or to pour. If we understand *baptism* to be *sprinkling*, this diversity of construction is unaccountable; but if baptism be immersion the reason is plain.

Some writers, unable to cope with this evidence, have carried the thing to the opposite extreme, and to make their opponents look ridiculous, or to bring in some new rendering of the word, have maintained that *baptizo* means to dip—to sink irrecoverably—to drown. Mr. Noel meets this objection, by showing that the term baptize signifies to put a thing in the position of being covered with water, without any reference to its continuance in that position. He also combats the theory of Dr. Beecher, of America, who maintains that *baptizo*, as a religious term, means neither to dip nor to sprinkle, nor any other external action, in applying fluid to the body; but that, as a religious term, it means at all times to *purify* or *cleanse*. "I am unable," he says, "to assent to the conclusion, for the following reasons, among others. 1. It is unnecessary, because the classical sense of *baptizo* much more completely meets all the facts of the case. 2. There is no positive evidence for this derived sense, and the alleged probabilities seem to me improbabilities. 3. Had our Lord meant to command his disciples to purify men, he would have used the word *katharizo* (which is declared to be a perfect synonyme, and which is unequivocal) rather than have selected a term, which he knew the vast majority of men must understand in another sense. 4. A command to purify men must refer either to ritual defilement, or to moral defilement. There is no ritual defilement recognized in Christianity, and therefore the command must refer to moral defilement. But men are purified from moral defilement by faith: Acts xv. 9; and faith comes by hearing: Rom. x. 17. So that the command to purify, is the same as the command to make disciples, and if the word to baptize meant to purify, the two clauses in the commission, *disciple* and *baptize*,

would be tautological. 5. There are no other places in Scripture where men are said to purify other men: this is the work of God: Acts xv. 9; Eph. v. 26; Tit. ii. 14, &c. 6. The legitimate inference from this interpretation would be that there is no external baptism appointed. For, if to baptize, means to purify, the command to purify, must necessarily mean to purify the heart, there being no ritual purification in Christianity, and therefore neither the commission given to the apostles, nor any other precept, enjoins any initiatory rite whatever, and external baptism vanishes from the list of Christian duties."

"This interpretation of *baptizo*, therefore," adds Mr. Noel, "seems to me as untenable as the rest. And here let me notice the evidence that baptism means immersion, arising from the various and opposite interpretations put upon it by the advocates of sprinkling. All the best scholars agree that it often has the meaning of immersion; this sense unites all suffrages; but when Pædobaptist authors, with the task before them of defending the prevailing custom, set themselves to establish some other meaning, we find the widest discrepancy in men equally learned and excellent. Some say that the word means less than immersion, and some more; some that it means to wash, and that immersion is more than is required; some that it means to keep under water a considerable time, and that immersion is less than is required. One contends that it means the application of water in any way; another that it means to purify or cleanse, without any application of water. Do not these vast discrepancies in the judgments of learned men, when they attempt to attach any other meaning to the word than immersion, combined with their general acknowledgment that it has the sense of immersion, prove that this is the true meaning? When the disciples heard our Lord say, Go ye, and disciple all nations, baptizing them, could they attach to the term baptism any other meaning than immersion, and are we at liberty to introduce any other?"

On the whole, there is abundant evidence that the words *baptizo*, *baptisma*, and *baptismos* mean, in their ordinary signification, "immersion by dipping;" and although they sometimes mean immersion by overwhelming, there is no evidence whatever—not one solitary passage adduced from a Greek author, sacred, Hebraistic, or classical,—not one sentence in the whole compass of the

Greek language to show that they ever mean any washing which is less than complete immersion. The most prodigal and devoted efforts of the ablest and best Pædobaptist scholars, to prove that the words mean something else than immersion, have only established beyond all doubt that immersion is their single and exclusive meaning. Had therefore our Lord meant his ministers to sprinkle, or partially to wash, those who wish to profess their faith in him, he would have used in his commission the word *rantizo* to sprinkle, or the word *nupto* to wash, or some other equivalent words. But since he used the word *baptizo*, to immerse, saying to them, "Go ye and make disciples of all nations, immersing them unto the name of the Father, and of the Son, and of the Holy Ghost," he has ordained that every believer in him should confess his repentance, his faith, and his discipleship by immersion.

NOEL'S REASONS FOR FREE COMMUNION.

As many Baptists, knowing that infant sprinkling is not the baptism enjoined by Christ, and that pædo-baptists are therefore unbaptized, think that they ought not to be admitted to the table of the Lord in Baptist churches, I will now state some of the considerations, which appear to establish an opposite conclusion. Like the strict Baptists, I believe each person who has been merely sprinkled in infancy is unbaptized, because the external act of baptism is immersion, and that act is meant to be a profession of repentance and faith in the Lord Jesus Christ. The person sprinkled in infancy has neither been immersed, nor has he made through his reception of the sprinkled water any profession whatever of discipleship, he is therefore wholly unbaptized; and it is regarding him simply as an unbaptized believer, that I advocate his right to a place at the Lord's table in a Baptist church. It is of no moment to the settlement of this question whether pædo-baptists would repudiate or not the proposal to admit them to communion with Baptist churches as unbaptized. We have only to examine truth and duty. If they claim the admission of the validity of their baptism, we are obliged to refuse their claim, because truth does not allow it; and if they would not wish for communion with us on those terms, we must still advocate it because truth demands it. "Our conduct on such questions should not be governed by affection, any more than by disaffection, but by a regard to the revealed will of Christ."

There are many pædo-baptists who love and serve the Lord Jesus Christ. They are his members, his servants, his soldiers, his friends. They maintain his authority, promote his cause, copy his example, obey his precepts, and live for his glory. They love him, and are therefore loved by him (John, xiv. 21), and to each of them he will say at last, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord," Matt. xxv. 23.

Why ought not Baptists to own them as brethren? All who are the servants of Christ ought to be owned as such. If he honours and loves them, it is not his will that their fellow-servants should dishonour them. God has made them his children by adoption and grace, and cannot be pleased to see that while they are owned by him, they are disowned by their brethren. It must be right to own the work of the Holy Spirit wherever it is accomplished; and to choose those for our friends whom he has chosen to be his temples. 1 Cor. vi. 19. It is according to nature and grace too, that the sheep of the same flock, under the same shepherd, should walk together and feed together in the same pastures, John, x. 16. Brothers ought to sit down together at their Father's table (John, i. 12; Gal. iv. 4, 5; Matt. xxiii. 8); servants in the same household ought to be in friendly association (Heb. iii. 6; Gal. vi. 10); and soldiers of the same army ought to be united, Eph. vi. 10-17; 1 Thess. v. 8.

What their circumstances dictate the word of God likewise enjoins. To all his disciples, without exception, Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another," John, xiii. 35. They must therefore so manifest their mutual affection by brotherly fellowship that all men may know it. Not for the apostles only, but for all believers, has Christ thus prayed: "Neither pray I for these alone, but for them 'also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John, xvii. 20. Their union, therefore, must be so manifested by brotherly fellowship that the world may see it and be converted by it. Hence the apostle Paul, adverting to the differences of opinion which divided the Christians at Rome, wrote to them, and through them to all real Christians: "Him that is weak in the faith receive ye, but not to doubtful disputations," Rom. xiv. 1. If the Jewish Christian had not light enough to throw off the Jewish ordinances as abolished in Christ, he was not, therefore, to be repelled from communion with those who had more knowledge; nor should the strong dispute with him, except as he sought it and as just occasions were presented, re-

specting his peculiar views. If, likewise, the pædo-baptist has not light enough to throw off the Jewish ordinance of infant circumcision, but must revive it in infant-baptism, he is not to be repelled from communion with those to whom God has given more knowledge in this matter. "Receive ye one another," continued the Apostle, "as Christ also received us, to the glory of God," Rom. xv. 7. We are called to receive all Christ's disciples, notwithstanding their errors, as Christ has received us notwithstanding ours. If we must not openly acknowledge them because of some defects in knowledge, why should Christ accept us, notwithstanding greater defects? The great ground of this open reception, this free brotherly intercourse, is stated by St. Paul in these words: "Let not him that eateth not judge him that eateth, *for God hath received him*," Rom. xiv. 3. In other words, let not the Baptist who cannot baptize infants condemn pious pædo-baptists who do baptize them, because their faithful profession and their holy life prove that God has received them: and those who are accepted by God as his beloved children are surely good enough to be welcomed by erring and sinful followers of Christ as beloved brethren.

All this is, indeed, granted by the advocates for strict communion.

"Elsewhere and in all other things," is their language, "we own as brethren and honour godly pædo-baptists, but we must not admit them to the table of the Lord." "If I have anything," says one of them, "like Christian love in me, I feel it toward all those in whom I perceive the image of Christ, whether they be Baptists or Pædo-baptists, and my refusing to commune with them at the Lord's table is not because I consider them as improper subjects."—*A. Fuller*.

"We do receive our pædo-baptist brethren in the sense of the Apostle. . . . We work with them in the common cause of Christ, in prayer, in missionary, bible, and religious tract meetings; we pray for them, and esteem them highly in love for their work's sake; we rejoice in their spiritual prosperity, we preach for them and they for us; and we would with great pleasure receive them to the table of the Lord, if we had authority from the sacred volume for so doing: but we conscientiously believe we have not."—*Primitive Church Magazine*, June 1849.

According to this doctrine, pædo-baptists are "brethren," yet must not sit down with their brothers at the table of their Elder Brother, Heb. ii. 11. As "brethren" they are Christ's disciples, and, therefore, commanded by him to eat and drink in memory of him (Matt. xxvi. 26); but they must not eat and drink with their fellow-servants. They are welcome guests to their Lord, but

are repelled by their fellow-guests. Elsewhere they are owned to be brethren, but the chief sign of brotherhood must be withheld from them. They may lead the prayers of their fellow-Christians, and they may instruct the churches as enlightened and holy ministers of Christ; yet in that ordinance, which is specially appointed to be a sign of the communion of saints and the unity of the body (1 Cor. x. 17), they must be put out, as though they were not members. What a spectacle is thus afforded to the world, who see with contempt that the most earnest followers of the Redeemer cannot even commemorate his death together! When the saints of Jesus are thus put out of the communion of any of his churches, are not those who put them out treading in the steps of Diotrefes (3 John, 10), though with a different spirit?

No: it is replied, "We are willing to receive all who appear to have been received of God to the ordinances of baptism and the Lord's Supper. . . . But we cannot divide the one from the other without dispensing with an institution of Christ." But this is no reception of them. They can no more force their convictions than you can; and therefore you say to them in effect, Unless you will forego what you believe to be a duty, the baptism of infants, and accept us as authoritative expositors of Christian doctrine, we must expel you from our society when we commemorate the dying love of our Lord, and meet as brethren in his name.

That there is "an instituted connection between baptism and the Lord's Supper," I freely admit; and it is no less clear, that after the institution of baptism by our Lord, no person who refused to be baptized was ever admitted in any Christian church to that Supper. But neither of these facts afford reason for the rejection of pædo-baptists, as such, from it. Baptism being the appointed rite by which believers then professed their repentance and faith, no one could then refuse it without wilfully disobeying the commands of Christ, and no wilfully disobedient person could be admitted to the communion of saints; but as the unbaptized person was then excluded from the Lord's Supper, so he was excluded from every other act which would mark him to be a Christian brother. He could not take the lead in their social prayers, he could not preach to the gathered church; he was not recognised as a minister of Christ; he was not owned even as a brother. These facts abundantly show the difference between his case and that of the godly pædo-baptist now. While the one could neither preach nor pray in public, the other is invited by strict Baptist churches to do both. While the one was esteemed a disobedient unbeliever, the other is owned by them to be a godly minister of Christ. To reject the one

from the table of the Lord was consistent, to reject the other appears to be grossly inconsistent. If the pædo-baptist be a disobedient unbeliever, reject him from the Lord's table, and also from every other function and privilege exclusively appropriate to believers; if he be an obedient believer, admit him to these functions, but with them admit him also to the Lord's table.

But how can the godly pædo-baptist be excluded on these terms? He is no more a disobedient unbeliever than the strictest of the Baptists who would exclude him. The reason why he is a pædo-baptist is, that he believes the baptism of infants to be according to the will of Christ. What person was ever excluded from the Lord's Supper in the apostolic churches for doing all that he believed, after searching of the scriptures and listening to apostles, to be according to the will of Christ? What upright and earnest believer was ever in those days excluded? What member of one church was refused communion with the members of another? In what apostolic church were ever such men as Baxter, Howe, and Flavel, Doddridge and Whitfield, Edwards and Payson, Fletcher, Martin, Brainerd, and Chalmers, men full of the Holy Ghost and wisdom, walking with God and labouring for Christ, refused such communion? It was reserved for worse days to see so strange a spectacle.

What if these good soldiers had not taken the oath of allegiance to their king in the exact manner in which Baptists take it, still it was taken. What if they had not put on their king's uniform just as Baptists put it on, yet they wore it. The Baptist has professed his allegiance to Christ at baptism, the pædo-baptist has professed it at the Lord's Supper. Both wear the king's uniform, but the one assumed it at the earlier rite, the other more irregularly at the later rite. If the one in baptism professed to die and rise with Christ, the other in the Supper "showed forth the Lord's death," 1 Cor. xi. 26.

"The scriptures," says Mr. Fuller, "lay great stress upon confessing Christ's name before men (Matt. x. 32), and baptism is one of the most distinguished ways of doing this. When a man becomes a believer in Christ, he confesses it usually in words to other believers; but the appointed way of confessing it openly to the world is by being baptized in his name. If, therefore, we profess Christianity only in words, the things professed may be genuine, but the profession is essentially defective."

Now, since confession is so necessary, and the pædo-baptist cannot confess him by baptism because he believes it to be wrong, but earnestly desires to confess him in the Lord's Supper, is it not inconsistent in those who insist so properly on the value of confession to say to a Christian, Because you

cannot confess him in one way, we will hinder you from confessing him in another?

If, indeed, to admit him to the table were to dispense with the command of Christ, and to sanction the neglect of baptism, he must not be admitted; but this cannot be, because he is admitted by the Churches who practise free communion, on the ground that he is a believer who keeps the commands of Christ, honours baptism, and believes that he has been baptized. I own that he is unbaptized, but his case is totally different from the case of a person refusing to be baptized in the time of the Apostles: they knew that they were disregarding a divine command, he believes himself to be fulfilling it; they refused baptism because they despised the authority of Christ, he refuses it because he respects that authority. I do not adduce this consideration to show that the Church must receive all candidates for communion as qualified if they think themselves to be so, since the Church must be the ultimate judge of the qualifications of all who seek communion with it; but I adduce it to show that the pædo-baptist is not disqualified. A loyal, loving, and obedient believer, who obeys the commands of Christ as far as he knows them, why should he be excluded? He is unbaptized, it is true; but his neglect of baptism is simply an error: and if a faithful, loving, and obedient believer, who studies and follows the scripture, is to be excluded from communion for an error which does not touch the great doctrines of the gospel, where is the exclusion to stop? Armenians and Calvinists must not hold communion together, nor Presbyterians, Anglicans, and Independents, nor Millenarians with Antemillenarians, nor members of Establishments with members of free Churches, nor free-church Baptists with those who advocate strict communion, nor any believer with any other whom he believes to be in error. No members of any Church can receive the Lord's Supper together. Churches must be scattered, and nothing remain but a sickening and noxious individuality, the Churches being reduced to a chaos of disconnected units.

Let it, further, be observed that the reasoning which could prove that unbaptized persons must not, under any circumstances, be admitted to the Lord's table must equally prove that they must not, under any circumstances, be owned as brethren. If you sanction their error by admitting them to the Lord's table, you must sanction it no less by all fraternization with them: and since we must never do evil that good may come, all persons, according to this doctrine, must exclude from their fellowship all whom they imagine to be in error; and, unless they be themselves infallible, must allow all their fellow-Christians equally to excommunicate them. Since this

absurd conclusion follows from the doctrine that in admitting saints as such to the communion of saints we sanction their errors, it follows that this doctrine is false. Saints may be admitted to the table of their Lord without sanction of their errors; and pædo-baptists may come to it without any dishonour done to the sacrament of baptism.

There is another objection to open communion, which has been urged in the following terms:—"Thousands of persons who from their early days have been taught and do now believe that by being sprinkled they were made members of Christ, children of God, and inheritors of the kingdom of heaven, might, but for this error, have been seeking salvation from a right quarter. . . . Can it be rooted up too soon? . . . Are our open-communion brethren going the right way to work to root it up, and not rather rooting baptism out of the Church?" When any doctrine is at once popular and false, an exclusive policy upholds it. Investigation would expose it, and must therefore be prevented; and as men do not like to be excluded from society, if that exclusion can be attached to a denial of the popular error, men will avoid investigation to escape the consequences of an inconvenient sincerity. But exclusiveness is extremely impolitic, when a doctrine is unpopular and true. Nothing is more favourable to the progress of such a doctrine than investigation, and whatever promotes investigation extends the belief of the doctrine. Now the doctrine of believers' baptism, as opposed to infant-baptism, is exactly in these circumstances, and whatever promotes investigation will extend that doctrine. Which course, then, tends the most to encourage investigation, close communion or open? By the one, eminent Christians are treated as heretics, disobedient to the law of Christ, and aliens from his Church; by the other, they are welcomed as brethren. The former must irritate and repel them; the latter cannot but attract their regard. By the exclusive system they are shut out from communion, not with the churches of Christ, which they might dread, but with a small minority of those churches, which they may be tempted to despise. By the one the advocates of the truth appear liberal and fraternal; by the other they repel their brethren by seeming illiberal and unbrotherly. The one course would lead many to study their opinions, as those of enlightened and liberal persons; the other would induce many to reject them at once, as leading to a practice so unamiable, repulsive, and unwarrantable.

In another way this practice of close communion may still more powerfully obstruct the doctrine of believers' baptism. If I mistake not it must injure the spirit of the churches which practice it. How can

they so separate from those with whom they are commanded to be openly one without serious loss? John, xvii. 20, 21. How can they so value the rite of baptism as to repel from their communion those who have the faith and devotedness which the rite expresses, and not suffer by it? At least, they must be much tempted to overvalue the form of religion, and to undervalue the reality; to "pay tithe of mint, and anise, and cummin," and to "omit the weightier matters of the law, judgment, mercy, and faith," Matt. xxiii. 23. This exclusion of holy men seems a palpable disregard to the work of the Spirit in pædo-baptists, tempts Baptists to overvalue themselves on account of baptism, and if it impairs the spirituality of the Church, must hinder the conversion of sinners. But let all consistent believers be admitted to communion, then irritation may subside, prejudice be diminished, the piety of the Baptist churches become attractive, the doctrines of baptism be examined candidly, and many may be converted to it.

There is, however, one more very serious objection to open communion, which ought to be fairly met. Let us hear Mr Fuller: "The grand cause of the Church's having been corrupted, so as to become apostate, was its being mingled with the world. Pædo-baptism first occasioned this fatal mixture, and national establishments of religion completed it. The one introduced the unconverted posterity of believers, the other all the inhabitants of a country, considering none but pagans, Jews, and deists, as unbelievers. The one threw open the door, the other broke down the wall." It is manifestly thus that the Church and the world have been confounded, and will always be confounded, more or less, till pædo-baptism is no more. If you admit pædo-baptists to communion, you will not be able for any continuance to secure your own principle, that none but real Christians should be admitted." The reason assigned for this opinion is, that in pædo-baptist churches, baptized children are considered as members of the visible Church, and that they are, therefore, admitted too easily to the Lord's table. But assuming the truth of this statement, at least with reference to Establishments, let us recollect that few inconsistent communicants from pædo-baptist churches would desire occasional communion with Baptist churches, nor could their presence injure these churches; and with respect to members, each church has the means of preventing the alleged evil in its own hands. For although it may not repel from its communion pædo-baptists as such, it has yet the right to ask from all who are candidates for communion credible proofs that they are true disciples. To be communicants in the Establishment ought to be no barrier to communion with

any other church, but it is also no sufficient title to such communion. Each church may, if it will, require from candidates the profession of their faith and testimonials to their conduct. The profession thus required may be exactly that which would be made in baptism; and if the Church dread the appearance of sanctioning disobedience to a command of Christ, each pædo-baptist candidate may be required distinctly to profess that he refuses to be baptized only in obedience to what he believes, after examination, to be the will of Christ. The required discipline of the Church may thus be preserved, and all true believers be admitted to communion; but, on the other hand, to exclude from communion the best men in the country on the ground that they are unbaptized, must make both baptism and church discipline odious to multitudes.

For consider the real character of this exclusion. Those only are ordered in the word of God to be excluded who are heretical in doctrine (Gal. v. 12), who are vicious in their practice (1 Cor. v. 11, 13), who are schismatical in temper (Rom. xvi. 17), who injure their brethren (Matt. xviii. 17), or who are openly disobedient to the commands of Christ, 2 Thess. iii. 14. But you exclude, in company with all these, some of the most loyal, the most active, the bravest, and the most loving disciples of Christ. They may, like Enoch, walk with God; like Abraham, sacrifice all that is dearest to them to serve him; like Moses, trample under feet the world's most alluring bribes; like Paul, consecrate noble faculties with untiring ardour to the cause of their Redeemer; and yet, because they are pædo-baptists, you will exclude them from the table of their Lord. You do this because they will follow what they believe to be the will of Christ, the meaning of his command, and the practice of his Apostles: you do this because they do just what you do yourselves; since you will baptize believers alone, because you think that Christ requires it, and they will baptize infants because they think that he requires it. You do this, therefore, on a principle which would justify their exclusion of you; which proscribes all communion among believers, and would substitute submission to human authority for entire, unlimited submission to the authority of Christ. This cannot be right, a more brotherly course is demanded by the plain precepts of scripture, by the clear proofs of faith and love in pædo-baptist brethren, by the duty of independent judgment inculcated on all, Rom. xiv. 5, 23. And to admit the saints of Christ as such to his table, to demand no other terms of communion than such as are terms of salvation, to welcome as brethren all whose doctrine and conduct prove them to be so, and to invite all evangelica

churches to this manifested unity, is at once to extend the true doctrine of baptism, and to promote the progress of Christ's kingdom in the world.

THE WORLD IN THE CHURCH.

If something were not materially wrong, God would not withhold success. I have perceived one thing—a visible study to bring

the world into the Church: it appears in ornamented chapels, organs, &c. &c. I did not like the chanting of that solemn hymn when I preached in—: it was apeing a fallen church. I know I am an old man, and may be accused of the petulance of age; but trust an old man for once: *if we bring the world into the church, we turn the Spirit out!*—Dr. Adam Clarke.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta Lal Bazar.—Five believers, one of them a convert from Hinduism, were buried with Christ in baptism on the last Sabbath in May.

Agra, Union Chapel.—On the second Sabbath in June, the Rev. A. B. Lish had the pleasure of immersing two young men, on a profession of their repentance towards God, and faith in the Lord Jesus Christ. May they continue faithful to the end.

Chitaurah.—On the second Sabbath in May, the Rev. Mr. Smith had the pleasure of baptizing two disciples, others are shortly expected to follow this example.

Cawnpore.—Our friend Mr. W. Greenway, writing on the 29th April, observes: "You will also no doubt be glad to hear that last evening I had the happiness of baptizing in the Cawnpore Baptist Chapel, five dear followers of our blessed Lord, and the wife of one of them, belonging to H. M.'s 96th Regiment."

Colombo, Ceylon.—The following extract of a letter from the Rev. J. Allen of Ceylon, contains intelligence of several baptisms, which have recently taken place in various parts of the island, and affords reason to hope that amidst all the afflictive providences which have befallen our Mission there, the word of the Lord has free course and is glorified.

"*Colombo, May 22nd, 1850.*—Since I last wrote, I have been the round of all the stations again, and have paid a visit to Kandy, where I spent about 8 days. There, as well as in the Colombo district, things appear to be going on pretty well. A few additions have been made to the Churches, and I trust those added will through grace be enabled to maintain a conversation becoming the gospel of Christ even to the end.

"On Lord's-day, March 10th, one young man was baptized in the Canal near Grand Pass Chapel, on a profession of faith in Christ, and was received into fellowship with the Church there.

"April 7th (the Sabbath I spent in Kandy), six persons were baptized and added to the Church; all of whom, as far as I could ascertain, were such as should put on the Lord Jesus Christ.

"On Saturday May 4th, two lepers were baptized at Hendella.

"And, May 9th, I entered the baptismal waters for the first time in connection with my own labours in Colombo and baptized two. One of these has long entertained right views of the ordinance. In the case of the other the *Oriental Baptist* has not been unserviceable. Ere long I may have to tell of others of the same stamp of character, &c."

• *Nursapore, Rajah Mundry District.*—The Rev. G. Beer writes: "I had the pleasure of baptizing in the river Godavery, on Lord's-day the 7th April, four men; one of them is an old man of the Linga Belgie caste, who has been groping his way through gross darkness for several years past, he has at length found Jesus of whom Moses in the law and the Prophets did write, and he is going on his way, 'rejoicing' with three of the others, who remain here at present. As he is a well read old man in the Hindu books, I hope he may be the means of doing much good. As 'there is joy in the presence of the angels of God over one sinner that repenteth,' I beg all those interested in the conversion of the heathen to give thanks to God for this increase to his Church, and to pray that these men may be kept looking unto Jesus, and in common with all believers, waiting for his return from heaven."

Akyab.—From the Rev. C. C. Moore. "It may not be uninteresting to your readers to know that God is yet mindful of his cause in Akyab.

"We yesterday (May 26th) baptized two men of some promise to the Mission,—one of them formerly a priest of Gaudama, and the other a young man of a very good education. These two with two others,—one, baptized on the 5th of this month and one on the 17th of March, are four whom we have had the pleasure of baptizing. We think appearances indicate more favourable times for the cause of piety among this people."

Chittagong.—On the 15th of April, five persons were baptized on a profession of faith in Christ by the Rev. J. Johannes.

Choga near Cuttack.—The Rev. Mr. Buckley writing under date of May 9th, states that a young man was recently baptized at Choga, and in a subsequent letter he says, "on Lord's-day, May 12th, two persons were baptized at Choga by Mr. Lacey; one of these was an interesting young man of the writer's caste, who recently renounced idolatry in the vicinity of Kluundutta. The other was an aged female who appears as a brand plucked out of the fire."

OBITUARY.

A brief account of the late illness and death of Mrs. Isabella A. Wittmbaker, in a letter to the Rev. Andrew Leslie, from her husband.

MY DEAR SIR,—Without entering into preliminary particulars, these being already known to you,—it was from the period in which her case was pronounced hopeless, that my late beloved wife began to think seriously about religion, and asking for her Diary one day, wrote in it the following prayer:—"Blessed God! I solemnly vow before thee that from this day I determine, with thy help, to love and serve thee with all my heart, soul and strength, renouncing the devil and all his works. Teach me, my Saviour, to accomplish this work aright, and guide me through the remainder of my life. I also solemnly vow before thee that, shouldst thou in thy mercy and kindness spare thy handmaid to reach the place of her destination, she will make a public profession of her faith in Christ by joining his Church. O may I be led by the Spirit of God to follow in Christ's steps with my dear partner. May I be sincere in my profession. Forgive my sins, O Lord, and accept me in Christ Jesus. Let me not turn to the right hand nor to the left, but keep steadfast in the path of the crucified one and so run the race that I may win the crown. All this, Heavenly Father, I ask for our dear Redeemer Jesus Christ thy Son's sake. Amen!"

Meerut, 6th Feb. 1850.

At night of the same day that the doctor gave his opinion of her danger, she woke me with considerable agitation and said, "I feel that I am passing through the dark valley of the shadow of death; my end is drawing nigh. While you were asleep, I said to myself, alas! my dear husband! what a desolation of heart will soon be thy painful lot!" I observed, "Remember, my dear, God's promise that his rod and his staff will support and comfort Christians at the hour of death." "But I am no Christian," was her reply. "I have too fondly loved the world; have been a giddy foolish woman, with manifold advantages, and your own daily example before me. Will Christ save such a vile wretch and sinner as I am?" "Yes," I answered, "a greater sinner and a viler wretch, too, if he but go to Christ with sincere contrition and genuine penitence." "I believe that," she said, "but the terrors of conscience which I experience at this moment on a review of my past sinful actions, are a proof that there is no salvation for me." I now read to her such passages as the following from the Scriptures,—"*Him that cometh to me, I will in no wise cast out;*" "*Come unto me all ye that are weary and heavy laden;*" &c. Also a sermon on the latter verse by Flavel in his "*Method of Grace*," a work which the Rev. Mr. Wray of the American Presbyterian Mission at Allahabad made her a present of, while we put up at his house during our stay at that station. As the author expatiates fully upon all the objections which conscience-smitten sinners raise against themselves, and meets them satisfactorily, this sermon afforded her comfort; and on my finishing the reading of it, she said, "That is a truly Gospel-sermon. I feel a little comforted and encouraged by it, especially at the observation that Satan frequently fills the trembling sinner's mind, with doubts and despair in order to prevent it from entirely venturing on Christ; but still I find no peace, no assurance that I am, or ever will be accepted." I then said—

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of Him."

She replied, "Those are beautiful lines of a beautiful hymn, but can they bear on my case? I may have committed the unpardonable sin and from me hope is, therefore, ever excluded." "Do you feel sorry for your past sins; do you wish to sin no more for the future; do you love the Redeemer, and desire to be saved?" "O Yes!" she replied, with considerable emotion. "Then this is an unmistakable evidence that you have *not* sinned against the Holy Spirit, and all other sins, however heinous, are pardonable." All this I perceived gave her

very little, if any, relief, being tortured by the pangs of an accusing conscience. "Having asked God," she said, "to pardon all my sins, I must beg of you, my dear husband, also to pardon me, and request that you will ask all my relations and friends likewise to forgive me." I now made it my earnest study to read the Bible and to pray with her with much frequency. We perused together the Psalms over and over, with many select portions of the New Testament. In respect to David's saying, "It is good for me that I have been afflicted," she observed, "I feel the truth of the Psalmist's words. I know my present affliction has rendered me both penitent and humble; yes, humble, I repeat it, for God alone can humble the proud-hearted sinner such as I have ever been." As she was always very apt in repeating hymns by rote, the happy result of Sabbath-School training, I gave her the Hymn Book used in our Church, and the following lines of Cowper she was wont to repeat frequently with fervour in reference to her severe affliction.

Trials must and will befall,
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.
Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low, and keep me there.

On one occasion I asked her, "You know the hymn, 'There is a fountain fill'd with blood?'" "Yes, very well," she replied, and repeated all the verses with delight. On reciting the verse,

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die,

she burst into tears; shaded her eyes with her hands, and mused in profound silence.

On the 22d of February we left Camp for Calcutta, to reach which was her earnest daily prayer that there her bones might have a sure resting place, and her children be told, "There lies your dear mother!" Her home she did reach in safety on the 20th May, the first part of her prayer being thus graciously complied with, and the melancholy event which followed soon after, too sadly proves the fulfilment of the other wish of her heart!

On arrival at home the heat of Calcutta appeared to be too oppressive for her emaciated frame, and though medical aid was in time resorted to, she began to sink rapidly. On the morning of the 29th, she said to me, "I wished much to be baptized, and join the Church, as you know, but I have no hope of doing that. I think I have not many days to live." She then called me and all the children, with the rest in the house, to her bedside, gave me and them, one by one, her parting kiss and blessing, exhorted the

elder children to tread in the steps of the father, and anxiously commending them all to me, and every one of us to God, sunk on her pillow with exhaustion. Shortly after she said with ecstasy, "I am going to my Saviour; I see the angels of God coming to convey me to heaven; ask me no longer to remain here." To her brother-in-law she said, "Why do you wish me to stay in a world like this? live near to God with your wife, and you will obtain peace at the hour of death," and then clasping her hands on her bosom began to pray in a whisper. To her sister she likewise made a similar remark about the wickedness of this world; asked her several times to pray by her bedside, and read to her the Scriptures. A day or two previous to her death, she requested her sister to read the 3d and 5th verses of the 322 hymn.

"His love in times past forbids me to think, He'll leave me at last in trouble to sink," &c.

After observing, "What sweet lines are these!" she made an effort to sing them, but could not do so, owing to the weakness of her lungs. Her growing debility, and the state of her pulse, now produced on my mind the sad conviction that life was fast ebbing away. The doctor called and observed, that she was extremely low, and would not survive the morning. Her extremities getting cold, I fomented them with bottles filled with hot-water, on which she remarked in a tone indicative of calm resignation, "Where is the use of all this trouble?" About 2 o'clock A. M. she called me near her bed and said, "My love, I feel very bad; I think I am dying; did not the doctor say I would not survive the morning?" I asked her, "Dearest, are you afraid to die?" After pausing awhile and looking steadfastly on me, she replied, "Yes, a little." I said "Be not afraid; Christ is at hand with his rod and his staff to support you; remember you recently read in the Pilgrim's Progress of Christian's trembling to cross over the river of death, and yet allowing himself to be cheered by Hopeful." She listened with a serene smile, and nodded assent. I then prayed with her, holding her already death-struck hand in mine. This done, I asked her "Do you now feel that peace of God which is the surest pledge of his having pardoned and accepted you through the blood of Christ—a peace the full possession of which you had reason often to doubt?" "Yes, I do now feel that peace," she answered with emphasis. "Go in peace, then, dearest," was my reply, with an anguish the remembrance of which shall never be obliterated from memory; "I can now reconcile my mind to your departure; we hope to meet in a better world!" And a parting kiss from the dying wife to her sorrowing husband, closed the scene!

M. W.

THE CALCUTTA MISSIONARY HEARLD.

VISIT TO THE HURDWAR FAIR.

FROM THE REV. J. T. THOMPSON.

(Continued from Page 192.)

Halting between two opinions.

On leaving the Har-ki-pyri after concluding the labours of the season with singing, reading and prayer, and commending all to the Saviour, when I came to the tent, a party of Zamindars from the vicinity of Shámli, presented themselves, and their spokesman brought himself to my recollection as having been among my hearers a great many years ago. He said he bore in mind what I had declared regarding the true God become incarnate to accomplish the salvation of men, but paying more attention since to expounders of Hindu shástras, he was at a stand whom and what to believe. I plainly told him that whatever he might have heard from me of the true God and the salvation of the soul, since he had not renounced the inventions of men, all had been unprofitable to him. He seemed much struck, but staid till we had worship, and then took leave, no easier in mind than when he came.

Attention to the Word.

12th.—The fair is now over, and the greater part of the people are on their way home. Many have heard the word, the glad tidings of salvation, have been moved and impressed by what they heard, and hundreds of them are taking away with them what they have been led to consider the word of God, containing the knowledge of the way of salvation. It is a melancholy fact that the inhabitants of cities and towns, settled down in their various occupations, care but little about salvation; but those who come from distant lands or their nigher homes to a religious fair, profess to make salvation the object of their search, their labour, their wearisome journeys, and their pecuniary out-

lay. To such, though they are under egregious errors as to what constitutes salvation and the way to obtain it, the subject of salvation is a welcome one; and with all the difference of opinion on both sides, they lend a willing ear to its details, to their personal interest in the matter, and its claims on their attention. Hence they have heard, yea crowds upon crowds, as for eternity. Under the influence of such feelings, have individuals and vast crowds taken as an acceptable gift, the treasure of God's word, each in his own language; exactly in the way that multitudes of others had, in former years, heard and taken the word they seemed to prize, and which have finally issued in inquiry, a further acquaintance with divine truth, and the giving themselves up to the Redeemer, as being partakers of like precious faith with ourselves. These ulterior results have occurred in some instances, and men have become worshippers of God in Christ Jesus, and labourers in the gospel-vineyard, or have fallen asleep in Jesus, and brought glory to God: while other cases have occurred, in which opposition has been disarmed, a kindlier feeling induced, and the heart has become disposed to further instruction. If by such results the Church has not been benefited by the increase of its numbers openly, the cause of the gospel has undoubtedly been benefited by adding to the number of its attentive hearers, smoothing the ruggedness of the Missionary's path, and serving to draw strangers, by such examples to hear the word for themselves. For every result tending in the least to advance the gospel, we desire to be thankful, though conversion may not be the immediate fruit. If Missionary labours are appreciated, a great

point is gained ; and the love of God and faith in the Redeemer may follow sooner even than they are looked for. Certainly, no labour shall be in vain in the Lord, but bring about his glory in the salvation of men, if he condescend to look on the labourers and accept of their services.

Desire for Scriptures and Tracts.

In exciting the present desire for our books, and the thirst and longing after them that meets the Missionary every where, much labour has been necessary, and patient perseverance in individual persuasion for a number of years. The people did not, all at once, take the books, nor indeed listen to them ; and when after long persuasion an individual had taken a tract, those who were inimical to the spread of divine truth soon beset him, and led him to return it from the apprehension that he would, by reading it lose his senses, and become an outcast. This secret counteracting of our plans at length became open, and showed itself in the destruction of our books, and here they ended, as all who were influenced to accept of them from us, were not in course of time so easily prevailed on to give them up to professed destroyers. The happy state of things now is, that by far the greater number of the hearers of the word are most anxious to have our books, large and small, and notwithstanding the largeness of our distributions, we are hardly able to supply them to the extent of their wishes. That the books thus distributed, and even the tracts, are not all destroyed, we obtain yearly evidence, not only by the production of the books taken, but, when they are not at hand, by the desire of the possessors for other parts of the sacred volume which they advert to, or for particular tracts. Nor is this all : those who see them are led to apply for them, and these new applications are further proofs of the existence of the books. The mass of the people to be met with at the two fairs I frequent abroad, and those that take place in Delhi, are Hindus ; but among the applicants for books are Muhammadans also, and a single evangelist does not satisfy them, nothing less than the entire Pentateuch and Psalms, or complete Testament, seems to answer their purpose. I do not know however, that they desire these volumes to read them only ; I mean the Muhammadans. They wish to discover in their sacred pages the proofs of their Muhammad's Mission,

this leads to ample reading and diligent research, and sometimes to a torturing of passages in favour of their whole system of ceremonial observances, or confirmatory of their belief in Muhammad. Now and then, a disappointed man insists, we have not the true word of God, or the volume of divine revelation in its integrity ; and it is next to useless to reply to such an objector, that the divine author of revelation has too much regard for his own honour and glory, and the present and eternal happiness of his creatures, and especially his people, to allow of any contingency to deprive them of the full benefit of the revelation he has made for them. They still insist, man has been more contumacious in altering, than God has been powerful and gracious in watching over his word, to preserve its purity ; and charge us or the early Christians with having interpolated it, or extirpated certain passages out of it. The Hindu readers of our Scriptures have no such controversy with us, and are pleased with whatever is offered to them. The gospels are much sought after, and the genealogy of our Lord in particular, also the Proverbs, and the account of the creation. Tracts showing the sin and folly of idolatry, and in refutation of their imaginary incarnations, they are not indisposed to take, or indeed any other of a searching nature calculated to produce conviction of sin, and induce them to look to a Saviour for deliverance. Indeed, persons whom I never recollect to have seen, have named particular tracts, which, though against their professed opinions and practices, they wished to read, examine, and understand. Such men at least cannot be said to have asked for books with a view to destroy them, or to have destroyed what they formerly possessed : their being bent on further inquiry was a guarantee they had not done so, and would not do so.

The Dāk Munshi.

As a case in point, I would mention the dāk Munshi of Kunkhul near Hurdwar, who has now had our books for some years, even from his youth, when he commenced the study of English in a Government school, and whose avidity for our books increases with every book or tract he receives. Besides a competent knowledge of English, he appears to understand Persian and Sanskrit very well, and as to Urdu and Hindi, he is quite at home :

the Bengali too he reads, and speaks it tolerably. Having seen Mr. Mnir's church-history advertized he applied for the perusal of it to a gentleman, paying the postage on the book to and fro. I have now supplied him with a copy. This man professes himself to be a secret worshipper of God, and a believer in Jesus, of whose divine character he is satisfied, in whom he declares he believes as a Saviour, and to whom, according to his word, he looks for salvation. But, strange to say, his view of salvation and the Saviour, does not inspire him with the love which would issue in the keeping of his commandments. He is ashamed of Christ; and unwilling to suffer for his sake, the loss of caste, the disgrace of his family, and the alienation of his relations from him. In his view, the "offence of the cross" continues most sensibly to deter him from embracing the Gospel fully and openly. I fear, in a sense, Jai Gopal the dāk Munshi, "holds the truth in unrighteousness;" and I warned him against cleaving to man so much, who has done nothing for him, and refusing to honour his God and Saviour, to whom he owes every thing, and who can deprive him of all his possessions and attainments at a stroke. He felt this appeal and warning, but said nothing, excepting that he worshipped and honoured him in secret.

Enlightened views of the aged Sikh.

Among the many things that Gurusprasad said, indicative of his acquaintance with Christian writings, was his firm belief that as Messiah's knowledge should extend among men, especially those engaged in wars and disposed to them, "they would turn their swords into plough-shares, and their spears into pruning-hooks," and cease thenceforwards to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power, of which it is said, "And they shall be all taught of God." This conclusion, we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the One Lord over all. This aged man

has certainly read the word of God with good effect, even to the bringing of himself, as we cannot but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If however the purpose of man should fail to make him an acquisition to the visible Church, the determination of God, it is joyful to think, must stand, viz. "he that calleth on the name of the Lord, shall be saved;" and this, we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

Subjects of discourse.

In conclusion, I would observe, that besides daily conversations, discourses, and reading to the people, by myself and my native assistants, I had two opportunities of addressing from 250 to 300 persons, assembled to hear the gospel under the awning of the American Missionary brethren, and I am happy to say they listened on both occasions with deep seriousness, and encouraging attention. My subjects were, the advent of our Lord, his purpose of mercy and love, his accomplishment of his designs, their blessed results in the salvation of sinners, and the solemn call on all present to believe in and receive him as their Saviour; with the responsibility of having to answer for their unbelief and rejection of him, both when they depart this life, and when at the end of the world he shall come as the Judge of quick and dead, to judge all mankind, raise the dead, receive his own to glory, and pronounce on unbelievers the irrevocable sentence, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." In conclusion, I said, that the preaching of the gospel to those then present, and among the nations of the world, and the wide circulation of the word of Jesus, were among the preparations for his coming, and they would act wisely both to hear and believe for the salvation of their souls, and accept of the written word as a message from himself to them. On both occasions I prayed with them.

Number of books distributed.

The books distributed at this fair and on the way, amount to 5,741, viz. of Scriptures 1,472, and of tracts and pamphlets 4,269, in Arabic, Persian,

Urdu, Hindi, Sanskrit, and Nepali : the Punjábí, of which I obtained a pretty good supply from our American brethren, I have not included, as not issuing from our press : the supplies of Scriptures and of tracts in this language, printed at Serampore, which I formerly had, being now out.

JESSORE.

FROM REV. J. PARRY.

I have the pleasure to send for the Herald, the following brief accounts of our labours since October last.

I visited the sub-stations of Khálishpur, Kadamdi, Rájnagar, Málgáji, Káumári, and Buridángá, in October and November last. I left home in a state of convalescence, and consequently felt very weak, which prevented my preaching in villages and markets for some time after I had proceeded on my tour. The state of all the Churches situated in the above-named villages, afforded me much pleasure. Peace and brotherly love seemed to exist amongst the members. Their daily attendance at the house of prayer was, with some interruptions, pretty regular. Two or three out of about ninety members, had been misconducting themselves, and they had been suspended, but I hope that they will soon be reinstated in their Christian privileges. After my return, I provided two of our native preachers who reside near me, with a boat and a cooly, and a good supply of tracts and scriptures. One proceeded to preach the gospel towards the west, as far as Chaugáchhá, where they spent three or four days, and afterwards went to Kote Chándpur to the north, situated about twenty miles from hence. Here they also spent three or four days and preached in the market of Chándpur and in its neighbourhood to poor village people. They were encouraged in their labours by the marked attention paid by the generality of their Hindu and Muhammadan auditors. Scriptures and tracts were offered, and gladly accepted by the people. In some instances very earnest applications were made for them. The preachers were very careful in their distribution of the scriptures and tracts, they gave them to such as I believe could read fluently the Bengáli. They itinerated for about fifteen days.

The other native preacher proceeded in my little boat to the east, as far as Faqir's Hát, which is about fifty miles

from Kasbá. Another native preacher from Khálishpur accompanied the former. In this market they had from fifty to one hundred auditors, who listened very attentively and seemed very eager to obtain our tracts, &c. They also preached in some other smaller markets, and in a few villages.

In Jan. last the two native preachers of this place proceeded on a preaching excursion as far as Nárikelberiyá market, which is about twenty miles distant from this place, and situated towards the north. The first place they visited was Khájuriyá where twice a week a very large market takes place. Here they spent about four or five days. They preached on two successive market-days to large and attentive audiences, and distributed several copies of the New Testament and portions of the Old Testament and tracts. A káyast who had listened to the gospel, called on the preachers in their tent, and expressed a desire to embrace Christianity. They were delighted to find him so disposed, and entered into much pious conversation with the would-be-convert, and in the conclusion the brethren seemed to think that the Bosu Maháshay was sincere. They sent him to me with a note, in which they bore favourable testimony regarding the cunning káyast. I received it just as I was about to mount my horse, and to proceed to a distant market to sow the good seed. I read the note hastily and gave the káyast a copy of the New Testament, and six pice for his way expenses to Khájuriyá, about ten miles from hence, and seriously recommended him to peruse with the greatest attention the precious volume I had given ; and after he had done so he would be more fit to come to a decision of embracing Christianity. He mentioned about fetching away his wife from Jhinukdah, and of his intention to come and live amongst our Christians. I told him that I did not approve of hasty measures, and could not agree to his joining us so suddenly

as he wished. He left me, and promised to visit the native preachers again at Nārikelberiyā. The following day I again took up the note which the native preachers had written to me, and observed that in the Postscript I was asked to give the Bosu some way expenses, as he was a "Bhāla mānush," and they had much conversation with him. I was however surprised to find that the Postscript had been written by another hand, which led me to suspect that the said kāyast had written it himself in the hopes of getting a rupee or so from me. Therefore the six pice which I gave him must have disappointed him bitterly. I learnt from the brethren when they returned, that the kāyast enquirer never returned to them, and that they knew nothing of the Postscript. Besides preaching in market days at Khājuriyā, they visited some villages around, and preached to many poor Hindu and Muhammadan peasants. They met with much encouragement in their work, as the people manifested a desire to listen to the Gospel, and many paid much attention to the addresses of the preachers.

Ten miles beyond Khājuriyā stands Nārikelberiyā where twice a week a market is held, which is attended by a large concourse of people—perhaps five or six thousand persons assemble on each market day—such large markets are attended by traffickers of distant places. I suppose many come from villages about twenty to twenty-four miles from the market. Here the brethren spent about six days or a week. They preached on three different market days to large and attentive audiences. At Khājuriyā and Nārikelberiyā the preachers met with no kind of opposition either from the Hindus or Muhammadans. Some of their auditors entered into pleasant discussions with them regarding idolatry, caste, &c. The brethren also sowed some seed in some of the villages adjacent to Nārikelberiyā. In a certain village several Muhammadans expressed their approbation of the doctrines and precepts of the Gospel after having listened to the instructions of the brethren on two successive occasions. Their second visit to preach to these Muhammadans was according to their own cordial invitation.

(To be continued.)

BRIEF STATEMENT, OF THE BAPTIST MISSION AT DACCA

Mr. Robinson begs to offer his best thanks to those friends, who have kindly aided the Baptist Mission at Dacca by their subscriptions and donations, and to lay before them the following brief statement of missionary labour during another year, with an abstract of accounts from the 1st of April 1849, to the 31st of March 1850.*

Some long expensive journeys have been made, as to Mymensing, Bikrampore, Tippera, and Sylhet. Bikrampore has been visited two or three times; Mymensing once; Sylhet once, and Tippera three times; a few days or a few weeks, have been spent at each of these places according to circumstances. In all of them, though repeatedly visited, the gospel is heard with much attention, and the Scriptures gladly received. We do not find that the people in the country treat the Gospel with contempt or neglect, when they hear it frequently; but we should rather say, that the more frequently they hear it, the more attentive they are.

Much labour has been bestowed upon a class of people, in the Tippera Zillah, who call themselves the people of the *Satya Guru* or True Teacher. They disregard caste; they reject the Hindu Shasters, and pretend to be guided by a sort of inward light, of which, however, they give a very unsatisfactory account. They have a leader, to whose instructions they implicitly attend. Many of them have, at different times, appeared inclined to embrace Christianity. Their first intercourse with the Baptist Missionaries at Dacca, commenced more than twenty years ago. Numbers of them used at that early period, to visit our deceased missionary Mr. Leonard; and he, for a time entertained great hopes, that some of them would soon be baptized; but those hopes were not realized. Last year, there were some very pleasing appearances among them; they compelled our native preach-

* Inserted on the cover, see page 3.

ers to stay with them week after week ; and when the preachers, after a long detention left them, they were very impatient for their return. Some of these people went so far as to declare their intention of becoming Christians ; they read the Scriptures ; they sang our hymns ; they heard the Gospel with much attention, and apparently with considerable feeling ; hence, hopes were entertained, that a few of them would soon declare themselves the disciples of our Lord Jesus Christ. But suddenly a cloud came over these bright prospects. The chief who resides at Sanchar in the Zillah of Tippera, and who, at first, was very friendly, had discovered that his craft was in danger ; he perceived, that if his people received the Gospel, they would consider him a false teacher, and would no more make him presents as they had before done. " My gains," said he, " will be gone." He therefore, set himself against the Gospel ; and, as might have been expected, the people listened to him, and immediately showed, that their minds had undergone a very great change. We do not, however, give up these poor people in despair ; our native preachers have visited them since the change, and some of them are still inclined to listen to the Gospel. It is intended to continue visiting them occasionally, for with the Lord's blessing, perseverance will be crowned with success.

Besides these distant places, many villages and markets near to Dacca have been frequently visited. Munshi Bazar is one of those villages ; there a man and his wife were baptized near the end of last year. This man had heard the Gospel many years, even from the time when Mr. Leonard was the only missionary here. A native preacher is now usually found at Munshi Bazar ; and many poor people there, and in the villages round hear the word of God with much attention.

During the past year, all or nearly all the markets within fifteen or twenty miles of Dacca were frequently visited. The people hear attentively, and gladly receive tracts and portions of the Scriptures.

Preaching has been continued in the Streets and Bazars of Dacca as heretofore. The people are generally attentive ; but some times a few light-minded, evil-disposed young men try to make a disturbance.

What is now doing in Dacca and the country round must be considered a preparatory work, and viewing it in this light, there is great encouragement to persevere. The kingdom of Heaven is small in its commencement ; it is as our Lord teaches, like a grain of mustard seed ; it is after the lapse of years, that it becomes a large tree. That mountain of which the prophet Daniel speaks, and which now bids fair to fill the whole earth, was once but a stone,—a stone cut out of the mountain without hands ; when the difficulties which attend the propagation of the Gospel in India are duly considered, some thinking men will be of opinion, that one cannot well expect a great influx of converts, till the minds of the people become more generally enlightened. That the public mind is in a transition state, that the idols, the shasters, and the bráhmans are fast sinking into disrepute, and that many are beginning to think well of Christianity and the Scriptures, are truths not to be disputed. Indeed, it would be no difficult matter to introduce many to the profession of Christianity, could they but see a prospect of being free from oppression, and of being secure from all losses of property and of relations. But seeing no offers of security against trouble can be made to them they are afraid to venture, and they wait as they think for better times.

We hope it is not necessary to hold up a prospect of great immediate success in order to induce those who love the Saviour and their fellow men to do their duty. All Christians know, that the measure of success already obtained ought not to be the standard of their liberality. The greatness of the work to be performed is the subject for consideration, and as that work is confessedly great, and needs extensive aid, so it is hoped that those who are on the Lord's side, will not be backward to render such assistance as lies in their power.

Our funds are very low, and much need replenishing. There is, it is true, a small balance in hand, but that will be soon exhausted, as the monthly expenditure is now more than double the amount of the monthly subscriptions. While donations will be thankfully accepted ; Mr. Robinson would be very happy to see a few names added to the list of monthly subscribers. Some of those, who once subscribed, have left the place, and others who have long aided the mission, are it is said, about to leave ; a few more monthly subscribers therefore, are very desirable.

THE ORIENTAL BAPTIST.

AUGUST, 1850.

Theology.

BRIEF OUTLINE OF A SERMON,

DELIVERED ON SABBATH EVENING, MAY 12, 1850.

“Behold I stand at the door and knock.”—Rev. m. 20.

THESE are the words of our blessed Saviour. They were first addressed to the church at Laodicea. That church had sunk into an awful state of apathy or lukewarmness. Our Saviour having said much to rouse them, he proceeds to represent himself as waiting for a movement on their part. ‘I place myself at your door, and knock for an entrance; if you admit me, I will come in and be your friend.’ ‘If any man hear my voice, and open the door; I will come in to him, and will sup with him, and he with me.’

The Bible being written for our benefit, we may consider these words as addressed to us also. Jesus says to us; “Behold I stand at the door and knock.” This language is, of course, figurative; Jesus Christ stands not at the door of our houses, but at the door of our hearts. What he requires is the heart: “My son, give me thy heart.” Has Jesus Christ any claims upon us? If any hesitate to answer this question, we ask again, Has Jesus Christ done any thing for us? “Yes,” say some, “He has died for us, and he offers to save us.” If so, then he has great claims upon us; to him we ought to listen; and, if he stands and knocks at the door of our hearts, to him we ought to open. It is no mark of wisdom to shut out our best friend; and, if he is shut out, who is admitted? If Jesus stands without knocking, who is within? Who rules in our hearts? Who influences our conduct? Shall we not blush to own it? He that is within, while Jesus stands without, is our greatest enemy, the sworn enemy of all mankind. O what folly to exclude our best friend, and

give access, give the heart to our worst enemy!

But let us attend a little more carefully to what is here proposed for our consideration. Jesus Christ is knocking at the door of our hearts, and trying to prevail on us to open to him, that he may be our Saviour, that he may deliver us from the wrath to come. As this language is figurative, so we understand, by his knocking, his endeavouring to gain an entrance. He could force an entrance; but that is not what he wishes to do; he wants us to admit him voluntarily. In what way then does Jesus Christ knock, or by what means does he strive to gain an entrance into our hearts?

1. He knocks at the door of our hearts by his Holy Word; that is, by the great truths contained in the Bible. He sends them to us, that we may consider them, feel them, and admit Him into our hearts.

There are words of love and mercy, by which he tries to gain admittance. He says: ‘Sinner, consider thy ways; thou art in the road to ruin; thou art under the sentence of God’s holy law; and if thou shouldst die in thy sins, die without opening to me, eternal misery will be thy portion. But I pity thee; I have died to save thee; I have borne the punishment due to the sins of men, that thou mightest escape; admit me into thine heart; trust in me, and thy sins will be forgiven.’ “Yes,” says the Divine Father, “He that believeth on the Son, hath everlasting life.” And what says the sinner to this? Perhaps he is overcome by the Saviour’s love, and opens the door. Perhaps he hesi-

tates, and delays, and shows great reluctance.

The Saviour will then knock in another manner; he will change the still small voice of mercy and kindness to the louder, and sterner sounds of warning and threatening. 'I am,' says he, 'the only Saviour; and, if thou refusest my aid, thou must perish in thy sins. Thine heart is perhaps set on pleasure; then: "Rejoice, O young man, in thy youth; and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment." Remember, that it is written: "He, that being often reproved, hardeneth his neck; shall suddenly be destroyed, and that without remedy." When you will be crying peace and safety; then sudden destruction will come upon you, and you shall not escape. Be ready, be ready, for I shall come in an hour, when thou wilt not expect me. The time may come, when you will most earnestly entreat me to be your Saviour, and I will refuse. The door will then be shut, and you will stand without and knock; and I will then say: "Depart from me, for I never knew you." If you open not to me, the time will come, "when I will laugh at your calamity, and mock when your fear cometh."'

Thus has Jesus knocked at our hearts; but have we opened to him?

2. Jesus Christ knocks at the door of men's hearts by the voice of conscience. All men have a conscience, though the consciences of all men are not equally enlightened. But we who have read the Bible, and heard the Gospel from our childhood, have enlightened consciences; we know right and wrong better than most men do.

When we are about to do wrong, conscience remonstrates; and it is well if the voice of conscience is duly regarded. But perhaps, inclination prevails above conscience, and we do what conscience says we ought not to do. Now, conscience brings a serious charge against us; it charges us with sinning against God, with being wilful transgressors; and it speaks of our guilt and our danger in a voice of thunder. It says: 'Sinner, thou art fast traveling in the broad road that leads to destruction; thy progress is rapid; stop, stop, turn and seek' mercy from the Saviour.' But perhaps, the sinner does

not listen; perhaps, he is still bent on following his own inclinations. In such cases, conscience sometimes lowers his voice, and almost ceases to remonstrate. Is not the sinner now happy? Alas! he is now in the utmost danger, hastening to ruin, yet too hardened to fear. Having silenced conscience, his course to eternal misery is clear; what now will check him; what now will impede his progress? Is this the dangerous state of any of us?

3. Jesus Christ knocks at the door of our hearts by the troubles and losses which he sends upon us. Men love the world too much; it has too great attractions for us all. We look at the things which are seen, and forget the things which are not seen. This love of the world is not limited to rank or wealth; it has a place in the hearts of even the poor and destitute. How does God wean men from this world, and induce them to seek a better world? Not by making every thing go smoothly with them, for then they would only love the world the more; but by causing trouble to come upon them. We are subjected to losses and disappointments, and various kinds of evils; thus the world appears unsatisfactory and uncertain, and we begin to feel the want of something better than the good things of this life. Thus Jesus knocks, but will men listen, and open to him? Alas! many will not open to him. They do not consider their troubles as coming from God. They look at second causes; they cast the blame on their fellow-men; or they say that they have been unfortunate, and they seek the world more eagerly than before.

4. Jesus Christ knocks at our hearts by the bereavements that he sends. Losses and other troubles have had but little effect; another cause must now be tried. A friend or companion dies; perhaps, very suddenly. But the alarm very soon subsides. My friend was very imprudent; there is no fear of my being removed as he was. But now death takes away a relative; perhaps a beloved child, on which the parents' heart has been much set. This blow is felt; but perhaps, it is soon neutralized. 'Many children die; and there is nothing singular in what has befallen me.' The Lord makes another attempt; a very sharp knock is now given at the door of his heart; his wife dies: "the desire of his eyes is taken away with a stroke." He feels it; but does he now repent?

Perhaps he does; perhaps he now opens the door of his heart to the Saviour. Blessed affliction, that has wrought this change! But perhaps the man does not open the door of his heart; perhaps, he calls in his philosophy to his aid, and says: 'It is unmanly to mourn to excess; I must try and forget this trouble. Others have suffered in the same manner, yet afterwards have seen many happy days.' Poor unhappy man! thus thou endeavourest to avoid serious reflection, and to keep thy heart closed against the Saviour!

5. Jesus Christ knocks at the door of our hearts by personal afflictions. The man is now laid on a sick bed; life has lost its charms; a sick room is a gloomy place, and there many unpleasant thoughts will occur to the mind. Perhaps, convictions of sin now enter the mind; the man looks back on some parts of his past life, with very deep regret; and he begins to fear the consequences of his sins against God. 'All this,' you will say, 'looks well; we hope he will now open the door of his heart to the Saviour.' But perhaps, he dislikes these serious thoughts, and while we are hoping for his repentance, he is hoping for recovery. His health improves; he recovers; but he has not opened his heart to the Saviour, and returns to his former course of life.

6. Jesus Christ knocks at the door of men's hearts, by death. This is the last knock, and the loudest knock; but perhaps, like the others, it is disregarded. The sick man does not feel sure, that he is going to die; he probably thinks, that he shall recover. 'I have been,' says he, 'much worse than this, and have recovered; and what if there are a few unfavourable symptoms, they may soon disappear.' But he gets worse; and he feels it; but some injudicious friend says to him: 'Keep up your spirits; never fear; you will soon recover; we shall soon see you among us again as hearty as ever.' Perhaps the sick man scarcely believes this, and he fears; but do his fears drive him to serious thought, and prayer for mercy? He has also other fears. 'I should like,' says he, 'to see a minister of the gospel, to read and pray with me; or I would be glad to see any good man, who would sit by me and converse with me in a serious manner; but I am ashamed to express such a wish. It will be said, that I think I am going to die, and that I am afraid; and should I recover, how

many will laugh at me, and deride me for my folly!' He gets worse; but still, he is ashamed to have it even suspected, that he thinks seriously of death and another world. His disease makes progress; it overpowers his intellect; it is now too late to think, to repent, to open to the Saviour; he sinks and dies. He did not hear even the last and loudest knock; he has died in his sins. He has entered another world, and now he sees himself a lost soul, and bitterly, most bitterly, does he regret his neglect of offered mercy.

Conclusion.

'Let me not die in this manner,' says one and another, perhaps many, that are here present. Then open your hearts to the Saviour, and do it now. Let him not have the trouble to knock again.

R. D.

THE EXPULSION FROM PARADISE.

Gen. in. 24.—"So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

THOUGH, after man had sinned, God saw it necessary to address him in the language of severity, yet it was not all severity. The following words, though not spoken directly to him, yet being uttered in his presence, were full of comfort: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." How far Adam and Eve entered into the meaning of this address it is impossible to say; but no doubt they understood it as pointing to one who was, in some way or other, to be a Saviour for them. The following, among other things, are plainly to be found in the words: 1st, That the person spoken of was to be a man, and yet to be much more powerful than a man. He was to be of the woman's seed,—a being of flesh and blood; yet he was to be a possessor of super-human strength,—strength to do what no being of mere flesh and blood could of himself perform,—strive with and vanquish the Evil One. But, 2dly, though he was thus to be endued with super-human strength, yet, in the contest referred to, he was to suffer somewhat,—his heel was to be bruised. The heel not being a vital part, it is, of course, intimated

by this, that though he was to suffer, yet his being was not to terminate. He was still to live. Whereas Satan, in the contest, was to have his head bruised,—his power destroyed. Adam and Eve had probably not such a clear understanding of the words as we have; but it is likely that they understood as much as has now been stated,—that there was to be One,—a being who, though human, was to be something more than human, and One who was to be their deliverer from the consequences of their sins, and who, in being so, was himself to be a sufferer. Thus they were taught to look for and to expect salvation,—and to look for it, not through their own doings and sufferings, but through the doings and sufferings of another.

Now, we should naturally have expected, that, since God had shewn Adam and Eve so much mercy as to give them the knowledge of a Saviour, he would have let them alone,—left them to cultivate and enjoy the garden of Eden, and to delight themselves with every thing around them, as far as they could possibly do so. But no; our text tells us, that he drove them out of Eden; and we are in a preceding verse told, that they were driven out among briars and thorns, and doomed to eat their bread in the sweat of their brows. On reading these latter words we are ready to exclaim, What! Does God in giving pardon give only half a pardon? Does he, in shewing mercy shew himself merciful to a certain extent only, and no farther? Is that like God? Is that like the descriptions which we have of God in other parts of the Bible,—as, for instance, when we are told that he is rich in mercy, and our sins and iniquities he remembers no more?

To all such questions we answer, No. When God pardons he pardons fully; when God shews mercy he shews it infinitely; and when God loves he loves most strongly. And our object at present is to shew, that God in removing man from paradise was acting in mercy, and in loving-kindness both to him and to us.

The reason assigned for God's driving Adam out of the garden of Eden was,—lest he should put forth his hand, and take of the tree of life, and live for ever. You recollect that there were two trees planted in the garden of Eden, one called the tree of the knowledge of good and evil, or, in fewer words, the

tree of death; and the other, called the tree of life. The fruit of the one caused mortality, and the fruit of the other caused or preserved immortality. Just as, by God's appointment, our lives are preserved from day to day by eating of the corn of the field, so, by God's appointment, it was, that he who, from time to time, should eat of the fruit of the tree of life, should never die. And this appointment God, notwithstanding the entrance of sin into the world, did not then alter. He might indeed have taken away from the tree of life its property of preserving immortal the eater of its fruit, or he might have uprooted it by the blast of a storm, or destroyed it by a flash of lightning. But he did neither. He had a reason for keeping up, for a time at least, the existence of both the garden of Eden and the tree of life; and this reason probably was,—the good effect which the sight of these would have on the mind of Adam.

Adam, there is every ground for believing, took up his residence, on being expelled from the garden, at no great distance from the interesting spot; and dwelling thus close by it, and, in all probability within sight of it, he would, as he labored among the briars and thorns, be perpetually reminded of the ease, the comfort, the pleasure and the life that he had lost by his sin. *There* was the garden just by, and *there* was standing in it, in all its beauty, the tree of immortality; but in consequence of the Cherubim, with the flaming sword, he could neither enter the one nor approach the other. No; he must stay without, and labor in the sweat of his brow, and ruminate over the gloomy thought of by and bye returning to the earth out of which he was taken. And would not all this do him good? What other feeling should be present in the mind of a guilty sinner, than shame and regret for his sin? And were not the sight of the garden and of the tree just the things that were the best fitted to keep Adam mindful of his guilt, and to make him to be always truly humbled before his God? I do not say that this is the only reason why God left paradise and the tree of immortality existing; but this appears to be one reason, and to be a good reason.

But it is possible that some may be saying, What has all this to do with us? Wherein are we concerned in it? In reply to such questions I would say, if we are not concerned in God's driving

Adam out of the garden of Eden, the mercy and kindness of God are concerned in it: and it is doing something in which we really are concerned to endeavour to vindicate Him, and to shew, that in what he did, he did nothing contrary to the character given of him in many parts of the Bible,—that of being a kind and merciful God, and one who not only forgives sin, but as it were forgets it.

But we have even a deeper interest, if possible, in our present subject than this. In Adam's being put out of the garden of Eden, we all were put out of it too: and God had his reasons for the latter as well as for the former,—reasons that will apply to both. It is true, that God has not put paradise and the tree of life in our view as he kept them in the view of Adam. They have both been destroyed long ago. And there is a good reason, why they should have been so. It would not have done to keep them in our view. The effect upon us would have been very different from what it was upon our original progenitor. The sight must, as we have already noticed, have produced in him deep humility: the effect, in all probability, upon us would have been, to have created within us a strong and a deep dislike to his memory. It is likely that we should have been perpetually saying, "Well; had it not been for Adam we might have been living in that beautiful and fruitful spot which lies yonder in the distance, instead of being here amidst these briars and thorns; and we might also have been regaling ourselves on the delicious fruit of the tree of immortality instead of living on the produce of our own hands,—a scanty subsistence earned in the sweat of our brows." But by both the garden and the tree having ceased to appear, we feel little disposed to indulge in any such reflections,—turning them rather in upon ourselves, the only persons against whom we should reflect.

But let us now come to the reasons on account of which God hath, notwithstanding his forgiving love, excluded us as well as he did Adam, from the garden of Eden and from the tree of life.

And one reason is this,—had God permitted us, with our corrupt natures, to reside in such a fruitful and beautiful spot as the garden of Eden, we should, in all probability, have become so earthly as to have desired nothing else than earth. Whether it were God's

will that, in the event of Adam's never sinning, he should remain forever in paradise or not, we cannot tell: we know, however, that it is not God's will that man should now remain forever in this world. God has, for every repenting and believing sinner, prepared another paradise, and prepared it in another world: and so important does he deem it, that man should ever have his thoughts turned in that direction, that he has said, "Love not the world, neither the things that are in the world."—"Set your affection on things above, and not on things on earth." Now, every one of us can clearly understand, that if our residence on earth were an Eden with all its delights, we should never wish to remove; nay, we should never think of a removal but with the greatest regret. But since it is the case, that we are to depart out of this world, God has, for the most part, made our position here such as to make us frequently desirous of going hence. He has put us among the briars and thorns, and made us to eat our bread in the sweat of our brows. And seeing that our existence in such circumstances is not to be a long one, and seeing too that we have the glorious gospel to comfort us in it, it is really merciful and kind in our heavenly Father so to deal with us, as that we may feel as it were impelled to turn away in our hearts from earth to heaven.

But we are not only like Adam kept out of paradise, but like him, too, we are kept away from the tree of life: and there is no doubt a reason for this also. We have already observed, that God had appointed, that by the eating of the fruit of this tree, immortality should be preserved, in the same way as he has appointed that our present life should be sustained from day to day by the use of the corn of the field. But now that man has sinned, and now that man's body, through sin, has become vile, it is not desirable that he should remain immortal; nay, it is desirable that he should be relieved from this corruptible body. Hence, God, in his mercy and in his kindness, has entirely removed from man the tree of immortality; has, as it regards this world, set before him nothing but death; and has thus taught him to look towards the other and the better state of things, which hath been made known to him, even to the time when he shall be possessed with a new and glorious

body, whose immortality will be kept up by eating of the tree of life which is in the midst of the paradise of God above. And are there not thanks due to God for such a constitution of things as this? Verily he hath done all things well.

Our text tells us, that God "placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way to keep the way of the tree of life." There may be more in this than we at present understand; but so much, I think, there must be in it as this, namely, that herein we are taught not to look for immortality in the way in which man was originally taught to look for it: and this may be another reason for our non-admittance to paradise and the tree of life. Adam was to look for immortality by eating of the tree of life, to which, as long as he was obedient to the command of God, he would have access. But having disobeyed God, he must now, if he looks for immortality at all, look for it in another direction. And, blessed be God, we are not ignorant of the way we should take. Another tree has been planted, even that upon which the Saviour was crucified on Calvary. Thither we are now to repair. No Cherubim, with flaming sword, prevent our having access to that blessed spot. The road is open to all. We have but to approach, to take, to eat, and to live for ever.

A. L.

ON AFFLICTIONS.

BY SHUJA'AT ALI.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6.

GOD has a living voice in all his works. Smiling nature through its diversified attributes presents one simultaneous echo of the approving voice of its Creator: it speaks of his goodness, his majesty, his power; but the communication of his displeasure, it is not and indeed cannot be. Human depravity is such that if coming judgments were announced through the gentle form of love-inspiring mercy, her warning accents would be lost amid the delusions of hope. Calamity must forewarn calamity, and kindling wrath must burst forth into a flame, ere human sensibility is touched, and the mind fully awakened to a

just sense of its danger: hence it is that God's denouncing trumpet is generally represented by the famine, the sword, the pestilence, and such like dire afflictions, which mark their ruthless career with the gloomy monuments of desolation and death. But these trumpets never send forth an uncertain sound; they never alarm causelessly.

And when the fierce trumpet blasts are heard—the true prelude to fiercer trials—ought we not solemnly to ask, "and is it without a cause?" And ought not this to dwell upon the lips of all in this metropolis in reference to our present visitation? Surely some sin of a national or individual character has rendered us hateful to God, and obnoxious to his displeasure. Surely judgment is gone forth, and the destroying angel is on the wing: God himself is contending; and when he contends, crime must be expiated either in the person of the offender, or in a sufficient substitutionary atonement. But it may be objected that no criminal purgation is needful, as the mere existence of calamity is no evidence of operative sin, in as much as it falls not exclusively upon the sinner. I answer, that calamity is in every instance the result of sin, and in most instances of operative sin; and that God has wise ends in generalizing it, though the fruit of a transgressing few. We cannot unravel his purposes, but this much it is given us to know, that as blessings are dispensed promiscuously to all, so are afflictions; and that although at one time his yielding mercy engages to deal leniently with the debased and hell-deserving cities of Sodom and Gomorrah for the sake of ten righteous, (Genesis xviii. 32,) yet at another his righteous ire kindles and consumes thirty and six men for one guilty Achan. (Joshua, vii. 5.) The righteous may sometimes form the recognized palladium of unbelieving thousands, yet how frequently is their tranquillity disturbed by one sinner, and a whole nation's safety hazarded by criminal indulgences, and that this is so now, who that is familiar with *city-sin*, can entertain a doubt? Did we extend the mantle of charity over unenlightened heathenism, and confine our inquiry to the professedly Christian population, could we even then obtain a glimpse of its real extent and enormity? We may most certainly, abstractedly, see Christ's name reproached, his cause dishonored, and his believing people

slighted: we may see human barriers erected to oppose the progress of divine truth. But we cannot measure the full magnitude of sin: it is so immense, and human conception so circumscribed, that it necessarily baffles our comprehension. God only knows it and the mode of its treatment. We cannot know it, save in this way, that it is not too large for the 'prison house of hell.' And, dear friends and fellow-sufferers, if it may be contained there, why are no efforts put forth to consign it to that place? Remember that there is but one alternative—we must either ourselves be cast into hell, or triumph over it. Thanks be to Christ who giveth us the victory. Christ has conquered and we cannot fail; and if triumphant, though pestilence be suffered to visit us, its victims will soon be transformed into heaven's inhabitants. And you, Christian friends, who have been victorious, and are recognized as spiritually born, you have an important duty to discharge: it is your high and exalted privilege that you have influence in heaven and can 'move the arm that moves the world.' It behoves you therefore, to exercise it in appeasing that wrath, which is being so fearfully realized; and as Moses and Aaron interposed between the destroying Angel and the dying masses of rebellious Israel, so 'do you likewise.'

THE WORK OF THE SPIRIT.

THE Scriptures teach us the abiding presence of the Spirit of God in the spirit of man. His presence, not in the sense in which he is everywhere, but his presence, by virtue of which, it is true of the believer of the gospel, as it is not of any other man, or any other being, that he has the Spirit—that the Spirit is in him—abides in him—dwells in him—works in him—is shed abundantly upon him, that he may be renewed and saved.

The ever present Spirit of God produces in the spirit of man those happy effects, which taken together, may be expressed by the one word salvation. They in whom the Spirit of God is, belong to Christ. They, and none else are the children of God. They, and none but they, are believers, holy persons, Christians. They, and they only, are saved "by the mercy of God," are "justified by his grace," and "made heirs, according to the hope of eternal life." We are not to seek the mark of salvation in any outward standing, by which we may be thought to be related to the church, nor in any speculative opinions. They are not to be found in inward impulses or impressions.

They lie in the personal character, in the spiritual character. They must be traced in that image of God, which his Spirit renews in us, "knowledge, righteousness, and true holiness." This is Christian spiritualism. It is not secured by intellectual refinement or by moral culture, by abstractions, imaginations, or formularies, but by the Spirit of the living God abiding in us, to guide us in the path of self-denial, holiness, and love. It is life. It is growth. It is power. It is liberty. It is conflict, ending in victory. It is God manifested in man. It is grace enabling humility to abase pride, conscience to subdue lust, faith in the unseen to overcome the visible, the future to control the present, and the spirit of man to triumph over the flesh, raising a man from the debasement and bondage of sin, to real dignity and true freedom, and fitting the child of earth to be a partaker of the joys of heaven.

Further, the possession of this distinctive personal character is, to those who do possess it, the pledge of endless happiness and glory. The happiness and glory which God has prepared and promised, are represented in numerous passages: John iv. 14; v. 24; Rom. vi. 23; Eph. i. 3—6; Col. iii. 3, 4; as the gift of his grace in Christ to all those in whom the Holy Spirit dwells and works. The consciousness, therefore, of possessing the character, which is the effect of the Spirit's working, brings with it the assurance of everlasting bliss.—*Stowell.*

THE CHRISTIAN'S GREATNESS.

It is our faith that must raise our thoughts to a due estimation of our greatness, and must show us how highly we are descended, how royally we are allied, how gloriously estated; that only is it that must advance us to heaven, and bring heaven down to us; through the want of the exercise whereof it comes to pass, that, to the great prejudice of our souls, we are ready to think of Christ Jesus as a stranger to us, as one aloof off in another world, apprehended only by fits, in a kind of ineffectual speculation, without any lively feeling of our own interest in him; whereas we ought, by the powerful operation of this grace in our hearts, to find so heavenly an appropriation of Christ to our souls, as that every believer may truly say, "I am one with Christ, Christ is one with me." Had we not good warrant for so high a challenge, it could be no less than a blasphemous arrogance to lay claim to the royal blood of heaven; but since it hath pleased the God of heaven so far to dignify our unworthiness, as in the multitudes of his mercies to admit and allow us to be partakers of the Divine nature, 2 Pet. i. 4, it were no other than an unthankful stupidity not to lay hold on so glorious a privilege, and to go for less than God hath made us.—*Bishop Hall.*

Original Poetry.

"PEACE, BE STILL!"

MARK IV. 35—41.

WHEN darksome clouds the azure hid,
And stormy blasts the welkin tore;
Then, there was heard a potent voice
Subduing e'en the ocean's roar.
"Peace, be still!"

Thus, when my bark's by tempests tossed,
And oft with Marah's waters filled,
My Pilot guides, allays the storm,
Nor vainly speaks,—in kindness willed
"Peace, be still!"

Afflictions dark may strike me low,
And rising doubts my soul assail;

When, trusting to His faithfulness,
His words for me will yet avail,
"Peace, be still!"

Or when temptation's power is felt,
And Satan strives with all his main;
Oh, may I then be faithful found
And hear that voice repeat again
"Peace, be still!"

Dear Saviour, 'tis in thee I trust,—
THY WORK, THY FINISHED RIGHTE-
OUSNESS
May thy kind words each doubt remove,
Each anguish sooth, each fear repress.
"Peace, be still!"
16th June, 1850. E**y.

Narratives and Anecdotes.

RELIGIOUS CONVERSATION.

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi. 1.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either thou or that, or whether they both shall be alike good." 6 v.

"Blessed are ye that sow beside all waters." Isaiah xxxii. 23.

I MET with an incident a few days ago, which powerfully brought to my mind the passages transcribed above, and which may supply comfort and encouragement to some servant of God, who having long laboured in his vineyard without visible success, is ready to conclude that he has laboured in vain and spent his strength for nought.

Business having called me to A——, I was introduced to a native lady of high connexions, who was most anxious for religious conversation. I found her to possess considerable knowledge, though in doubt as to some of the truths of the Bible. Our first conversation lasted about two hours, and seldom have I found an enquirer after truth, so inquisitive, and anxious for information. Her questions were innumerable, and having been brought up a Muhammadan, she named many of the objections which that sect usually urge against Christianity, evidently not so much for her own satisfaction as to be enabled to reply to others. We parted at a late hour

with mutual regret; for, as she said, she had much more to say and could have continued the conversation for three days.

I took an early opportunity of again seeing her, and this time it was at her own house; she was delighted to see me, and at once returned to the subject which appeared most to interest her, viz. How can God pardon wilful and habitual sin? I, of course, pointed her to the gospel and endeavoured to show her that there was but one way of escape for the sinner, and that was by taking refuge in Christ Jesus. I also reminded her of the fact that the Christian religion was the only one that met the wants of Adam's fallen race, and that this was sufficient of itself to prove its divine origin. After another most interesting conversation, she told me how she had just been made to think of her immortal interests. She said, "I was a foolish girl, delighted with nothing but natches and melás and such like foolish amusements, when at Dinapore, I accidentally was thrown into the company of a Missionary of the name of Burton. He soon turned the conversation to religious subjects and his earnestness of manner, plainness of speech and sound reasoning, left an impression on my mind which nothing has been able to efface. I often wished to see him again and hear again the Word of life from his

mouth, but in vain : I know not where he went nor what became of him. But from that time to this I have never attended a natch or a melâ, nor have I had any relish for those amusements which formerly were my greatest source of pleasure.

It is probably nearly 20 years since the circumstance related above occurred. The good man has long since entered his rest, and perhaps the faithful conversation he held with the foolish girl was long forgotten or supposed to have been in vain. How delighted then will he be, should he ever recognize her in heaven as a brand plucked from the burning through his instrumentality, and of this there is every hope. Let then the faithful Missionary of the cross never grow weary in well-doing, for in due time he shall reap if he faint not. Be faithful unto death and I will give thee a crown of life. How much good seed sown in time I apparently lost ; shall at last be found in the gardens of the Heavenly paradise, laden with fruit of eternal life.

CONSERVATOR.

Agra.

LAST WORDS.

THERE are certain home incidents in the life of almost every individual, a retrospect of which to the Christian cannot be without profit, and to the wanderer has frequently been as the dawn of a brighter day, the commencement of a new era ; for the prodigal who can weep at the remembrance of a mother's prayers and a father's counsels, is not beyond the pale of hope ; he may yet find the returning path, by which to retrace his steps to his father's house and to his father's bosom ; it is with this hope that these lines are penned and should they meet the eye of one, who has wandered far from home and far from righteousness ; the child of parental prayers, the object of a mother's hopes and fears. Oh ! that he may be led to think of the joys he has abandoned ; the sufferings he has endured and the wrath which he is treasuring up for himself and thus thinking, may he be led to repentance and true faith in a crucified Saviour. I am now going to revert to the flowery days of my youth ; when the evil days were far distant, when with a light heart and lighter step I daily bent my way through flowery lanes to the village school ; too

thoughtless to pick up the pearls which I now remember were strewed in my path, pearls of opportunities and privileges which are lost to me for ever ; but although much was lost and much has been forgotten, yet there are some things which I now delight to recount and which cling to memory, like the ivy to the storm-bent and shattered wall. There is one bright spot especially dear, and never to be forgotten through the endless ages of eternity ;—my father's hearth. The snow has fallen thick on the frost bitten ground ; or the spring is just causing the trees to send forth their buds and blossoms ; or the harvest has called the people to their labours, for thus the seasons rolled on, but no changes were visible in our humble abode. Morning after morning after certain duties had been performed and the plain breakfast prepared ; all assembled together, the holy volume was opened and a suitable portion read and then all knelt down whilst the patriarch of the family supplicated a Throne of Grace. For protecting and sustaining mercies, thanks were offered, the supply of future wants was solicited, the poor and needy were not forgotten ; the impotent were pleaded for, and then the never-to-be-forgotten petition with increased warmth and renewed zeal,—“ Lord have mercy upon our offspring, bless our children and make them thine own, keep them through the dangers of youth, call them by thy grace, renew them by thy Spirit, keep them from the deceit of sin and the world, bundle them up in the bundle of life. Give them that blessing which maketh rich but addeth no sorrow, and bring us all safely to thy kingdom at last, may one not be wanting when thou makest up thy jewels.” Here is that which has been more to me than 50 sermons. Many are the times when in the midst of sin and far from the home of my youth, when gay companions have been laughing around, and all have been wrapped up in thoughtlessness ; even then my father's hearth and its solemn affectionate prayers have been brought to mind and I have trembled, felt my heart sink within me, and wished for the return of by-gone days of innocence, days of peace and hope which I feared were never again to be realized. On one occasion I was called to pay a last visit to a pious dying grandfather ! He had run the race, he had come to the end of his course, fought the fight of faith, and was just

going to receive his crown—like a shock of corn, he appeared fully ripe and ready for his Master's use. I gazed on his fleshless frame, his shrivelled hands and sunken eyes but I saw no fear, I heard no murmurings; all was calm and peaceful, and I seem yet to hear after 25 long years his clear but weak voice, as he said to me taking my hand into his—
 “James, we shall meet no more here; but seek an interest in Christ and all will be well, we shall meet again hereafter.” During the quarter of a century which my good old grandfather has been numbered with the dead, it would be impossible to tell how often his dying advice has sounded in my ears, how often it has been to me as a guardian angel to keep me from running to greater depths in sin. When all have been buried in sleep around me at the midnight hour my Grandfather has again held my hand, and I have pondered long on his advice. In the sanctuary, the busy street, the thronged market—at the dinner table and during social intercourse with friends and family, my mind takes its flight to my grandfather's bedside. My wife and friends say, “Why are you so absent?” they little know that I am again holding converse with my aged sire, that I am again in the days of my youth, trying to profit from a picture of by-gone years. These are seasons of profit which I would not forego, and during seasons of lukewarmness and coldness I find nothing more reviving and quickening, than my father's hearth or my grandfather's bedside; here I find an influence which melts whilst all others appear only to bake; but I must conclude, as my paper is nearly filled, and my prayer is that some poor wanderer from home and peace may by glancing over these lines, be led to say, “Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son! make me as one of thy hired servants.”

CONSERVATOR.

June 1850.

THE SHOEMAKER'S CONVERSION.

A MAN having received a tract used it in filling up the space between the inner and outer sole of a shoe. Some time afterwards another man sat down on a sabbath morning to put a new sole to that shoe, but when he had cut away the old leather he saw the

tract, and his attention was instantly arrested by its title, “Remember the sabbath-day to keep it holy.” It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God; his soul was troubled, nor could he find rest until he found it at the cross of Christ.—*Ch. Penny Mag.*

THE RED INDIAN.

“Now is the accepted time.”—An Indian and a white man being at worship together, were both struck with conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him:—“How is it that I should be so long under conviction, when you found comfort so soon?” “Oh, brother,” replied the Indian, “me tell you. There came along a rich prince; he propose to give you a *new coat*; you look at your coat, and say, ‘I don't know, my coat pretty good; I believe it will do a little longer.’ He then offer me new coat. I look on my *old* blanket: I say, ‘This good for nothing; I fling it right away, and accept the new coat. Just so, brother, you try to make your old righteousness do for some time; you loth to give it up; but I, poor Indian, had none, therefore I glad at once to receive the righteousness of the Lord Jesus Christ.”

AN IMPORTANT QUESTION.

A LITTLE girl, seven years of age, was one sabbath evening standing by her mother's side refreshing her memory with questions of the “Assembly's Catechism,” previously learnt. When she came to the last proof to the sixteenth answer, (Rom. v. 18.) the word condemnation evidently suggested to her mind the passage Rom. viii. 1, for she repeated it first to herself, then, turning to her mother, said, “Mamma, there is ‘no condemnation to them who are in Christ Jesus. I am not in Christ Jesus, am I?’” Her mother replied, “*I fear not*,” and was proceeding to give some reasons for the reply when the child in a quick tone said, “Mamma, are you in Christ Jesus?” “*I hope so*,” was the reply. “But, mamma,” said the little girl again, “*do you not know* whether you are in Christ Jesus or not?” Her mother answered, “Yes; did I think I was not in Christ Jesus I should be very unhappy; but I feel quite sure that I am.” Never was the importance of a firm assurance of interest in Christ felt to be so important as at that moment. If we are not satisfied

that we are in Christ, how can we hope to be successful in urging our little ones to embrace him?

A HUMBLE MARTYR.

BY CHARLOTTE ELIZABETH.

It is pretty generally known that in the year 1830, through the blessing of God on the efforts of a few Christian friends, a chapel was opened at Seven Dials, in London, where the pure gospel is preached in the Irish language. Such an assault upon the enemy, in the very heart of one of his strongest holds, could not but lead to great excitement; persecution, carried to the utmost extent short of murder, was the certain lot of those poor victims of Popery, who dared to inquire what they should do to be saved, and join the congregation of the zealous servant of God, who had left some comfortable preferment in his native land, to assume the office of a missionary among his wretched countrymen here. Many were, however, found to encounter the worst that man could do, rather than forego the Word, the sweetness of which they had once been brought to taste: and to this hour a little flock is regularly assembling, who, having cast away the trammels of Popish delusion, are able even in the extremity of wretchedness and want, to rejoice in Christ, as their only and all-sufficient Saviour.

It was in the spring of 1831, that a Scripture-reader, attached to the Irish church and school, was visited one evening by a young countryman, who requested his assistance in penning a memorial or petition, by which he hoped to obtain some employment. It appeared that he was a most extravagant and dissipated character, who had, through his own vicious conduct, forfeited every advantage that he acquired. Still, being "a good Catholic," all was right with him; and the sins for which, with sixpence, he could any day purchase absolution, never gave him a moment's concern.

The reader wrote out his petition, for Doghery, was a better scholar in his native Irish than in the English tongue; and while he was so employed, the young man took up the book which the other had been reading—a book that I had given him, containing some controversial tracts on the leading errors of Popery.

When the letter was completed, Doghery exclaimed, "This book must be false, for it contradicts my Church: here is the presence of Christ, in the sacrament of mass, denied. Why do you read such books?"

"Because," answered the other, "they show me the errors of the Church to which I also once belonged,"

A very animated discussion took place, which lasted till after midnight, while Doghery contended for the orthodoxy of his Church with equal spirit and ingenuity. The next day he returned with an anxious countenance; and on the reader inquiring the fate of his petition, he replied, he did not come about that, but to renew their discourse concerning the book. "For," said he, "you deny the power of my Church to forgive sins; and if that be the case, I am in a bad way." Again was the point brought to the test of Scripture; and Doghery went away, deeply impressed, to return on the following day, more troubled than before, while he frankly acknowledged that he could no longer place any confidence in that, which had always appeared to him an infallible guide to heaven.

"What am I to do?" was his anxious inquiry. The reader told him, that if he would accompany him to the Irish Church, where service was performed on the Wednesday evening, he might hear something in his own tongue that should give him more light.

Unacquainted with the circumstance, the pastor addressed his little flock on the parable of the Prodigal son, expounding it as he proceeded. On arriving at the passage, "Put a ring on his finger, and shoes on his feet," he explained the latter by a reference to Eph. vi., "having your feet shod with the preparation of the gospel of peace," and dwelt on the difficulties that the christian must surmount, or pass over, which required, at every step, such defence as Christ alone can furnish to the feet of his saints. At this period of the discourse, Doghery trembled exceedingly, and looked down at his feet. The reader asked the reason of his emotion. "Look," he replied, "at my broken shoes—I could never travel a stony road in them; my soul is in a worse condition than my shoes; how, then, can I travel that difficult path to heaven? And see, my shoes are so far gone, that nobody can ever make them good for any thing now; my soul is worse—oh, who shall mend that?" The reader was so struck by this singular application of the subject to his own case, that he took him to the vestry, and introduced him to the zealous preacher, who spoke very impressively to him, and gave him a bible.

On that evening, the minister of the Irish Church repeated this to me, and Doghery became the subject of our special prayers.

From the time of receiving the bible, he studied it daily—hourly. A change the most striking came over his whole aspect and character. His memorable petition had succeeded, so that he got a place as porter in an apothecary's establishment; and he who never before could remain sober for two or three days, and was sure to lose every situation within a week, was now so

temperate, so faithful, so diligent, so steady, that he won the perfect confidence of his employers. Still, being an out-door servant, and having a little motherless girl to support at nurse, he was unable to afford himself the means to remove from his wretched lodging to one less miserable. He occupied a corner in a densely-inhabited court, near Covent-Garden, surrounded by the most bigoted of his unhappy countrymen, who made Doghery and his heretic bible the objects of their fiercest animosity. However, the Lord helped him to make a confession, in meekness and love, even here; and after a proper season of probation, Doghery was admitted a communicant at the Lord's table in the beloved Irish Church. There the cup of blessing, which his crafty priests withheld from him, was put into his hand; and with what effect, may be gathered from an incident that his dear pastor repeated to me. He went to visit a poor sick Irishman, in one of the dens of St. Giles, and found Doghery seated by his bedside, reading the Word of God to him. Mr. B. said, "I rejoice to find you sensible of the preciousness of that sacred book." Doghery replied, "I hope I am, sir; I feel much when I read the Scriptures here; I feel much when you preach to me in the church; but when you gave me the bread of life, in the holy sacrament, I felt—oh, then I *did* feel, indeed!" "How did you feel my poor fellow?" He looked up, with eyes that sparkled brightly, and answered with great energy, "I felt that it was the marriage ceremony, which united my soul to my Saviour for ever."

On the Saturday following this, he went to his old friend the reader, and said, "I have many trials at home; they never allow me to sleep, for cursing me and blaspheming. They insist on my giving up my bible, or else they will have my blood. My blood they may have," he added, with earnestness, "but this book none shall take from me. It is more precious than my life." He then related how he was accustomed to answer their menaces and revilings, by reading or repeating to them the blessed truths by which he was made wise unto salvation. He told the reader that he must go on the morrow to see his child, at Finchley Common, and therefore could not attend church till the evening; and he continued searching the Scriptures with him until a very late hour, expressing the joy and peace he felt in believing.

At seven o'clock the next morning, he was obliged to go out with medicines to his master's patients. Between nine and ten, he went to eat his breakfast in his comfortable home. Here he was most fiercely assailed on the two points that they constantly insisted on—to give up his bible, and to go to mass. Doghery refused; they attacked him, and struck him; but he only

entreated their forbearance; he raised not his hand, except to ward off some of their blows. In ten minutes he was pitched out into the street a mangled corpse, his head and side both laid open by blows from a plasterer's shovel, one arm and several ribs broken, and all the upper part of his body black with bruises. The poor Irishman had sealed with his blood the testimony of that truth which he held; he had joined the noble army of martyrs, and entered into the joy of his Lord.

Many a tear have I shed over the leaves of Doghery's little bible, as I marked the print of his soiled fingers in those pages which he loved to ponder upon. The Gospel and Epistles of St. John, and that of St. Paul to the Hebrews, bore evident traces of frequent and protracted study. There he had found encouragement to pursue his new and blessed path, until, through the blood of Christ, he had grace given him to shed his own. He was faithful unto death, and the Lord delayed not to give him a crown of life.

A RECENT INCIDENT.

IN the crowded market-place of one of the south-western cities, a northern vendor of religious books was exhibiting his stock in trade, and calling on the people to step up and buy. He was a *colporteur* of the American Tract Society, but seemed to be so abundantly supplied, that he had the book which every man called for, whatever its subject or title. Indeed, the variety of his supply was so curious and extensive, that one man offered to bet another, (Mr. B.,) that he could not name a book which the vendor had not on hand. Mr. B. took him up, and cried out:

"I say, Mr. Bookseller, have you got the *Memoir of the Devil*?"

"The very thing," replied the agent, taking out a book, "the only authentic memoir of his majesty ever published, called the Holy Bible, price twenty-five cents: will you have it, sir?"

Mr. B. was obliged to pay his bet and buy the Bible, which he took up in the midst of general applause.—*Ch. P. Mag.*

BLUNTNESS REBUKED.

It is said of the Rev. Andrew Fuller, that he could rarely be faithful without being severe, and in giving reproof he was often betrayed into an intemperate zeal. Being at a meeting of ministers, he undertook to correct an erroneous opinion delivered by a brother, and he laid on his censures so heavily, that Dr. Ryland called out vehemently, "Brother Fuller, brother

Fuller, you can never admonish a brother, but you must take up a sledge-hammer and knock his brains out."—*Ibid.*

SOMEBODY HAS BEEN PRAYING.

SEVERAL years since, in a town in New England, the two churches of the place were in a very languid condition. None, for a long time, had been converted; none were known to be concerned for their spiritual welfare. As to religious matters, there was a general apathy. But Christian life was not wholly extinct. A few wept in secret places. Among these were four young men who were fitting for College, as candidates for the ministry. They met privately once a week to pray for a revival. Their hearts were drawn out especially for a fellow-student of great intellectual promise, whose opinions were sceptical, and whose influence upon the young people was manifestly pernicious. Earnestly did they wrestle at the throne of grace on his behalf, and eagerly did they look for the answer. We knew nothing of their solicitude. None but themselves and God were aware of their meeting for such a purpose.

After a few weeks, one of the four was invited by this very young friend to take a walk, and during that excursion, the disclosure was made that prayer had not been unavailing. The Spirit of God had con-

vinced the sceptic of his errors, and awakened a desire to know and practise the truth. He soon became truly broken in heart, and found healing in the blood of Christ. A revival ensued, in which the churches were quickened, and many sinners converted.

The information that this young student, apparently the most hopeless case, had become a convert to Christ, fell upon the ears of the people with startling effect. Like thunder in a clear sky, it was an anomaly, and took even Christians by surprise. How could it be explained that a revival had commenced, when there had been, apparently, none of the usual antecedents of such an event?

An aged Christian, who witnessed many seasons of gracious refreshing, spoke upon the subject in a prayer-meeting, and said, "I have lived long, and seen many revivals, and never knew such a blessing to come but in answer to prayer. Brethren, I am very certain that *somebody has been praying*. I confess that I have been very delinquent, and probably many of you can make the same confession. But, when the books shall be opened, you will find that what we now see was in answer to somebody's prayers."

It was never known in that place who had offered these successful prayers. Three of the little group are now in heaven. The survivor is the pastor of a New England church.—*Ibid.*

Christian Missions.

THE ORISSA MISSIONS.

From the Indian Report of the Orissa Baptist Mission for 1819.

LABORS AMONG THE HEATHEN.

MORE than a year ago, our native brother Banamali preached the Gospel in Chassaparra, and distributed christian tracts. Unknown to the preacher, the word of life made a deep impression on the mind of a young man named Binodi-rout. His impressions he dared not make known to his father, his brothers, or to his bosom friend: they remained like a fire in his bosom. He could not but meditate on Christ,—he could not avoid perusing his book as he found opportunity: his anxiety was increased, but he dare not reveal his thoughts and feelings. After about twelve months had passed away, he determined upon what he would do. While all his friends were asleep, in the dead of the night, he quietly left his paternal roof, and traced with trembling steps his dark way to the christian village of Udhayapoor, Chaga, which place he reached very early next morning. So soon as he

arrived he requested food, that he might lose his caste. The friends hesitated: "His father is a man of opulence, and of much influence, and will carry the case of his son's, abduction before the court; and we had better not have any thing to do in the youth's loss of caste." Such were their thoughts and resolves. These objections, however, were overruled by Binodi's importunity, and by his large and accurately expressed knowledge of the Gospel. They gave him food, and he renounced caste, broke off his necklace, and avowed himself a christian.

Soon after Binodi's arrival at Cuttack, a hundred of his old caste mates, headed by his father, poured themselves into Christianapoor. They persuaded, entreated, and threatened; but the young man refused to return to idolatry. His answers and his resolution, under his most moving and trying circumstances, were such as to surprise and delight all his christian acquaintance, the enraged father, at length hit upon a scheme which succeeded. He presented a complaint to the magistrate, who ordered the youth to

appear before him. A messenger of the court was sent with the order, and bid to return with the young man. This messenger, it is supposed, the father bribed; and as they were passing through the sepoy lines to the magistrate's house, some of the sepoys, perceiving a little confusion, inquired the cause, when the officer said, "These Christians are forcing this man's son to become a Christian!" The sepoys and many other people, as well as the people who accompanied the father, (some not knowing any thing about the case) all ran together and joined in an affray. Meanwhile, the youth's father and his retainers seized the convert, and carried him off in triumph to his village. Some efforts were then made to recover the young man by petitioning the magistrate; but, after fining the father ten rupees, the magistrate suffered the case to drop. At a subsequent period, after the brethren had returned from Conference, another petition was presented to the then acting magistrate, Mr. Halkett, praying that the young man might be brought into court, and questioned about his desire to assume the christian profession. Mr. Halkett, with the greatest promptitude and decision, had Binodi-rout brought into court. The young man, however, under the influence of the most affecting persuasion by his parents and friends,—the most awful curses and the best of promises, as well as opiates, professed that he did not now wish to leave his parents, and would not become a christian. The father had, also instructed him to say in court, that he had not gone over to Chaga voluntarily, but that the Christians had met him in the fields, and had forcibly carried him off. For the present, Binodi is lost; but we expect that, after the excitement in which he now lives is over, and his better thoughts and feelings return, he will again come forth, and that with more decided resolution on the first occasion, and with less violent opposition.

On the last visit of the native brethren to Kontilo, they naturally inquired after the persons whom, the year before, they heard singing the "Jewel-Mine" near the house where they happened to take up their lodging. On inquiry, the son of the principal person of the three, told Sebopatra that his father had died since he was there; and then proceeded to give the following account of his end:—"When almost speechless, the bráhmans and the family priest came to read some mantras to him. As soon as he perceived it, he shook his head, and raised his hand, and forbad them. The priest then said, 'Repeat the muntra which delivers from hell.' He again shook his head, and waved his hand, and forbad them. The people and the family became concerned. The priest then urged him to repeat the name of Jagannath, as other people do when they die. The man remained silent. They

thought he could not speak, and so said, 'If you cannot repeat it audibly, repeat it mentally: think of it, and you will be saved.' This aroused him, and he, with much energy, pouted out his lip, shook his head, raised his hand, and said, 'No! no!' They then inquired, 'What then will you do? in whom do you trust, now that you are dying?' The poor man instantly raised his eyes to heaven, and pointing with his hand said, 'Jesus Christ!' and amidst the wonder of all around him, he presently expired."

INSTANCES OF GOOD FROM THE DISTRIBUTION OF SCRIPTURES AND TRACTS.—A bráhmán from a village named Mangalpoor, three miles from Piplee, came to the bungalow, and asked for a copy of the "Jewel-Mine of Salvation." On presenting it, I inquired if he had on any previous occasion received a copy, and read it. Replying in the affirmative, and naming the time and place where received, he told me he had committed its contents to memory, and commenced repeating verse after verse in the most correct manner, naming the number; and quoting the verses where repentance, faith in Christ, the death of Christ, the resurrection, and general judgment, are referred to, he asked several questions concerning them. After exhorting him to act according to the knowledge he had obtained, he stated, "I and four more friends have perused carefully this book, in order to write an answer to it, and prove that Christ is not divine, and hence not the Saviour, from the fact of his having suffered death. Our book will be ready in a short time, and I will let you examine it when finished."

A copy of Matthew's Gospel, printed at Serampore in 1836, was received at the Pooree Rath Jattra thirteen years ago by a man from a village named Rajipoor, eighteen miles distant. On reaching home, he gave it to a guru of the abádhit sect, who was so interested and impressed by its contents, (especially the death of the Lord Jesus Christ,) as to renounce his erroneous views and practices, and adopt the Lord Jesus as the object of worship and author of salvation. The Gospel, having become the rule of his faith and practice, soon took the place of the Bhágabot, in being read every evening to a large number of the villagers, who regularly met at his residence. Ultimately ten persons, through hearing the word of God read, and the guru's instructions, in their hearts renounced Hinduism, and professed to be the followers of Jesus. They were not, however, long permitted to treat the idols and gods with contempt, and meet together to hear the Gospel read, without being noticed, and persecuted by their neighbours. So bitter were they against the guru, as to induce him to remove to another village six miles distant, named Kanas, though he continued his house, and occasionally visited his friends

at Bajipoor. At Kanas many persons gathered round him, to whom he made known his religious views; and here, as at Bajipoor, several individuals underwent a complete revolution in their ideas and belief.

THE DYING TESTIMONY OF SOME NATIVE DISCIPLES OF JESUS.—Deaths among the native Christians have been more frequent than ever before; and we should feel that any report of the state and progress of the good cause was deficient which did not record, though briefly, the general character and dying experience of those who sleep in Jesus.

LOCKSHMI, the wife of Pursua-padhan, was very suddenly called away: neither she or her friends expected so sudden a change. Lockshmi was one of the recently baptized converts at Chaga. In her character she was remarkably quiet and humble. Her voice was never heard in the quarrel or dispute. She was a consistent christian; adorned the doctrine of God her Saviour; and was much respected and beloved by all who knew her. She endured great privation of pecuniary good with uncomplaining patience,—content through the year with a little rice and greens, seasoned with dirty salt; and actively exerted herself about her household duties. She never neglected the house of God, and could give an account afterwards of what she had heard. When she came to die, the little she had time and strength to say evinced the sincerity of her profession, and her acquaintance with Jesus the Saviour. She said, "No: I am not afraid to die: I shall go to Jesus, who loved me and gave his life for me." A few minutes after uttering these words, she quietly slept in Jesus.

NIMI, a young woman likewise of Chaga, was of a well informed and superior understanding. She had grown up to womanhood in the female department of the Cuttack Boarding School, and was married to the christian carpenter of the village of Udayapoor. Nimi was naturally amiable, and of a humble and tender spirit. She could weep, but she could not quarrel: I never heard of her disagreeing with any one. She was "a burning and shining light" in the christian colony of Chaga, and every body loved her. Her death caused sighs and tears throughout the village. Nimi did not, like many, neglect her Bible and other good books when she left the school. At family worship she gave out the hymn, led the tune, and read a portion of the sacred word, supplying her husband's deficiency, while he engaged in prayer and praise to God. She was an intelligent hearer of the word of God; and could explain the sacred text, or the pieces which appeared in the "Dawn of Intelligence," with great facility and correctness, and was employed to instruct her Hindu sisters recently come out from heathenism. This excellent young

woman, when her little household duties were done, did not idly sit at her door, or sleep away a great part of the day on her floor mat, like too many native females, but employed her extra time in knitting and netting, whereby she helped her husband in procuring support for his family. I visited Nimi a few hours before her death: she made an effort to speak when she heard her pastor's voice; but the phlegm in her throat choked her utterance. She, however, gave signs to her old friends and school companions who gathered round her, and said "I know I am dying: I have no fear of death; I am going to heaven: Jesus my Lord is with me." Thus she lived to God's glory, and died in the Lord. Nimi is a great loss to the little christian community of the mount. Both Nimi and Lockshmi were saved from utter destitution, and very likely from prostitution, by the hand of christian charity. We have a good hope that they both now shine bright spirits in glory. We mention their death as a loss, but really they are gained,—gained beyond the possibility of being ever lost.

RADHUS was a member of long standing in the Church at Cuttack. He was the seventh convert baptized by the Cuttack Missionaries. Once a dirty, disgusting, and proud bairagi, the change which the Gospel wrought in him, internally and externally, was very remarkable. With two exceptions, when he fell into a doctrinal error, and subsequently into unfaithful conduct which led to his temporary separation from communion, he was for many years an honorable and consistent member of the Church of Christ. He had some pecuniary means at his disposal, gained by the credit of his christian profession, and he was liberal in the support of the cause. He was instrumental in bringing seven or eight persons over from heathenism to Christianity: some of these are now useful assistants in the cause of the Gospel. Radhu's end was somewhat more than peace: he met death with a firm faith in Christ. His sting was extracted, and he had a hope blooming with immortality. Those who knew what Radhu was as a heathen, and who were acquainted with him while he lived, when they read of his death will admire and love that Gospel more for producing such effects as appeared in him.

"Ten thousand crowns already show
The victories Christ has won:
O may His conquests ever grow,
Till time his course has run."

PRINTING.—During the year, 40,000 Tracts have been printed, poetical and prose. Also, 2,000 of a Selection from the Bible, of 232 pages, consisting of selections from the books of Genesis, Exodus, Psalms, whole of Proverbs, parts of Jeremiah and Malachi, Matthew's and John's Gospels

and part of the Epistle to the Romans. The mouthy Gyanaruna, or Dawn of Intelligence, has been discontinued from the end of 1849 for want of funds.

From the Second Report of the American Free Baptist Mission in Northern Orissa, —1849.

THE MERIAS.—Twenty-nine Kondh Merias, rescued from a cruel death, were placed under our care soon after the commencement of the year, to the education of whom a portion of our time has been devoted. In our labors for the improvement of the rising generation, we feel that we have great reason to expect a rich reward. If their attachment to the superstitious customs and practices of their forefathers constitutes the great obstacle to the reception of the Gospel by the heathen, the prospect of success must surely be far greater where no such attachments exist, and where we have the field entirely to ourselves, free from all noxious cultivation. We would not give undue prominence to the religious education of the young. The Gospel must be preached, and preached to all: this department of our labors we would by no means neglect; but experience shows that the same amount of *immediate* success does not attend the public preaching of the word among the heathen as the more definite and persevering instruction of the young.

The boys were most of them large, varying from eight or fourteen years of age. None of them could read, and they knew so little of Oriya, that it was not without some difficulty they could make themselves understood. One of our native christians was engaged as teacher, and another to take charge of their domestic concerns: they soon became comfortably settled, and have made as good progress as could be expected. Fourteen are able to read with more or less facility, and commit to memory from two to six verses for their Sabbath School lesson. They have also commenced the study of arithmetic. The remaining two have not been so successful; and though they are not behind their comrades in snaring birds and shooting jackals, they do not take to literature. We hope to have them all reading in their own language as soon as the necessary books can be obtained.

We have been highly gratified at the energy they display, both in work and play. The inertia so characteristic of the Hindus, generally, seems to enter but slightly into their characters. No sooner are they dismissed from school than, with their bows and arrows in hand, they hie away to the jungles to hunt for hares, iguanas, jackals, and birds, and their success would often do credit to more experienced huntsmen. As

such sports afford, in an eminent degree, that exercise and exhilaration which are so essential to health and happiness, we are not disposed to discourage them.

Feeling the importance of giving them such an education as will enable them to provide comfortably for themselves in after life, and make them useful members of society, we are endeavouring to accustom them to manual labor. They attend school six hours daily, after which, for three hours, they engage in labor. Four work as masons, four as carpenters, and four as blacksmiths, whenever we are able to supply them with work; and all engage in farming at particular seasons. We earnestly hope that the blessing of God will rest upon these rescued victims of a cruel superstition; and that they will not only become useful members of society, but "heirs of the promise,"—"children of the covenant," who shall live and reign with Christ for ever.

We have recently had an accession of eight Oriya girls, making our present number twenty. Among these the domestic work is divided, embracing five classes, in each of which one girl is made responsible for the work of her class. It is pleasant, of a moonlight night, to hear the *dindh* girls beat their rice and sing: they have the faculty of making this really hard work a pleasure.

BAZAR PREACHING.—We formerly had several preaching stands in different parts of the town; but finding a large number of hearers could be obtained at the marketplace in the centre of the town, where people from the neighboring country most frequently congregate for purposes of trade, we usually taken our stand there. From fifty to two hundred have usually heard the Gospel of an evening; and such as could read, and desired books or tracts, have been supplied. Very little opposition has been manifested, and a pleasing knowledge of Scripture truth has often been observed, showing that our efforts had not been in vain. Still we regret to add, that to all human appearance the people are as far from God and heaven as they were years ago, when the Gospel was first preached in these streets. A great superficial change has taken place it is true: then opposition was rife, and many could not listen to a discourse without giving vent to their hatred to the truth at every opportunity; now we are treated with respect, and most assent to the word, that it is true; but the same apathy prevails now as then. The unholy influences of heathenism seem to have settled down, incubus-like, upon the people, defying every effort to be freed.

THE MEDICAL CLASS.—The circumstances which gave origin to the Medical Class were these. We had several young men in our Mission who had been educated

in our schools, and who had become somewhat unsettled for the want of some employment that would engage their energies, and at the same time hold out the prospect of a comfortable support. Some of them were on the point of leaving us, and would no doubt have become wanderers, and perhaps vagabonds. A proposition was made to them to engage in the study of medicine, with a salary of from one rupee eight annas to two rupees per month for two years. They also engaged to spend three or four hours daily in manual labor. This small sum, with the strictest economy, afforded but a bare subsistence; but they were *interested*, and this was what we felt to be necessary; and notwithstanding their pecuniary trials, they have pursued their studies with a persevering ardor that we have not before witnessed among our native christians. After we had commenced the course, several others joined the Class, and during the first year we had ten in daily attendance. The Dispensary afforded a good opportunity for studying disease, as well as learning the preparation of medicine. Thus far these young men, in being reclaimed from a wandering disposition, appear for the present to be saved to the Mission. We have to regret, however, that none of them have become decidedly pious, though in regard to some we are permitted to hope that they are not unmindful of the concerns of the soul.

Three of the most advanced students are retained in connexion with the Dispensary here, from which they derive a portion of their support, to the amount of five rupees per month for all: two are located at Jellasore,—one in charge of the hospital there, the other as a student: the remaining seven, though not connected with us, are able to profit by what they have learned according to their talents or acquirements.

IMPOSTORS.—The five Hindustani people whose baptism was mentioned in last year's Report, and who, at the time, appeared very hopeful characters, afterwards became unsteady, and in the month of July left the station. It was subsequently ascertained that they were *run-away christians* from a station in Northern India, and had repeatedly assumed a *heathen garb* for the purpose of deception!

INQUIRERS.—*Jan. 25th.*—This P. M. visited Uparkundi to see a cripple, of whose interest in the Gospel we lately heard. He was glad to see us, and at my request brought out and exhibited his stock of

books, consisting of a New Testament, two bound volumes of tracts, and a few single ones, all in a good state of preservation, and free from dirt. The books certainly did not bear marks of great use; still the owner seemed pretty familiar with much they contain. Himself, father, and uncle, all appeared interested, disclaiming all confidence in the Hindu *Shastras*, and professed their faith in the Gospel. They had seen Guipsaida and others of our inquirers, who had strengthened their hands. The father said, 'When these books first came among us, some cut them up to make kites,—others tore them up for wrapping paper,—others stuck them away in the roofs of their houses, and of course thought no more of them; others again said, the Sahib will come again, and seize all those to whom he has given books, and forcibly take away their caste and make them Christians. Matters are different now: ten annas (i. e. five-eighths) of the people believe your books: brāhmins, vaishnabs, &c., oppose because their support is endangered thereby.' This is the voluntary testimony of a partially awakened heathen man, of whom, a few days ago, we knew nothing, though I well recollect giving books to his son, the cripple, two years ago. All three seem in the same state of mind of many others I am acquainted with, who are tired and sick of Hinduism, but whose interest in the Gospel is not sufficient to enable them to brook the persecution sure to follow an open profession: they *believe*, but confess not through fear of the people. To them who have no might may the Lord increase strength!

Several inquirers who appeared very encouraging a year ago, have become less so during the year, though few have forsaken us altogether. They appear to content themselves with a kind of general belief in the truth of Christianity, while they shrink from a full and open avowal of their faith before the world. But though few, as yet, come to an open rupture with their old connexions, it is pretty evident that multitudes are, from one motive or another, prepared to do so the moment there becomes any thing like a general move towards a profession of Christianity.

Abhir, the interesting inquirer whose renunciation of caste was mentioned last year, still lingers in his own village, and shrinks from a full and frank confession of Christ, though he firmly declares his resolution to live a christian life.

Correspondence.

AUDI ALTERAM PARTEM.

PHRENOLOGY IN ITS MORAL ASPECTS.

(To the Editor of the Oriental Baptist.)

THE "*Oriental Baptist*" for January of the present year, contains an essay with the above title. Though composed evidently by a *thinking man*, a very superficial investigation will demonstrate that the author is not a reasonable man.

Para. 1st.—The author says "Whether the brain be one organ, or a tissue of small organs,—cannot in itself be of much consequence." As far as regards phrenology, it is of the greatest consequence, for if the brain be but one organ, why the *system* of phrenology is all fancy. Yet proofs are existing beyond all calculation of the undeniable truth of the system, and no *thinking person*, can study works on the subject and make personal observation without being convinced of the reality of the system and the value of the science.

Par. 2nd.—The author states, "That every one must be to a certain extent a phrenologist." This is rather incomprehensible. Does he mean that every one is a phrenologist, i. e. possesses a knowledge of the science of phrenology? or does he mean, that every one possesses a brain? If the former, his own ignorance of the science with nine-tenths of the civilized world in the same condition, is a conclusive negation. If the latter, what is meant by "To a certain extent?"

The next sentence is a sophistical distinction, for the system is *phrenology* and phrenology is the *system*, and its doctrines are founded on facts.

Par. 3rd.—The author is compelled to acknowledge "the most striking results arising from the application of the system."

Par. 4th.—That the features are a general index of the propensities and the sentiments, is not to be disputed, yet certainly with no great precision, and would be very infacile in discovering a linguist, a musician or a mathematician.

Par. 5th.—All the feline race are deficient in the organ of benevolence, and have destructiveness largely developed and are carnivorous. Are they so by coincidence? The facial angle of the South-sea-islanders is comparatively acute, and they are so unintelligent as

to be unable to count more than five. Is that a coincidence? The more a man's head approaches to the spacious, the lofty, the beautiful, the more intellectual will he be. Is this a coincidence? No, the world tacitly acknowledges the necessity of such things, because they are natural and common to common observation; but because keen observers have strenuously followed up the subject, and have discovered something more than the superficial observer, their sequents have no relation to their antecedents, their discoveries are coincidents!

Pars. 6, 7, 8, 9, and 10th.—Any one possessing but a superficial knowledge of the science here commented on, must on reading those five paragraphs, smile, either at the author's perfect ignorance of the subject, or his dishonest ridicule. Did the author ever see a human brain? or does he imagine it to be a cube or a parallelopiped? It is amusing to see what shifts a man is put to, who attempts to combat with truth.

Par. 11th.—Was no science ever vilified by the ignorant or designing? Was no discovery ever scouted as absurd, which now feeds and fosters its detractors or their descendants? Were not and are not the pure, holy, heaven-born doctrines of Christ, absurdities and stumbling-blocks to thousands? Are not and are not its professors, regarded as something worse than fools, robbers and traitors? And yet such vilified science, such scouted discoveries, are *facts*. And such absurd doctrines are joy and salvation to its professors, and the fools of the wicked are the wise of the good.

Is the system of astronomy false because dullards and ill-designers could not or would not comprehend it? Is Mesmerism false, because a novelty? No! and yet both have been the means of propagating errors; namely, astrology and animal magnetism.

No rightly constituted mind could by the study of phrenology arrive at *immoral and irreligious* conclusions. An impostor may wear a cassock, and an imbecile be clothed with ermine; yet faithfulness is the profession of the one, and wisdom of the other.

Because the brain has an organ of amativeness, the system tends to immorality. Then because the eye of a libertine looks upon a woman to lust after her, the eye has an immoral tendency.

The organ of amativeness does exist, and is larger than any other organ, and by its effects, love, harmony and joy, pervade creation, and without love creation would cease to exist.

As regards an irreligious tendency, facts cannot be controverted; but education might do much for a brain, where the propensities are more fully developed than the sentiments, and thus the benefit of the science, and how much more beneficial if its truths had been consulted before such a brain existed.

The charge of irreligion has been made against the doctrine of Predesination.

Par. 12th.—“*A matter of perfect indifference.*”—Few things in the world are so, and of all things, truth is the most important, and phrenology is an important truth.

Par. 13th.—It would be instructive to ascertain what the author intends by the *quality* of a brain.

If *quantity* in brain were any criterion for quantity in intellect, the giant would be more intellectual than he of smaller formation, and the hog and ox more sagacious than the dog and monkey. Not quantity in mass, but organical development is the criterion.

There is no need of noticing the paragraphs in succession, as the author merely repeats his assertions.

Par. 17th.—“*The experience of every thinking person, will afford convincing evidence that mind can work apart from matter.*” If this be true, then every thinking person must at sundry times, experience the peculiar condition of thinking or studying or calculating or observing with a skull brainless. Absurd! Did ever living human being, exercise the powers of his mind apart from matter? How could he?

The author is at liberty to *infer* what he pleases from Divine revelation, but as he does not state from what he draws his inferences, the arguments cannot be confuted or received, yet if they be as felicitous as those already produced, his readers are gainers by the loss.

It is futile to proceed further with the superstructure where the foundation is so curious; but in conclusion it may be remarked that a valuable discovery, capable of producing the most wonderful results, and thereby claiming the attention of every one, cannot be treated with perfect indifference with perfect impunity.

G. R.

For the Young.

LINES ON A DYING CHILD.

(Founded on fact.)

“O MOTHER, dear, I must go home”—

Thus spake a little one,
Whilst lying on the bed of death,
And waiting to be gone.

“O talk not thus—this is thy home”—

The mother quick replies;
Whilst watching o’er her darling child,
And gazing with surprise.

“Nay, mother, nay; I must go home;

This is no home to me.
My home is better far than this,
A place of misery.

“My home is lighted with the rays

Of the eternal Sun;
O hinder not—I must depart—
My course on earth is run.

“No sorrow there throws round a gloom,

Such as on earth you see;
Then is it not, my mother, dear,
Far better there to be?

“My home is Heav’n—I cannot tell
The joy that fills my heart;
And tho’ I must these dear ones quit
It is not hard to part.

“For Christ himself will bring thee, too,
To live with him above;
And brothers, sisters, all must come,
To share his wondrous love.

“Then, fare-thee-well, my mother, dear,
’Tis Jesus waits for me,
O let me go—I cannot stay—
Dear Lord, I come to thee.”

Whilst speaking thus, the child arose,
And threw its arms on high;
Its spirit fled—its form fell back—
’Twas happy so to die.

May, 1850.

GAMMA.

A LION IN THE WAY.

BY REV. JOSEPH ALDEN, D. D.

“YES, there is always a lion in his way,”
said Mr. Hall to a gentleman with whom

he was conversing in the parlour. Justin entered the parlour at that moment. He heard the remark of his father, but was a good deal puzzled as to its meaning. He had read about lions, and, like most children, was greatly interested in them. He would have gone farther to see a lion than to see any other animal.

He wished very much to know to whom his father had reference in the remark above quoted, but he could not think of asking him while he was engaged in conversation. Some boys would have said at once, in violation of good breeding and good grammar, "Who are you talking about?"

But Justin had been well brought up, and, besides, had a good natural sense of propriety. He sat down and kept silence, hoping that he should hear something which would enable him to infer the fact which he wished to know. In general, he loved to *think out* things instead of troubling his friends with numberless questions. It was a good trait in his character.

Justin did not succeed in thus learning the fact desired; so as soon as the visitor had departed, he came up to his father, and rested his elbows on his father's knees, and acted as though he wished to ask a question, respecting the propriety of which he had some doubt.

"You have some request to make, my son," said Mr. Hall.

"Yes, papa, I wish to ask you of whom you were speaking, when you said there is always a lion in his way."

Mr. Hall saw from Justin's manner that he understood the expression literally. He was somewhat amused at the idea, but refrained from laughing lest he should hurt Justin's feelings, or discourage his laudable curiosity. He replied to Justin's question, "I was speaking of Mr. Harris: you must be careful and not let a lion get in *your way*."

"If a lion had a mind to get in my way how could I help it? I am not as strong as a lion."

"What kind of a scholar is Robert Car?"

Justin wondered what led his father to ask that question, and his wonder prevented him from replying with his usual promptness. He finally answered in a hesitating manner, "I don't know."

"Don't know! don't you belong to the same class with him?"

"Yes, papa."

"How does it happen, then, that you don't know what kind of a scholar he is?"

"I thought I ought not to say anything against my class-mates."

"That is very well; you should never say anything to the disadvantage of another unless it is true, and unless you are required by some good reason to tell it. But while you try to obey this rule, you should

not transgress another one by saying what is not true. I know that Robert is not a good scholar, and yet he has a very good mind: why is he not a good scholar?"

"Because, papa, he has no resolution. If the lesson looks long, he will say, 'I can't get it,' and won't try: and if he comes to a hard place in the lesson, he gives right up."

"There is always a lion in his way, then?"

Justin's eye brightened, for now he understood the reason of his father's asking about Robert, and the meaning of the expression, *a lion in the way*. "I know what you mean now by telling me not to let a lion get in the way: when I undertake a thing I must not get discouraged, and give it up."

"That is it."

"What, if the thing is wrong?"

"You must not undertake it."

"What if I don't find it out till after I have begun?"

"Then stop short."

"Some young lions get in your way sometimes, don't they, Justin?" said his mother, who entered the parlour in time to hear the latter part of the conversation.

"I don't know, mamma," said Justin doubtfully.

"Have you finished your kite yet?"

"No, mamma."

"Have you finished weeding your flower-bed?"

"Not quite."

"Have you read your new book through?"

"Partly."

"What has hindered you—the little lions?"

"I guess so," said Justin smiling, though he felt the reproof contained in his mother's remarks.

Justin, like a great many other boys, began a great many things which he never finished. This is a very bad habit: it should never be formed, or, if formed, should be corrected at once, otherwise it will grow worse and worse. There are some men whom you never can depend upon to get anything done. In boyhood they fell into the habit of beginning things and not ending them.

"How shall I keep the little lions away?" said Justin.

"By always finishing everything which you begin," said his father.

"But I get so tired of some things."

"No matter, you must finish them for the sake of the habit; must finish them for the sake of finishing them. If you always keep to this rule, you will be more careful about beginning things. You will think more before you act, and will plan more wisely. When I was a boy I was very much like you. They used to call me great

at beginning, but I seldom completed anything. My father saw it, and took me in hand, and made me finish whatever I began, if possible. In that way I corrected the habit, and I should be glad if you would correct it in your case, my son, without the interposition of my authority."

Justin resolved that he would follow his father's example.—*Extracted.*

THE TWO MAMMAS.

FOR HENRY AND EDWARD.

By Fanny Forester, (the present Mrs. Judson.)

"Tis strange to talk of two mammas !

Well, come and sit by me,
And I will try to tell you how
So strange a thing can be.

Years since, you had a dear mamma,
So gentle, good, and mild ;
Her Father, God, looked down from heaven,
And loved his humble child.

"Come hither, child," he said, "and lean
Thy head upon my breast ;"
She had toiled long and wearily,—
He knew she needed rest.

And so her cheek grew wan and pale
And fainter came her breath,
And in the arch beneath her brow
A shadow lay like death.

Then dear papa grew sad at heart,
Oh, very sad was he !
But still he thought 'twould make her well
To sail upon the sea.

He did not know that God had called,
But thought she still might stay,
To bless his lonely Burman home,
For many a happy day.

And so she kissed her little boys,
With white and quivering lip,
And while the tears were falling fast,
They bore her to the ship.

And Abby, Pwen and Enna* went—
Oh, that was sad to be
Thus parted—three upon the land,
And three upon the sea !

But poor mamma still paler grew,
As far the vessel sped,
Till wearily she closed her eyes,
And slept among the dead.

Then on a distant rocky isle,†
Where none but strangers rest,
They broke the cold earth for her grave,
And heaped it on her breast !

* *Pwen* and *Enna*, names of endearment among the Burmans, very commonly applied to children.

† The second Mrs. Judson died on her return to America, and was buried on St. Helena.

And there they left her all alone—
Her whom they loved so well !—
Ah me ! the mourning in that ship,
I dare not try to tell !

And how they wept and how they prayed,
And sleeping or awake,
How one great grief came crushingly,
As if their hearts would break !

At length they reached a distant shore,
A beautiful bright land,
And crowds of pitying strangers came,
And took them by the hand.

And Abby found a pleasant home,
And Pwen, and Enna too ;
But poor papa's sad thoughts turned back
To Burmah and to you.

He talked of wretched heathen men,
With none to do them good ;
Of children who are taught to bow
To gods of stone and wood.

He told me of his darling boys,
Poor orphans far away,
With no mamma to kiss their lips,
Or teach them how to pray.

And would I be their new mamma,
And join the little band
Of those, who for the Saviour's sake,
Dwell in a heathen land ?

And when I knew how good he was,
I said that I would come ;
I thought it would be sweet to live
In such a precious home,

And look to dear papa for smiles,
And hear him talk and pray ;
But then I knew not it would grow
Still sweeter every day.

Oh, if your first mamma could see,
From her bright home above,
How much of happiness is here,
How much there is of love,

'Twould glad her angel heart, I know,
And often would she come,
Gliding with noiseless spirit-step,
About her olden home.

Much do I love my darling boys,
And much do they love me ;—
Our heavenly Father sent me here,
Your new mamma to be.

And if I closely follow Him,
And hold your little hands,
I hope to lead you up to heaven,
To join the angel bands.

Then with papa, and both mammas,
And her who went before,
And Christ who loves you more than all,
Ye'll dwell for evermore.

Maulmain, 1849.

Closing Scenes, or Crossing the Jordan.

"Part of the host have crossed the flood, and part are crossing now."

JOHN FLAVEL.

THE manner of his death was sudden and surprising. His friends thought him as well that day in the evening of which he died, as he had been for many years. Towards the end of supper he complained of a deadness in one of his hands, that he could not lift it to his head. This struck his wife, and his friends about him, into an astonishment. They used some means to recover it to his former strength, but instead thereof, to their great grief, the distemper seized upon all one side of his body. He was sensible of his approaching death, and when they carried him up stairs, expressed his opinion that it would be the last time; but added, "I KNOW THAT IT WILL BE WELL WITH ME," which were some of his last words. He died without pain not giving so much as one groan.

EBENEZER ERSKINE.

A FRIEND calling during his last illness, said to him, "Sir, you have given us many good advices, pray what are you now doing with your own soul?" "I am doing with it," said he, "what I did forty years ago; I am resting on that word '*I am the Lord thy God*;' and on this I mean to die." To ano-

ther, he said, "The covenant is my charter, and if it had not been for that blessed word, '*I am the Lord thy God*,' my hope and strength had perished from the Lord." The night on which he died, his eldest daughter was reading in the room where he was, to whom he said, "What book is that you are reading, my dear?" "It is one of your sermons, sir." "What one is it?" "It is the sermon on that text, '*I am the Lord thy God*.'" "O woman," said he, "that is the best sermon I ever preached." And it was most probably the best to his soul. A little afterwards, with his finger and thumb he shut his own eyes, and laying his hand below his cheek, breathed out his soul into the hands of his Redeemer. Happy the man that is in such a state! happy the man whose God is the Lord!

ANDREW BURN.

HIS friends saw that the symptoms of death were upon him, and he was asked if he wished to see any one in particular. He replied, with much emphasis, "*Nobody, nobody, but Jesus Christ: Christ crucified is the stay of my poor soul*." These were the last words he uttered, and shortly afterwards he gently breathed his last.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Lall Bazar, Calcutta. On the last sabbath in June, six persons were immersed on a profession of their faith in the Lord Jesus Christ. Of the number one had recently arrived from London, where he was connected with the Wesleyan body; but had long been convinced by the reading of the Scriptures, that it was his duty to be baptized in obedience to the commands, and in accordance with the example of the Lord Jesus Christ! another was the son of a clergy-

man of the Church of England residing in England: he was accompanied on the deeply interesting occasion by his wife. There were also among the number a father and his daughter, the wife and mother having a few months previously gone through the same sacred rite. May all stand fast, and by a holy walk and conversation adorn the profession they have made.

Barisdl. ON Lord's-day the 16th of June, our esteemed brother Page was privileged to baptize a young man of whom he says, "He is, and has long been so ill, that I fear he is dying every

day, but the state of mind evident in him for the past six months and more, gives the hope that he has undergone the great change, and is a humble disciple of Jesus. He was, strange as it may appear, when in the villages, one of the proudest overbearing fellows possible, and this, while, for two years he was suffering acutely from the wasting disease, the nature of which we cannot discover. Sincerely do I trust the Lord has had mercy on him. In his baptism I do feel very sensibly how good the Lord is to the poor and afflicted."

Cawnpore. OUR esteemed friend, Mr. Greenway, writing under date of the 17th July says, "On Sunday evening the 30th ultimo, I had the happiness of immersing *two* pious men of U. M.'s 96th Regt. Both have been for years worthy professors of religion, as well as members of the Teetotal Abstinence Society. I am happy to add that we have five more candidates."

Saugor. Mr. Phillips writes, that he has had the pleasure of baptizing *three* individuals, two of whom are young converts.

CHINA, SHANGHAI.

Extract from a letter, dated 20th March, 1850.

"You will be pleased to hear that we were permitted a few Sabbaths ago (3rd inst.) to attend to the dedication services of our new and beautiful chapel in presence of a large and attentive assembly. The services of course were all in Chinese. I. An Address and prayer by Rev. Mr. Yates. II. Reading a part of 8th chap. 1 Kings, by Lokseen sang in a bold and clear voice. III. A discourse upon the *advent* of Christ, its *facts* and *design*. IV. Prayer and dismissal.

"It has just been about 4 years since I made the first collection of funds during my late visit to the United States for the erection of this house. It stands *within* the walls of this great heathen city.

"The chapel, galleries, and all, will seat nine hundred.—Our congregations average from 5 to 7 hundred, and on some occasions they have amounted to nearly one thousand. The whole cost of the building and ground was \$5,500. In looking back over my extensive travels, toils, anxieties and disappointments in connexion with this chapel, I can hardly realize that this long cherished

plan of honoring my Master in China has indeed been at last successfully achieved. My heart is humbled and swells with gratitude to God. O that he would pour out the Holy Ghost upon the listening crowds who constantly hear the words of the glorious Gospel proclaimed within its walls. Our mission has now two commodious places of worship both *within* the walls. We have just given out the contract for a new chapel and school-house at our outstation in the interior; the whole cost of ground and erection having been contributed by foreign residents in Shanghai. We have two mission schools in operation and about starting a third. A few converts have been baptized and at present we have several interesting inquirers. Pray for us. We anxiously and prayerfully desire to see souls converted to the Lord."

Foreign Record.

MAY MEETINGS OF THE BAPTIST DENOMINATION.

THE annual meetings of our principal societies have been well attended and pleasant. The weather has been more propitious than for some years; and the visitors from the country have been numerous. The series commenced on Thursday morning, April 18th, when a large company of the friends of missions united in supplication in the library of the Mission House. Mr. Bowes, pastor of the church meeting in Blandford Street, London, presided, and prayer was offered by brethren Eustace Carey, Stewart of Hull, Sutton of Orissa, and Jeremiah Asher, a coloured brother from Philadelphia.

In the evening a large congregation assembled in Surrey Chapel. After prayer by the Rev. C. E. Birt, M. A. of Wantage, the Rev. F. Tucker, B. A. of Manchester preached. The text, taken from the language of Moses recorded in the first chapter of Deuteronomy was, "Behold the Lord thy God hath set the land before thee; go up and possess it;" the sermon, an interesting illustration of the field—the work—and the summons.

The principal part of Friday was devoted to the business of the Baptist Union. Dr. Godwin delivered an introductory discourse which gave very general satisfaction to those who heard it, and which will be perused by the readers of our present number with pleasure and advantage. After this, Dr. Burns, pastor of a general baptist church at Paddington, having taking the chair, George Lowe, Esq. F. R. S. was re-appointed treasurer, and Mr. Hinton and Dr.

seen the poor left to die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. China was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one portion of the country. The Chinese had been represented as an unchangeable people. China had her changes as well as other countries. She was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilization, and when a man who had lived there but a short time, spoke of the degraded population of China, he would say to him, "Remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries. When he was last at Shanghai he visited a founding hospital, the report of which he now possessed. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements; a list of subscribers; and then, unlike many of the societies here, there was a balance shown in its favour. On one occasion he went with Dr. Lockhart into a large building in one of the streets of Shanghai, which was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black board, on which were inscribed the names of persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who

were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence, and no sooner had the mission established their medical hospital, than the rumour of it reached a great city in the interior containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The enquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their founding hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times, that though heathenism had extinguished them in every other country, it had failed to do so in China. China claimed a higher antiquity than any other existing nation, and that claim must be considered. They divided their chronology into three periods—the certain, the probable, and the doubtful. The certain went back to the time of the deluge,—the probable to the time when, according to the Mosaic record, Adam was placed on the earth,—the doubtful, which they did not believe, went back thousands of years, and was a mere fable. It was clear, beyond a doubt, that after the deluge a body of men crossed the sterile plains of Asia, and found that deep rich alluvial where they commenced those works which had been the wonder of all ages. That emigration took place before the alphabetical mode of writing was discovered, and they proceeded to form characters, which went on increasing until their language contained not less than 80,000 characters. The number of elementary characters was about 214, the majority of which were pictures of visible objects. No nation retained so long and in such purity the knowledge of the true God as the Chinese, for idolatry did not prevail in China until about two centuries before the Christian era. Such was the country which had been undertaken as the field of missionary labour. All was not sunshine in the life of a missionary, and he himself had

seen a great deal of the toils and dangers of a missionary life; but those toils and dangers were little known in consequence of the missionaries not liking to speak much of themselves. But when he read in the Acts of the Apostles, that the Spirit of God directed Luke to give an account of the shipwreck of Paul, he considered that it was intended to show that missionaries ought to dwell upon these difficulties and trials as well as their successes. More than once during his absence from England, he had been in the prospect of immediate death. On his passage to Hong Kong, the vessel took fire, but the crew were fortunately picked up by another vessel, and arrived in safety at the place of their destination. If ever he felt the value of the Holy Scriptures, it was in the midst of the danger, when he called to mind the words, "Lo! I am with you to the end of the world." After referring to the dangers and difficulties which had been experienced by Morrison, Lowry, James and other persons and zealous missionaries, he concluded by saying, If men can be found to throw themselves into such dangers, and live in such places, and drop into untimely graves, it is not only your duty, but your honour and privilege, to stand by them and support them.

The Rev. J. J. BROWN, of Reading, moved the second resolution.

"While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. Jacob Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant outpouring of the Holy Spirit on those remaining in the field; and that by a more devout and self-denying consecration of themselves to God, his people in connexion with every Evangelical Missionary Society may, by their liberality, not only supply the places thus rendered vacant, but lead to the wider announcement of the gospel of salvation."

He said, human life consists of alternations of joy and sorrow. These emotions are sometimes so intermingled, that it is difficult to say which preponderates. They are oft-times found in the same circles—sometimes struggling in the same hearts. The history of the operations of Christian missions presents the same phases. It has its lights and shades, its joys and sorrows. At one

moment the hosts seem to be advancing to victory, at another they fall upon the field. The report which has been read bears witness to these phases of our society, and my resolution refers to them. It leads our thoughts to losses sustained, and the consequent necessity of renewed consecration, prayer, devotedness. There has been no period in which the encouragements to missionary exertions have been so numerous as at present. The opposition which had to be encountered has been surmounted. The world is not only the field, but it is open to every cultivator who may attempt to till the soil. The land on which the first missionaries could not plant a foot, now welcomes every new labourer. One of the petitions which we were accustomed to offer, has almost ceased to have a meaning. It is scarcely necessary now to pray that "doors of utterance" may be opened. The nations are ready to welcome the messenger of mercy. Wherever the missionary has opened his commission, he has found a willing audience—"the fields are white unto the harvest." The social changes which are taking place are favourable to the diffusion of Christianity. The extension of commerce, the discoveries in the arts and sciences, the rapid intercourse which is taking place between the nations of the earth, multiply and cement the bonds by which they are united. There are not wanting evidences that the faith of nations in their superstitions is failing. The Report refers to one change of great moment—the emancipation act of India. Those who have been "silent disciples" may now avow their faith, "none daring to make them afraid." The struggles and trials of half a century, if they have chastened expectation, have likewise increased our knowledge. Every new labourer goes forth, stimulated by the example, encouraged by the success, and guided by the experience, of those who have gone before. The soil on which he lands has been sanctified by the toils, sufferings, and prayers of the noble dead. There is a great cloud of witnesses to console and animate the lonely brother in the midst of heathen darkness and superstition. The greatest of all our advantages is the scripture translated into so many languages of the world. This is the richest legacy which our missionary fathers have handed down to us. It is a mighty power in itself. It is the sword of the Spirit brought into contact with the consciences and hearts of men. Where the living voice

cannot come, the written word may be introduced in the form of a tract : or in the translation of one of the gospels, the message of mercy may be silently and secretly perused and believed. As the dews of heaven silently and imperceptibly penetrate to the most delicate fibre and lowest root of the plants, so may the speech of the Almighty, distil into the souls of men, and eternity alone can disclose the result. While there are these general encouragements in reference to missionaries abroad, I think there are some yet more cheering at home. There is a stronger sense of personal responsibility in reference to missionaries, and a growing dissatisfaction with every thing that appears like a transfer of the responsibility to others. There appears a yearning in the minds of many persons for intimate, and as far as may be, personal communion with the missionary brethren. They long to draw tighter and closer the bonds of union between the churches at home and abroad. There are still deeper ties which unite the pastors of our churches. The generation which knew the fathers of our mission is passing away. We are only familiar with their names as the symbols of devout unsectarian and holy toil. There are no personal associations and friendships connecting us with them. It is otherwise with our brethren who are of the mission field. We have read in the same classes, offered praises in the same songs, and presented our prayers on the same hearth. The very mention of their names calls up a crowd of pleasing imaginations to the mind. They bring afresh into our memories the associations and pursuits of the past. Sir, I think the state of feeling on the part of pastors and people is healthful. It makes missionary zeal a matter of personal, and not corporate responsibility. It is in these circumstances that we are called upon to deplore the losses we have sustained in the death of some, and the sickness of others. There is no part of God's providence which appears so mysterious as the removal of agents, just when they were fitted for labour. It is at the very moment of victory that they fall. The glad emotions with which we welcomed them to that service have hardly subsided before we are called upon to deplore their loss. It is written in the remembrance of many in the Hall, how we rejoiced in that Providence which raised up our beloved brother Merrick to evangelize Africa. We regarded him as

an illustration of the truth, that the wrath of man is made to praise God. The ways of God are not our ways nor his thoughts our thoughts. He raises up, sustains, and removes what agents he pleases. In these circumstances, while we bewail the loss of some, it is essential, as the resolution states, that greater devotedness should be manifested by ourselves. In proportion to the grandeur of the cause ought to be the amount of earnestness and devotion displayed. We have to do with a religion which, in the language of the prince of modern preachers, is the goal toward which all things tend, apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which are passing around us, unmeaning and mysterious as the leaves which the sybil scattered in the wind. The very simplest of the primary truths which we wish to disseminate involve all that is grand, sublime, and wonderful. This is a mission which awakens new joys among the hosts of heaven. And shall we, who have enjoyed its blessings, and anticipate the full fruition of its glory—shall we alone be cold-hearted and lifeless in the service? Oh no! Let us again consecrate ourselves to the work, animated by the love of Christ, moved by tender compassion for the wants of men, and anticipating the time when this world shall again present some features of its pristine glory and beauty—when for the thorn shall be substituted the fir-tree, and for the brier the myrtle-tree.

The Rev. T. F. NEWMAN, of Shortwood, in seconding the resolution said, the report contained a straightforward, clear, and honest statement of their position. But he felt that the removal of Davies and of Merrick should not have been crammed into three lines—that events of that kind required more special and respectful notice, and that there should appear some more extended tribute to the excellency of such men, and some wider reference to the infinite wisdom and the goodness of God, who had been pleased to raise them up as agents in the missionary field. The society had its extended memoirs of Carey, and of Yates, and of Knibb, and of Burchell, but the literature of the society required an addition to be made, and he should be glad if a brother, who could afford the time, would produce a volume of moderate size, containing brief memorials of the most eminent men who, during the last sixty years,

had laboured successfully abroad and occupied distinguished posts at home. He hoped that the widows and fatherless children of departed missionaries would not be forgotten by the Christian public, and that in this respect, ministers and private Christians would enter into the spirit of their Divine Lord and Master, who could mingle His tears with the children of affliction.

The Rev. J. WRBB, of Ipswich, here gave out a hymn, and engaged in prayer.

J. L. PHILLIPS, Esq., of Melksham, proposed the next resolution.

"That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact, that many offers to this Society for mission service have, during the past year, been declined from inadequacy of funds, ought to arouse the churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to missionaries bending beneath the weight of labour and years, and to carry to the famishing heathen that bread of life which came down from heaven."

The Hon. and Rev. B. W. NOEL said, that the resolution he had the honour to second, called on the meeting to recognise the destitution of a large part of the world with respect to spiritual knowledge and Christian privileges. That destitution expressed the dreadful moral evils which had to be combated by those engaged in the good work of Christian missions. The more those evils were contemplated by any intelligent and humane person—not to speak of those who were possessed of faith—the more it must be seen to be a righteous and benevolent attempt to try and mitigate them. He would not exaggerate the objects of their meeting that day, because he considered that, whatever were their value, we had an earlier duty to discharge to our own native country. How well it would be if we could see or think that every village in this country, where we had no reason to believe the gospel was faithfully preached, was visited by a zealous disciple of the Redeemer to proclaim the truth in love. He should most deeply regret any diminution of the labours of this society on the continent of Europe. He thought they should rather augment those labours from year to year. Those great nations, centres of intelligence, which, if once evangelized, would carry the gospel to earth's remotest boundaries should not be neglected by us, if we had the power

to attend to them. Nor did he think that any intelligent friend of this society would regret the moderate share of attention which the Directors had paid to our colonial possessions. But the field to which he wished to direct special attention was that which this society had ever cherished with affection; and it was well worth all the attention which had been devoted to it. To him it appeared that the efforts of Christian men were more demanded for India than perhaps for any other part of the heathen world. India was a part of the British empire. The Hindus were our fellow-subjects, too long associated with us in many respects not to have received a little fostering care with respect to religion. The Hindus were the slaves of the most complicated superstition the world had ever seen—a superstition that had degraded them. Their gods were monsters. Their books were legends of impurity. Their priests were their leaders in all iniquity. Caste was a diabolical chain, holding them in servitude, inertness of mind, and foul superstition; and in that country, now so long under the British crown, what had this nation done as a nation to bring the inhabitants to a purer faith, or to better morals? They knew as well as we did that we were a nation unrivalled in war, they had heard the achievements of our army from Calcutta to Cabul. They knew the thunder of our cannon. They knew we beat them in every treaty—that we were as clever in negotiations as we were bold in war, and that we were superior to them in arts and arms. But what have we done to make them know that we loved the Redeemer—that we were heirs of heaven, and anxious for the salvation of souls? Very few of the great men of India had been distinguished by a regard for the gospel of Christ. He was not an advocate for the extension of the gospel to that country by grants of public money; but, at the same time, it must be legitimate matter of deep regret that many eminent men, both civilians and military, who had been an ornament to England by their talents and civil virtues, had left no record of anything they did for the gospel of Christ, in a land to which they owed their fame and their fortunes too. It was deeply to be deplored that, up to this day, if the superstition of India was impenetrable, we must attribute the fact to the want of our own zeal, and the laxity of our own efforts. Under these circumstances, if our mis-

missionaries could report no success—if no conversions had taken place—if their enterprise seemed hopeless—if the difficulties with which they had had to contend were insurmountable—and if nothing but disaster and defeat had attended their exertions year after year, he inclined to think that there was no one in the present assembly—he was almost sure there was not one upon the platform—who would not say, “Let them labour on, if it were only to testify to our Indian fellow-subjects that we are the servants of Jesus Christ.” There were many things that now tended to aid the efforts of our missionaries there. The Hindu, he imagined, was unable to protect himself against the influence of the *prestige* of British greatness. When he contrasted England with his own country, he found us superior in intellect, in charity, in power, in civilization, in morals, in humanity, in social comforts, in domestic happiness—superior in all. And it was almost impossible that an intelligent Bráhmán should not feel a disposition to question whether the religion which had produced such virtues must not be the true one—whether his own, which had involved the natives in such moral degradation, might not, after all, be false. There were many things also tending, with irresistible power, to loosen that caste which had wound round their souls like a chain. Every man among them who paid any attention to science, necessarily renounced the prejudices of caste. Besides, the common comforts of civilized life were tending in the same direction. Thus, civilization was tending to undermine the superstitions of the land. There were various other collateral circumstances which materially aided our missionaries in that land at this moment. It was not a trivial advantage which had been reported that morning, that those who had been made converts to Christianity were no longer in danger of being deprived of the property, to which they were naturally heirs. He did not anticipate large results from that just enactment, simply because a father, who was the distributor of his own property in a heathen country, might contrive means to dispose of it so and so, to dispossess his son. There must, in every nation, be an amount of latent persecution, more or less severe, where the vast majority of the people were rigidly attached to any form of error. Laws could not prevent it; and we should be expecting too much if we supposed that

the persecution of our brethren in India was, therefore, to cease. But, it was a testimony on behalf of Christianity. It was a movement in the right direction; and when we contrasted it with former years, when the soldier or civilian was in danger of losing his position under similar circumstances, we had reason to bless God for the change. The efforts of their brethren of other denominations were a material service to the cause of their own missionaries. He would mention the happy fact, that the prelates of the Established Church in that land were firm, honest, and true disciples of their Saviour, earnestly desiring to see the gospel triumphant; and with them let him add the successful labourers of the London Missionary Society, who, at one station, could count their 10,000 converts to Christianity—persons who professed to acknowledge Christ. Now, these conjoined efforts had arrested the attention, not of a few individuals only, but of the natives of India themselves. This cause acted powerfully on the community at large; and friends from India had assured him that in one respect a great difference was observable in the mass of the population. The time was, when if any faithful labourer in India preached in the open air, he would be met by a Bráhmán with captious cavils, and the people would gladly hail all such opposition and carry off their leader, however absurd his reasoning, in triumph at the end of his address. Now, this state of things was wholly changed, and, probably ashamed of the absurdities advanced in defence of their superstitions, often had large crowds testified the reluctance with which they had listened to any remarks of the Bráhmáns in opposition to the missionaries; and this was to be ascribed very much, not to the direct agency of the missionaries, but to the distribution of a large number of Christian tracts and the Scriptures. Numbers of the Hindus were able to read in secret; and when some of our missionaries from Serampore visited a neighbouring town in which no European missionary had presented himself, they found that the teacher of that village was regularly instructing the people in the great elements of the Gospel—not that he had ever heard a word from a missionary—but simply because he had read the tracts, and the Scriptures which had been circulated in his neighbourhood. These remarks had the effect of bringing the meeting to

consider most seriously whether it was not a duty, which the Great Head of the Church had distinctly called them to discharge—systematically and perseveringly to support those brethren who were engaged in this work. Was it for the honour of God, was it for the honour of Christ, that those two nations should be attached, like a living and dead body, and this corrupt mass should be allowed to putrify while in conjunction with the most enlightened and prosperous nation under heaven? He therefore had ventured to bring before them the circumstances under which our missionary brethren laboured in India, in order to urge on them, particularly on his brethren on the platform, that they would systematically and periodically bring before their respective churches, the claims of their brethren in India. The labour and the climate were exhausting, among millions steeped in such moral depravity, and the endeavour to destroy superstition so deeply rooted, must always be an arduous effort. It was a real moral conflict. Now, should our missionaries go on in their work with the disheartening feeling that our sympathy was the result of some excitement at a meeting? Should they persevere, and not have the cheering reflection that there were some hundreds of churches at home who periodically prayed for them, who were constantly wishing for their success, and who had testified their sympathy by their contributions? He did not deny that there were other, and perhaps larger, claims at home. He did not forget that many of the churches at home were likewise poor. But, after all, he would suggest to every one present, whether, after every deduction had been made, it was too large an offering for the 900 churches combined in this

work to tell the Directors, that they should have at least a sum, somewhat advancing from year to year, to meet the claims of the Society. Why should other Christians have the honour and boldness of obtaining the great triumph? India would be the Redeemer's some day. It was likely its superstition would soon be renounced. If India was to be converted to Christ, and if it was to send its missionaries to Thibet and Persia, would it be a consolation to think that other hands had laboured for that end, that other minds had thought of it, that other persons had contributed to it, and that the Baptists had done little towards the promotion of that great work? The Baptist missionaries had been honourably distinguished in it hitherto. In the last few years nearly half of the conversions to Christ which had taken place in Calcutta and in Bengal, had been those which God had permitted the Baptist missionaries to win to the Christian church. Let not the Christian public at home hold back, then; and, if the churches were poor, let them recollect that on that very account were their offerings the more appreciated by Him who knew their motives; and that on that very account they were not overlooked by Him to whom the widow's mite was more acceptable than all the contributions of the rich.

The resolution was then put, and agreed to.

S. M. Peto, Esq. moved a vote of thanks to the Chairman, which was carried by acclamation and duly acknowledged.

After singing the doxology, the Rev. T. THOMAS, of Pontypool engaged in prayer, and the meeting separated.

DELHI.

DEATH OF THE REV. J. T. THOMPSON.

MANY of the readers of the Herald are already informed of the decease of our venerable brother Mr. Thompson. His labours which have so often been detailed in these pages, and which were continued through a long series of years with indefatigable zeal and vigour have been terminated. He has ceased from them and entered into rest in joyful expectation of the crown which the Lord the righteous Judge will give to all who love His appearing.

The widow and bereaved children should have our prayers and most kindly sympathies. And the Mission too, which has been seriously weakened by this loss, demands increased attention and support. May the Lord help, for the godly man faith.

The following extracts from a letter, dated Delhi, July 16th, 1850, present an interesting account of the last days of our departed brother, and show how well prepared he was for the event—having his loins girded and his lamp burning, and being like unto a man waiting for his Lord.

His illness which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength accompanied during the last few days with low fever. For some time previous to this date, he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring, to the last, to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterwards, the entries in his Diary are as follows.

"20th, Thursday. Read two tracts to about 150 village hearers chiefly and gave gospels and tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray thee!

"21st, Friday. Read to about 30 people and gave tracts.

"22d Saturday. Doctor R. attends me these two days, and, O my Lord, O thou be pleased to grant thy blessing."

The next day (Sabbath) he administered the Lord's Supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, "I may not live to see another Sabbath." We however little thought that we were all receiving the sacrament for the last time at his hands! On the afternoon of that day he held his accustomed public Hindustani service with his native members and others, when he delivered a discourse which however was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction even in his illness to be thus engaged in endeavouring to make known the truth as it is in Jesus to the heathen. This he plainly intimated to us often as he was desired to spare himself. Tuesday and Wednesday were marked by still further prostration of strength, yet he was enabled to sit up in bed and make a few

remarks at Hindi service on Wednesday afternoon, on the xviii. chap. of Luke's Gospel which was read by one of his children at his own request. During the night he was very restless and at times unconscious. While labouring under this aberration of mind, he frequently sat up and spoke of revising one of his tracts, viz. "The Ten Hindu Incarnations," and of sending it to Calcutta to be printed. He also repeated different passages of scripture, amongst others, part of 2 Timothy iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thursday morning, the 27th, he appeared to be much worse than at any previous period, still he joined his family at the breakfast table, and partook of a little food. His strength seemed to be hourly diminishing. At about 11 or 12 o'clock of the day, he conducted as usual English worship with his family, and was observed to sing with great earnestness and apparently in as strong a voice as ordinary part of the following hymn of Watts,

"Mine eyes and my desire
Are ever to the Lord."

Between 3 and 4 p. m. he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the mean time the Doctor called in and soon discovered the painful truth that he was near his end. About 8 o'clock while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning and his remains were followed by a large number of friends from the house to the city burial ground, where a still greater number awaited the procession. Some five hundred natives of Delhi, amongst whom he had for so many years preached the gospel were present on the mournful occasion. The funeral services were performed by the Rev. Mr. Boyle.

THE ORIENTAL BAPTIST.

SEPTEMBER, 1850.

THE LATE DR. JUDSON.

[We have been favored with the following communication for our pages, by a colleague of the late venerable Dr. Judson, containing particulars of the closing scene on earth of one whose praise is in all the churches. The letter is addressed to the Secretary of the Society in America with which Dr. Judson was connected.—ED.]

*Bark Aristide Marie,
April 13th, 1850.*

MY DEAR BROTHER PECK,

It falls to my lot to convey to you the melancholy intelligence of the death of our brother and fellow-labourer the Rev. Adoniram Judson, D. D. aged 63 years, which happened on Friday, the 12th day of April, at 15 minutes past 4 o'clock P. M. on board the French bark *Aristide Marie*, Capt. A. Blarez, bound to the island of Réunion.

You will have heard ere this reaches you of our embarkation on board the above named vessel on the 3rd of April. The brethren of our Mission regarded the benefit to be derived from the voyage as more than doubtful, but their judgment was yielded to medical advice, such as they were not at liberty to question.

It being exceedingly desirable to get to sea as soon as possible, a successful application was made to our Commissioner for the *Proserpine Steamer* to tow the bark out to sea; and as the steamer was that morning to proceed to the south with troops, we were directed to be on board by 6 o'clock; but after arriving on board, to our great sorrow and disappointment, we were told that the steamer would not take us in tow. In consequence of this, instead of getting out of the river in 24 hours or less, as we expected, we were *six days in getting to Amherst*! During this time the weather was exceedingly hot, though I do not know that Dr. Judson suffered more from the heat than he would have done in his own house. The important point,

however, was, to get to sea immediately. This was defeated. How much was lost by it, no one can ever know. The delay afforded Mrs. Judson and other friends, an opportunity to visit us from day to day, and arrange various little comforts for the voyage, the necessity for which did not at first appear. Dr. Judson bore the excitement and fatigue of embarking very well, though quite helpless, and carried from his room to the deck of the vessel in a palanquin. On Thursday, he ate with a better appetite than he had for several previous days, which gave us encouragement. On Friday, he was not so well, and on Saturday he had evidently lost much strength, and suffered so much pain that he remarked to me, that he would willingly die if he could. During the forenoon of Sunday, he lay quite tranquil and conversed more freely, and for a longer time, than on any previous day since we came on board. He described somewhat minutely the cause of the pain he suffered, which, he said, had connexion with the liver, though the liver itself he thought was not diseased. He said no one could conceive the intensity of his suffering. Death would have been a glad relief. "I could have got up and crawled out of the cabin window into the water, but for the great sin which I should have committed, and that I should have gone to a hotter place—not (he continued) that I have had any thoughts of committing so wicked an act, but that it would have ended my pain." In view of death itself, he had no peculiar exercises of mind, either of

transport or depression. His mind was so much affected by his sufferings that he could not think, he could not pray—he dared not pray for death, for he knew not the will of God. He could not even think of his wife and family—he had had bitter sorrows in parting with them at the first, but since then he had seen Mrs. J. several times, during a part of which time his utterance had been nearly denied him, and yesterday's parting, which might be for ever, had been without a word and almost without a thought, so entirely had pain absorbed every faculty of his mind. But after all, he had nothing to complain of. He knew it was the will of God, and therefore it was right. He held out to me his hands, one of which was much swollen, while the other was emaciated and bloodless. I made a remark concerning the swelling of his feet also. "Yes, (said he,) the natives are frightened when they see this. They regard it as a sure evidence of approaching death, but I do not. I have remarked the swelling and subsiding before, and I still feel that there is so much of life in me that I shall recover."

I should have said that on Friday, while Mrs. Judson, Mrs. Stevens and Mr. Stilson were on board, Dr. Judson's two assistants, disciples of many years' standing, Ko En and Ko Shway Doke, (who remained on board until the Pilot left us,) came to Mr. Stilson and myself, with the request that we would make an attempt to take Dr. J. back to Maulmain. They were confident that his death was near—they could not endure the thought that he must be buried in the ocean—they wanted that his grave should be where they and the other disciples could look upon it. Mr. Stilson reminded them of the death of Moses, and his unknown burial place; and we both assured them that any attempt to remove Dr. J. could not but prove fatal; that we had no choice but to fulfil the purpose that had been settled upon.

On Monday P. M. the Pilot left us, and at the request of Dr. Judson, I wrote Mrs. J. his opinion with regard to himself, "*that he went out to sea with a strong feeling that he should recover,*" but before night there was occasion for a change of opinion.

On Tuesday the Burman coast was still visible in the misty distance, the breeze was fresh, cool and invigorating, until a violent thunderstorm came up,

after which it left us entirely. Dr. J. seemed to suffer much less pain, but a hiccup increased upon him, about which he was concerned, and remarked, "This hiccup is killing me—can you think of any thing to do for it?" He slept considerably, however, which encouraged me. His only nourishment was a light wine whey. During the afternoon of this day a new symptom appeared. He could retain nothing upon his stomach, and vomited often. Captain Blarez, an exceedingly kind and warm-hearted shipmaster, but who could speak only a few words in English, offered to prescribe, to which we assented, and several prescriptions were administered, but all without effect.

On Wednesday the weather was exceedingly hot, as had also been the preceding night. A fan was used day and night, with scarcely any intermission. Dr. J. continued to vomit every few minutes, refused all nourishment, and inclined to short intervals of sleep, owing perhaps to ether and laudanum which he had taken. He expressed his belief while I was fanning him, that he should weary us but little longer, and added, "I shall be dead, or get better in two or three days." Several prescriptions to-day failing in their effect, Dr. J. said, "It is of but little consequence. I do not wish any one to think that I died because all was not done that could be done for me. Medicine is of no use; the disease will take its course, do what we will." Just before this, while suffering the acute pain which invariably preceded vomiting, he said, "Oh that I could die at once and go immediately into Paradise! where there is no pain." During the evening of this day, while sitting by his bed-side, he awoke from a short sleep and called for the servant, and as I was about to repeat his call, he said "No, no—do not. I am glad you are here. I do not feel so abandoned. You are my only kinsman now—the only one on board, I mean, who loves Christ; and it is a great comfort to have one who loves Christ near me." "I hope you feel that Christ is now sustaining you," I said. "Oh yes! (he replied,) it is all right there! I believe Christ gives just so much pain and suffering as are necessary to fit me to die—to make me submissive to his will."

At 2 o'clock, on the morning of Thursday, the breathing of Dr. J. became exceedingly difficult, and I thought

his end was near, but soon he again vomited and breathed more freely. He asked me to give him a tea-spoonful of laudanum, that he might drink it and go to sleep. I objected that the dose was large, and feared giving so much. "You need not fear (he replied), I have often taken as much without harm." As we had no laudanum, I was obliged to call up the captain, who gave him *one-third* of a tea-spoonful. He asked for more, and about the same quantity was again given him, which he took without mixture, and I could not perceive that it had much effect; his sleep was not much more quiet, but at short intervals waking and vomiting. After day-light in the morning, his eyes had a dull and heavy appearance, and while half-closed, seemed glassy, and death-like. His only nourishment was wine, which was thrown up almost as soon as drank. After one of his turns of vomiting and the suffering which preceded, he said, "Oh how few there are who suffer so great torment—who die so hard!" During all the night of this day his sufferings continued to increase, so that it was exceedingly painful to behold him; calling very often for water, which only gave relief while drinking, to be followed by the pain of ejecting it again. At 12 he told me his fever had returned. I felt his hands and his feet, which were cold, while his head was hot. It was the fever of death! His weakness had now become so great that he seldom spoke except to indicate some want, and his wants were more frequently indicated by signs.

During all the forenoon of Friday, his countenance had the appearance of a dying man. At about 12 he beckoned me to him, drew my ear close to his mouth, and said, "I want you to show all our letters to the captain—let him read them—it is important." I answered, "We have got no letters, and besides, the captain cannot read English." "Yes, he can," he rejoined, and seemed to show a disappointed feeling, as though he was not understood. I therefore took out of my portfolio a letter and gave it to the captain, with some difficulty making him understand what Dr. J. had said; when the captain showed to Dr. J. that he had received the letter, to which he nodded assent, and seemed satisfied. This was the first sign of any

aberration of mind. A request that he made soon afterwards showed that it was transient only. At 3 p. m. he said to the servant in Burmese—"It is done! I am going!" Shortly after this he made a sign with his hand downwards, which I did not understand, when he again drew my ear close to his mouth, and said convulsively—"Brother Ranney, will you bury me? bury me!—quick! quick!" These were the last words which I heard him utter. Just after this, being called out for a moment, he spoke to the servant in Burmese, and afterwards in English, of Mrs. Judson, and bade him take care of poor mistress. At $\frac{1}{2}$ past 4 o'clock he breathed his last. His death was like falling asleep. Not the movement of a muscle was perceptible, and the moment of life's departure was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life passed, showed the peacefulness of the spirit about to take its homeward flight.

"Sweet is the scene when Christians die,

When holy souls retire to rest:

How mildly beams the closing eye!

How gently heaves the expiring breast!"

Immediate arrangements for the burial were made, the officers of the ship assisting. A strong plank coffin, made of teak, was soon in readiness, into which, after the body had been laid, several buckets of sand were poured to make the coffin sink; and at 8 o'clock p. m., the crew assembled at the longboat, alongside which the coffin stood, and without a word spoken by any one except the captain, who turning to me, said, "*See, Monsieur,*" the body was committed to the deep—latitude 13 degrees north, longitude 93 degrees east—nine days after we had embarked at Maulmain, four days after the Pilot left us at Amherst, and three days only out of sight of land. It was at first determined to keep the body for burial at 6 A. M. on Saturday, but we were soon admonished of the necessity of a speedy burial. Thus has terminated the occasion of my voyage, and now long, weary and desolate months are before me ere I can hope to return to my charge in Maulmain.

Very affectionately yours,
THOS. S. RANNEY.

Theology.

SUDDEN DESTRUCTION.

Luke, xvii. 29. — But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

THE Lord brought this charge against the Israelites, "my people doth not consider:"—and this charge of inconsideration may be brought in the most solemn manner, against multitudes in our own times. How many, alas! never think at all on those subjects which are most intimately connected with their best interests for time and eternity. They are sufficiently ready to attend to their worldly interests; they cannot be charged with a want of consideration regarding the affairs of the present life. But they are careless and thoughtless about the life that is to come, and the solemn realities of eternity. They do not consider their obligations to God, and his law; the many transgressions of which they have been guilty, the mercies they have abused, the warnings they have neglected; and the promises of pardon and life through Christ, which they have despised. Upon these subjects, and others of equal importance, they are most lamentably inconsiderate. As it was in the days of Lot, so it is still; men eat and drink, buy and sell, plant and build, and banish all thought of God and their own souls. They live as if there was no moral Governor of the world, to take notice of their proceedings, and to whom they must give account. To arouse a sleepy and dreaming world from this awful state of thoughtlessness and indifference, God is sometimes pleased to visit men in just retribution with alarming providences. Then by "terrible things in righteousness," the inhabitants of the earth are reminded that there is one who ruleth in the heavens, who has power not only to create and to preserve, but also to destroy; and who, though he bear long with them, yet will assuredly prove a consuming fire, to those who obstinately persist in rebellion against Him. Our text reminds us of one of those awful judgments, by which the Lord of Hosts puts "the nations in fear," and "makes them know that they are but men."

I.—Let me call your attention for a few moments to this awful judgment. It is the sudden destruction of Sodom, by fire and brimstone from heaven, in righteous retribution for the wickedness

of its inhabitants. Jehovah said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see, whether they have done altogether according to the cry of it, which is come unto me." Hence it appears that when people cast off their allegiance to God, and abandon themselves to the dominion of sin and Satan, the Governor of the universe is by no means an indifferent spectator. And though they may despise his authority and trample his laws under their feet, yet they cannot be released from their responsibility to Him, and will assuredly be called to an account by him. Yea, when sin becomes "*very grievous*," then a cry for retribution ascends to heaven, which will not be disregarded by the "righteous Governor of all the earth." Now the inhabitants of Sodom were "*wicked exceedingly*," and "*their sin was very grievous*;" therefore the Lord, who had long borne with them, determines at length to reward them according to their evil deeds. Had there been found among them only ten righteous persons, there is reason to believe, that they might have been spared still longer; for the Lord assured Abraham, that he would spare the cities for ten's sake. But so thorough and so universal was the prevalence of depravity in those wicked cities, that with the exception of Lot, there does not appear to have been one good man among them. All were abandoned to impiety and profaneness, sensuality and injustice. Their doom is consequently sealed. Not, however, shall the sentence be executed, until righteous Lot, and all his family connexions shall have afforded them a favourable opportunity for escape. Happy would it have been for his family, if they had all rightly improved this opportunity for obtaining mercy. But so deeply had some of them imbibed the profane spirit of Sodom, that they regarded the warnings and entreaties of their venerable relative, as only the ravings of a mad-man, or the mockings of a jester, and "they would not hear." Such are the blinding and hardening effects of sin! As the sinners in Sodom will not regard Lot, he is commanded to leave them to their fate, and to hasten, with his wife and two daughters out of the city, lest he should be consumed in its overthrow. One would have suppos-

ed that, after having received such a charge, he would have fled from the city with breathless haste; but strange to say, he still "lingered." And it acquired another act of divine mercy to take him, his wife, and his two daughters, from the place in which, we fancy, we should have shuddered to remain another moment. But alas! is not the same reluctance often manifested by the sinner to leave all, and follow Christ? And what is it that brings him at last to rest in Christ, but the constraining, the irresistible power of Divine grace? Lot is brought by his merciful deliverers without the city, and charged "to escape for his life." No sooner had he reached a place of security, than the Lord immediately executed his awful sentence upon the abandoned cities. "The same day that Lot went out of Sodom;"—the same morning, perhaps the same hour; lo! the heavens, which before had been clear and bright, (for the sun had risen on the earth when Lot entered Zoar,) suddenly gather blackness; the vivid lightning gleams; awful peals of thunder burst upon the ear; in an instant, liquid fire and burning brimstone pour down in torrents from heaven; the cities are all in a blaze; the terror-struck inhabitants have no time for flight, or for reflection; there is, perhaps, one simultaneous, agonizing shriek, or tremendous yell; and all are silent in death; ALL, without exception are involved in one eternal overthrow. How complete and thorough was the ruin! What an awful example of the just judgment of God upon the wicked! What a warning is this to perverse and obstinate sinners!

II.—This tremendous judgment may suggest to us a few useful reflections.

The world being in a state of rebellion against God, is at all times deserving of his righteous judgments, and may at any time be called to experience them. The world is everywhere represented in scripture, as being destitute of the love of God; as being at enmity against God; as being subject to Satan, and in rebellion against the government of God. Hence the world is under the curse of God's righteous law, which pronounces condemnation upon all who fail to fulfil its requirements to the uttermost. It is true that all nations, all individuals are not equally guilty; all are not equally sunk in ignorance, unbelief and vice; but all, whose sins have not been washed away by

the blood of Christ, are so guilty and so wicked, that they are constantly exposed to God's righteous indignation, which may at any time be poured out upon them, as it was upon Sodom. When our Lord was spoken to about some, who had met with an untimely end, he enquired, "Think ye that these were sinners above all that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." Here is a plain intimation that those who had been spared the righteous judgments of God, were sinners as well as those who had suffered; and sinners of such an order, and degree, that they too were worthy to perish by judgments as signal and as awful. It is too common to regard such judgments as came on Sodom, as not at all belonging to our times and to our people; as though our own times, and our own people, were so much better than preceding generations, that we are not liable to such awful visitations. But is this true? Is there so much less wickedness now than there was in times past, that we may feel secure, and dismiss all apprehensions of Divine judgments? I think none who know what the world is, will venture to affirm this. The heathen nations are just what they have ever been. The Apostle's description of them in the 1st chap. of Romans, is still true to the life. It is too true that the sins of Sodom are still perpetrated without remorse, and without shame, in all heathen lands; as well as by the people among whom we dwell. And if we look at the nations that are professedly Christian, and make ourselves acquainted with their moral and religious condition, we shall find that there is so much of infidelity and scepticism, of pride and haughtiness, of selfishness and sensuality, of impiety and injustice, of imposition and hypocrisy; while there is so little of pure morality and true religion to counteract all this mass of wickedness; that we may well be surprised, at not hearing of more frequent and more awful judgments than those which have been already inflicted. So far from thinking that the nations now existing are less deserving of such fearful chastisements, we may rather be astonished that they have not long ago been overthrown as with the overthrow of Sodom. It may be that the wars and commotions, which, for the last two or three years, have distressed many nations, are but the beginnings of greater sorrows. The vials of

Divine wrath have yet to be poured out to the very dregs, on all the enemies of Christ and his gospel. *When*, and *where*, and *how*, cannot yet be explained. But let us all bear in mind, that there is but one hiding-place from the storm;—but one refuge where guilty sinners can abide in peace and safety; that is CHRIST, the rock of ages. The soul that seeks for shelter here, has nothing to fear from the fire of Divine wrath. Let guilty sinners, then, flee to this hope set before them without delay.

Observe, the judgments of God are always solemn, and often sudden.

The destruction of Sodom, was both awful and sudden, as the text affirms. Such also was the destruction of the old world;—of the first-born of Egypt; and of Sennacherib's army. It matters not in what way, or by what means, the Lord inflicts his judgments; they are the expressions of his wrath, and therefore must be terrible to the guilty. It may be that the Lord executes his judgments by floods of water, or by fire from heaven; by earthquakes, or by storms and tempests; by pestilence, or by famine; by beasts of the desert, or by insects which swarm in the air; by war and bloodshed, or by disasters such as were never anticipated. Any of the creatures of God, or the works of his hands may, and will become terrible to us, when He employs them as the executioners of his vengeance. Objects with which we are the most familiar, will become the causes of alarm and terror to us, when they are commissioned by God to be the instruments of chastising us for our sins. When the Lord visits us for our sins, by some remarkable and painful events of his providence, we may well stand in awe of him. If he enter into judgment, who shall escape? If he mark against us our iniquities to punish, terrible will be the effects of his anger! If his merciful invitations and warnings have been long disregarded, it is more than probable that judgment will not only be terrible, but that it will come suddenly. Thus it came upon Sodom at last. The wicked inhabitants of the city had spent the night in profanity and debauchery: in the morning it rained fire and brimstone from heaven and destroyed them all. Do we not often see the wicked, who have long abused the forbearance and goodness of God, thus suddenly driven away in their wickedness? "He that being often reprov'd hardeneth his neck, shall suddenly be

destroyed, and that without remedy." How sudden as well as solemn, was the catastrophe* of which we heard only a few days ago, when some hundreds of our fellow-mortals, without a moment's warning, were hurried into eternity; and, with regard to most of them, it is feared, perished for ever! Does not that awful accident appear like a judgment from God upon that idolatrous and wicked city? Oh, that the survivors would regard the warning voice, and learn to "break off their sins by righteousness," and to prepare for the judgment of the great day, by acquainting themselves with God, as he is revealed in the gospel of his Son!

Observe further, that the people of God who dwell in the world, are often affected by these judgments upon the wicked, though there is always especial mercy in reserve for them. The patriarch Noah, and his household, suffered many privations and losses in consequence of the flood, though they were safe. Nevertheless there was special mercy in store for them. Noah was not only spared when all the rest were drowned, but to him was granted the high privilege of the Divine favour and friendship; he "walked with God," and was permitted the honour of entering into covenant with God on the behalf of his posterity; and he became the father of the new world. Lot also suffered the loss of his property, and was obliged to endure many privations, in consequence of the judgment which came upon Sodom. Nevertheless, the Lord dealt mercifully with him. He escaped from the awful destruction of the devoted cities. He was spared as a monument of the Divine favour, and though he was far from finishing his days with honour to himself, there is reason to believe that he obtained mercy at last. And his name is recorded in the Bible as a "righteous man." Thus God often permits his people to suffer from the calamities that come upon the world. It may appear to a casual observer, as if "one event happened to the righteous and to the wicked," as if there was nothing better in the lot of the righteous, than in that of the wicked. But very different is the reality. The righteous are under a very different order of discipline, so that the same event wears an aspect altogether different towards the righteous from what it does towards the wicked. God sends his

* The explosion of the powder boats at Benares.

judgments in anger upon the wicked; but to the righteous they are sent in love. They will certainly issue in the destruction of the wicked; but they shall be made to promote the salvation of the righteous. The wicked have no refuge or support under such visitations, they are therefore filled with terror and consternation; but the righteous can say amidst the greatest calamities, "Though he slay me, yet will I trust in him." "God will redeem my soul from the power of the grave, for he will receive me." "This God is my God for ever and ever." "Thou shalt guide me with thy counsel, and afterwards receive me to glory." "The righteous are not afraid of evil tidings." "Their heart is fixed, trusting in the Lord." They know that nothing can separate those who are Christians, from the love of God: neither life, nor death, nor things present, nor things to come. Hence they are enabled to rise above the fears and alarms which overwhelm the wicked. Amidst the storms of this life they are kept in peace being staid on the Lord: if their sun go down behind a cloud, it is only to rise and shine in brighter skies, and in one beauteous and never-ending day: if suddenly called away from those whom they love on earth, they are as unexpectedly ushered into the presence of Jesus, and into the midst of that heavenly multitude, who are before the throne of God, and serve him day and night in his temple.

Lastly, the word of the text may remind us of the solemnities of death and judgment and of the dissolution of all things.

It is "appointed unto men once to die, and after death the judgment." Death spares no age, or sex, rank or condition. The prince in his palace, and peasant in his cottage; the learned and the polite, the ignorant and the rude; men of renown, and the sons and daughters of obscurity, must all alike fall before the king of terrors. By his fatal stroke our connexion with the present world ceases; our most pleasant friendships are broken up; all our earthly joys and sorrows, hopes and fears are at once and for ever annihilated; our bodies must return to their native earth, and our spirits must enter the unseen world, there to wait the decisions of the last day. When that awful day shall come, the judgment shall sit, the books shall be opened, and the living and the dead shall all be judged according to the deeds done in the body. And *whoever shall not be*

found written in the Lamb's book of Life, shall be cast into the lake of fire. The heavens also shall be dissolved, and the earth shall be burned up; and death and hades themselves shall be destroyed. Seeing these things are so, and cannot be denied or gainsayed; let the unrighteous, the thoughtless, and the gay, consider well how they shall be able to meet death without dismay; how they shall appear at the judgment bar without being condemned; and how, amidst the dissolution of all things, they shall be able to escape everlasting destruction. Let them remember that without faith in Christ no sin can be forgiven; without repentance no man can enter the kingdom of God, and without holiness no man can see the Lord. Flee then, oh sinners! to the cross of Christ. Escape for your life. Delay not, lest death arrest your course, and cut off all hope of mercy. And let the people of God consider, "*what manner of persons they ought to be in all holy conversation and godliness.*" Let them be faithful and diligent at their posts, that they may be approved of their Lord at his appearing.

L. M.

THINGS ABOVE.

"HAVING a desire to depart, and to be with Christ, which is far better." *Paul.*

"THERE I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there they say there is no death, and there I shall dwell with such company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry *Holy, Holy, Holy.*" — *Bunyan.*

THE DEATH OF CHRISTIAN FRIENDS.

OUR chief hindrance to entire resignation is, that we are so much addicted to things present and visible, while eternal realities are as yet so foreign to us and so little known. But could we take one glance at the condition of a spirit thus departed, we should never regret and lament, as we are apt to do, the decease of pious relatives and friends, but our grief would rather be on account of the dim-sightedness of weeping survivors.

Surely, when the door of Paradise is opened to let in any of our departed friends, delicious breezes blow through it from that

abode of blessedness. And we ought to avail ourselves of such refreshing influence; we ought to let it quicken us in following after those who have gone before us, rather than wish those friends back again to a world like this. Who could ever think of congratulating any that have been enjoying heavenly rest and security for ten, a hundred, or a thousand years together, upon their having to return back again to the perils and dangers of the present life? Why then should we regard it as an affliction that any one of our number has escaped from such perils, and is only entered into perfect peace and security? If a vacancy has been made in the family circle, let it also be remembered, that another vacancy has been filled up in heaven. The nearer we in this world are approaching to the end of all things, the more welcome should be the

thought of dying; because every departed Christian finds that the multitude of the blessed is increasingly out-numbering the militant remnant, and because the whole family of God are thus successively gathering in, that we all be together for ever with the Lord.—*Bengel.*

INFLUENCE.

INFLUENCE, whether derived from money, talents, or connexions, is power. There is no person so insignificant but he has much of this power: the little Israelite maid in Naaman's family is an instance. Some, indeed, suppose that they have more power than they really have; but we generally think we have less than we in reality have. Whoever neglects or misapplies this power, is an unprofitable servant.—*Cecil.*

Original Poetry.

NATURE'S GIFTS PERISHABLE; BUT THE WORD OF GOD ENDURING.

A few thoughts during a shower.

How pleasant 'tis to listen to the light descending rain!
Its soft and soothing music lulls, yea, even mental pain;
Thus, words that breathe of tenderness upon the sorrowing heart,
A blessing leave more pure and sweet, than medicine can impart,
Ay, play upon thy harpstrings, sweet spirit of the shower,
I feel their soft harmonious tones, their gently touching power.

The Kamini is showering now her blossoms white as snow
That falls in purest flakelets where the wintry winds do blow;
As silently they 're sinking too, yet beautiful in death,
Their scattered leaves more fragrant are than Cytherea's breath.
But ah! how much like promises that from some lips do fall,
Ere yet their freshness fade away they 're covered with the pall.

Those floral gems just opening their beauties to the light,
And mantling yonder ruin with their foliage so bright,
Like stars appear that on the earth have come to rest awhile,
And gladden Nature's worshipper with their bright happy smile;
Like spirits from the world unseen with messages of love,
For sorrow's child to draw her heart to realms of bliss above.

Those small and pure white *lota* flowers with their fresh drapery
Of green, appear to fancy's eye a pearl besprinkled sea
Of living, moving emerald! but ah, the spell will be
Dissolved ere noon by Surya's glance of fond intensity.
Fair fragile things! yet rest in hope, for like an angel's wing
A friendly cloud for your defence is o'er ye hovering.

Nature! thy blooming gifts must pass, some in their beauty bright,
And others in soft infancy must feel the fatal blight!
But Truth-divine informs us of a world of fairer flowers,
Whose never-fading tintings grace the archangelic bowers.
Those who repose their trust in Him, whose word can never fail
Will find a sweet and firm support when grief the cheek shall pale.
Through all the changing scenes of life e'en to their latest breath,
A friend to comfort and to guide them through the vale of death.

Narratives and Anecdotes.

THE ACTOR AND THE MISSIONARY.

IN Sept., 1834, Mr. Burchell, the devoted agent of the Baptist Missionary Society, left London for New York, on board the *Canada*. The weather, which had been very stormy, being by Lord's-day, the 7th, somewhat moderated, it was proposed by some of the passengers that divine worship should be celebrated, and that Mr. Burchell should be solicited to officiate. With this request he readily complied, and riveted the attention of a motley and numerous auditory, while preaching from John xi. 36; "Behold, how he loved him!" The party on board consisted of persons, not only of various nations, but also of diverse creeds and professions. Among the rest, it included a clergyman of the Established Church of England, and Charles Mathews, the Comedian. The latter had been deeply interested, not only by the theme, but the earnest sincerity of the preacher, towards whom he subsequently showed the most marked respect. Under favor of the former, a discussion arose, prior to the arrival of the next Sabbath, as to the propriety of a dissenting minister conducting religious worship, while an authorized "son of the prophets" was on board. The debate waxing warm, Captain Britton was appealed to for an authoritative judgment on this nice point. With the characteristic frankness of a sailor, he replied, that as his vessel was an American, all denominations stood there on an equality, and it was not for him to contravene the laws of the United States, which recognized no superiority in one religious body over another. The question being thus left open as ever, at least, in the estimation of those who had been accustomed to plead prescriptive privilege in this country, it was referred to Mr. Mathews. "He exceedingly liked," he said, "the reverend clergyman, as a pleasant companion at a hand of cards, or over a bottle of wine; but he could not accept him as a spiritual guide; and that, since he had neglected the duties of his office, until stung into zeal for his order by the services of another, he thought Mr. Burchell was the fittest person to continue the duties he had so happily commenced." This unanticipated decision was final. The passengers generally concurred in the comedian's sentiments, and it was arranged that the missionary should conduct public worship, whenever the weather permitted.

It may be readily supposed there was at least one who did not cordially assent to this conclusion. He accordingly resented it, as opportunity served, by various acts of discourtesy towards the popularly elected dissenting chaplain. These did not escape the

quick observation of Mathews, who requested Mr. Burchell not to notice them; for that he himself would "serve the parson out." When, therefore, a day or two after, all were gathered at the dinner table, he illustrated his wondrous power of metamorphosis, by personating his clerical friend, even to the sinister cast of the eye, and the professional tone of his voice, with such perfect accuracy, that it was difficult to say which was which. The company looked first on one, and then on the other, doubting which was "his reverence," and which his double. At length, the relaxed features of the merry-hearted monitor, who threatened a repetition of the mimicry, in case the offence against good manners were repeated, fixed the gaze of all for a moment on the veritable culprit, at whose expense the saloon rung with frequent peals of irrepressible laughter. The fear of again seeing his second self, imposed a salutary check on the rudeness of the clergyman for the remainder of the voyage.

Under the mirthful exterior of Mr. Mathews, there was at least an occasional thoughtfulness, a susceptibility of serious impression, which increases the regret all good men must feel that he should not have devoted his fine talents to some nobler object than he did. Of this regret he was not entirely unconscious himself; and that, too, perhaps, more frequently than the most intimate of his associates were aware of. When, in the evening of Monday, Sept. 29th, the cabin passengers were landed on the quay of New York, he sought out Mr. Burchell, and after giving expression to several friendly and respectful sentiments, grasped his hand, and said with much feeling, "We must here part; and I am not ashamed to confess how deeply I am affected by the thought, that we are henceforth to be so differently employed. I, in promoting the amusement of the public; you, in advancing their highest interests. God bless you!" From this point, indeed, their several paths were widely divergent. In the course of a few hours, the comedian made his debut on the boards of the American theatre;—the following evening, the missionary preached in Oliver-street Chapel, to the people under the care of the Rev. Spencer Cone, on the common salvation.

PRACTICE AND PREACHING.

A CLERGYMAN, who was chaplain of a little squadron stationed in the Mediterranean for five years, related the following anecdote which occurred during that time:—

"The commodore was a frank and generous man, who treated me with marked attention, and I used to preach in all the ships but one. This was a small frigate, and its captain was an irreligious and profane man. He used to say he wanted no Methodist parson for a pilot, and he embraced every opportunity of annoying me. Being a person of violent temper, he took offence, and insulted the commodore, who meant to send him home.—When I heard of his intention, I waited on the commodore, and said I was come to ask a particular favor of him.

" 'That shall be granted. I am always happy to oblige you. What is it?'

" 'That you will overlook the conduct of Captain S——,' said I.

" 'Nay nay, you can't be serious. Is he not your greatest enemy? and I believe the only man in the fleet who does not wish to see you on board his ship?'

" 'That's the very reason why I ask the favor, commodore; I must practice as well as preach.'

" 'Well, well, 'tis an odd whim; but if, on reflection, I can grant your request without prejudice to his Majesty's service, I will do it.'

"The next day I renewed my petition.

" 'Well,' said he, 'if Captain S—— will make a public apology, I will overlook his conduct.'

"I instantly got into a boat, and rowed to the frigate. The captain met me with a frown on his countenance; but, when I told him my business, I saw a tear in his eye, and taking me by the hand, he said, 'Mr.——, I really don't understand your religion, but I do understand your conduct, and I thank you.'

"The affair blew over, and he pressed me to preach in his ship. The first time I went there the whole crew were dressed in their best clothes, and the captain at my right hand. I could hardly utter a word, my mind was so much moved, and so were the whole crew. There seemed a more than ordinary solemnity among us.

"That very night the ship disappeared, and not a soul survived to tell the tale. None ever knew how it happened, but we supposed, as there had been a gale of wind, she had foundered and went down in deep water."

THE ANSWER OF A GOOD CONSCIENCE.

WHEN Dr. M'Lean was called from Scotland to New York, he remained some time at Liverpool before embarking. Here his wife went to hear Mr. Lister preach a sermon on baptism, from the text, "The like figure whereunto (even) baptism doth also now save us (not the putting away of

the filth of the flesh, but the answer of a good conscience toward God.)" (1 Peter iii. 21.) He urged that this could not possibly apply to infants, because it is "the answer of a good conscience," and infants are *unconscious*. On returning she told her husband of this, which was a new view of the subject to herself. He said it was *strange*, but he would examine the New Testament on the point, upon which she replied, "Ah, my dear, if you consult the New Testament you will become a Baptist." During the passage to America he examined the subject, and was convinced ere they landed there.

Soon after his arrival, Dr. M'Lean was called upon to sprinkle a baby. A numerous company were present to witness the ceremony. The bowl of water, towel, and usual paraphernalia, were all ready. The doctor arose, and very solemnly required, before he did this act, that one single precept or example should be produced from the Word of God as his authority. This requirement produced consternation and grief, but no Scripture precept or example. On the next Lord's-day he publicly declared his views, was baptized, and was afterwards made very useful; he also took a prominent part in the formation of the Bible Translation Society.—*Primitive Church Magazine*.

A NICK IN THE CONSCIENCE.

WHEN Mr. Nathaniel Heywood, a Non-conformist minister, was quitting his living, a poor man came to him, and said, "Ah! Mr. Heywood, we would gladly have you preach still in the church." "Yes," said he, "and I would as gladly preach as you can desire it, if I could do it with a safe conscience." "Oh! sir," replied the other, "many a man now-a-days makes a great gash in his conscience; cannot you make a little nick in yours?"—*Cyclopædia of Moral and Religious Anecdotes*.

THE UNWORTHY COMMUNICANT.

A PERSON who was not a member of Mr. James Hinton's church, in Oxford (England), nevertheless enjoyed the privileges of Christian fellowship, as being connected (according to his own statement) with a well-known church in London. His conduct was found to be inconsistent; it was ascertained, also, that he had been excluded from the community to which he had declared himself to belong. It was clearly necessary to inform him, therefore, that he could no longer be admitted to the Lord's table. But he was rich, and he was *passionate*; subject, indeed, to paroxysms of rage, on account of which every one was afraid to

interfere with him. The measure was, however, adopted by the church; but when (according to their usual mode) messengers were to be appointed to communicate the result, the deacons would not go; nor would any one go, for all said, it was at the hazard of their lives. "Then," replied Mr. Hinton, "I will go; my life is second to my duty." But no one would even accompany him; so he went alone; and the unhappy man's wrath was exceedingly high. When solemnly warned that no such person as he was, could "enter into the kingdom of heaven," he seized a large stick, and threatened his reprover's life. "Then, sir," Mr. Hinton replied, "I shall meet you next at the bar of judgment; and you will remember that these were the last words I uttered!" The enraged man immediately threw down his weapon, and ran about the room in agony, crying, "Oh no, no, no, you shall not charge me with murder!" Mr. Hinton records the deliverance from —, among his "special mercies."—*Ibid.*

DR. BEILBY AND HIS CONSUMPTIVE PATIENT.

THE late Dr. Beilby, who was a zealous member and active officer of the church meeting in Elder Street, Edinburgh, was remarkable for the earnestness with which he endeavoured to combine his duties as a physician with those of a Christian friend. In a biographical sketch prefixed to a selection from his papers recently published under the supervision of his friend and pastor, Dr. Innes, it is remarked that the facility which he possessed of introducing religious conversation in his intercourse with his patients was greatly blessed. "On one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating fatally. He begged her solemnly to inquire of herself if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation, she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next

visit he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this, he inquired of her friends in an adjoining room, 'What makes Miss — so reserved and shy to-day? she will scarcely even speak to me;'—when he was told, 'Oh, Dr. Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and common-place topics, and avoid that of religion.' On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience—'Did I do right or wrong? If I were again placed in similar circumstances, should I act differently or repeat the same conduct?' Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but on reaching the door, he once more looked back, and ventured, in spite of his late rebuff, to say—'Is not that a blessed truth which God reveals to us in his own word, that "The blood of Jesus Christ his Son cleanses from all sin?"' Then, without adding another word, he closed the door, leaving the young lady alone. The following day, to his joyful surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said, 'Come in, Dr. Beilby, I am very glad to see you. I shall always be happy to see you now.' He was pleased, but astonished, and asked her, 'What had produced so marvellous a change in her mode of receiving him?' when she replied, 'Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death I had no comfort; but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced and I could look forward without fear.' On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of all terror in view of death.—*Baptist Magazine.*

For the Young.

ON THE DIAMOND.

EXTERNAL QUALITIES—continued.

A FEW more external qualities may be noticed. It is always found in detached

crystals, never in a mass like gold. Its faces are often convex, which makes the gem appear round. It is frequently muddled, or clouded and spotted. Its structure is perfectly lamellar or flaky.

If violently broken, the shape of the fracture is like an oyster shell, i. e. conchoidal. It varies from transparent to nearly opaque. It is generally semi-transparent, the black varieties being opaque. It possesses vitreous electricity when rubbed; and after exposure to the solar rays, presents in the dark a distinct phosphorescence.

I observed in the former paper, that the orientals, as in the tale of Sinbad the Sailor, believe the diamond to shine in the dark. The quality just referred to, therefore, no doubt aids its brilliancy, when suddenly brought from the sun light, into a darkened room.

Price of Diamonds.—"The usual method of calculating the value of diamonds is by squaring the number of carats that each weighs, and then multiplying the amount by the price of a single carat; thus supposing one carat to be worth £2, a diamond of 8 carats weight is worth £128, being $8 \times 8 \times 2 = 128$. Polished diamonds without blemish, are worth about £6, per carat. A carat is four grains."

The above is the English mode. In India, diamonds are weighed by the ratti (रत्ति H. or S. रत्निका from its red colour.) This is the red seed of the wild liquorice (*Abrus precatorius*), used for necklaces in England. The seed itself weighs about $1\frac{5}{8}$ troy grain. The artificial ratti should be double that weight, but in common use it averages nearly $2\frac{1}{2}$ grains.

The second best Pannah diamonds, or the greenish and yellowish kinds, sell for 30 Srinagari rupees for one ratti weight, 35 for two, 40 for three, and so on.

The table or flat diamonds for 20 Rs. for one ratti.

The yellowish green, yellow, and clove brown for 15 rupees ditto.

The rose-coloured for 12 Rs.

The black and flawed ones, only fit for diamond dust from 8 to 10 Rs. for one ratti.

The Srinagari rupees are 15 per cent. less in value than Sicca rupees.

The prices, however, are variable according to the demand at the mines.

Size of Diamonds.—"The largest diamonds are brought from the east.—"The Pitt or Regent Diamond for instance, one of the crown jewels of France weighing 136 carats, was found in the Golconda district; that of the Emperor of Russia, the weight of which is 193 carats, is said to have formed the eye of an Indian idol, and is doubtless from the

same vicinity. The Rájá of Mattan possesses one of 367 carats, which was found in Borneo, and that of the great Mogul (Koh-i-Noor) in its rough state is said to have weighed 800 carats. In Brazil, although of fine water, they rarely exceed 20 carats."—*Philip's Mineralogy*.

The size of the Koh-i-Noor, is evidently a great exaggeration, for another work I have says it is 279 carats. As this gem however is now in the hands of the English, its exact weight is known, but not being able to refer to the account published in one of the N. W. papers of it, I cannot state it. The queen of Portugal has one of singular beauty weighing 215 carats.

The Russian diamond was purchased by the Empress Catherine for ninety thousand pounds ready money, and a pension of 4,000 rubles (more than £600 sterling) per annum to the vender. It is as large as a pigeon's egg.

Paste Diamonds—There is nothing valuable in the world but it is imitated. Gold, silver, mental and moral qualities, as well as these gems have their counterfeits. Thus calcined crystal, lead and other things are made up so as to deceive some people. "The basis of these compositions is a pure glass, prepared from pounded quartz, fused with alkali, with the addition of borax and of oxide of lead. The latter gives density to the glass, and susceptibility of receiving a higher polish and a greater refractive power, by which the lustre is increased. By adding various metallic oxides, colours equal or superior in richness to those of natural gems are produced. They may easily be distinguished by being lighter than the real gem in weight, and by being so soft that they can be scratched by a knife."

Good imitation diamonds for the dresses of stage players are made in France. A model in paste of each of the largest diamonds in the world, may be seen in the mineralogical room of the British Museum. As the real gems are not beside the imitations, an unpractised eye would be readily deceived by them.

Their Use.—Of course the chief use of these gems is to ornament men or things. This according to some is no use at all. 'You have all heard and perhaps some have seen diamond rings, bracelets, ear-rings, forehead jewels, coronets, crowns and diadems, with many other ornaments worn by the rich, the noble and the potentates of earth. No doubt they are an ornament

to the princely brow and the fair wrist, though to my taste, beauty when unadorned, is adorned the most. Nothing can really add to the perfect beauty which God has impressed on some human forms. God beheld the noble man and graceful woman he had created, with supreme satisfaction, as perfect.

They are used also to ornament snuff boxes, &c., as very good. The emperor of Russia occasionally makes presents of such boxes to noblemen of various countries.

Besides this mode of employing diamonds, they are useful in the arts to a small extent.

From their extreme hardness they are useful to lapidaries for boring and grinding the hardest stones. By diamond dust, diamonds and other gems are polished. This dust is called *Bort* in England. Diamonds also are used as sockets for the points of watches. Some watches have several diamonds, and are then called jewelled.

The advantage of a diamond socket is that the continual friction of the point can never wear it out. Any metal or softer stone, would be soon destroyed in this way.

Lastly, it is extremely useful in cutting glass. Glaziers' diamonds are let into an iron ferrule two inches long, with a box or ebony handle, and are used for squaring the large squares of glass or for cutting it to any dimension for windows.

As a matter of curiosity, diamond has been used for converting iron into steel. Steel is carbonized iron, and as the diamond is pure carbon, it has only to be heated with iron to turn it into steel. "Mr. Morveau exposed a diamond to intense heat, shut up in a small cavity in a piece of tough iron. When he opened the cavity he found the diamond entirely gone, and the iron around it converted into steel." The peculiar hardness of steel is to be ascribed to its union with a portion of pure carbon or diamond.

The site of diamonds.—They are usually found in an ochreous yellow earth under rocks of grit stone; they are likewise found detached in torrents which have carried them from their beds. The geological name of the stratum in which they are found is the *New Red Sand stone*. Where diamonds are found in the surface soil at Panna, that soil is a red ironstone gravel, mixed with red sand or clay. When the mine is deeper, the rock is called conglomerate or pudding-stone.

This is formed of pebbles of ancient rock water-worn at the edges, and cemented together in a very hard mass. The rock in which diamonds are found is called their *matrix*.

Mode of obtaining diamonds.—The mines being opened fragments of the rock are taken out and broken to pieces. They are then "thrown into a trench with water, and shoveled and trod like mortar, and as the object is to wash away the clay, fresh water is thrown on and poured off repeatedly until the fragments are sufficiently cleansed. As a final purification they are sifted in fine baskets which completes the operation of washing. They are then spread in a thin layer on a smooth floor plastered with clay or cowdung, and when dry the whole is passed under the hand, and searched three several times, after which the fragments are thrown aside.

Reproduction of Diamonds.—Diamonds are sometimes found in gravel that has been searched, and this has given rise to the opinion that they grow in a few years. The natives attribute this at Panna to the supernatural power of a Musalmán saint. A more rational account given by one of the miners is the following. "The object of washing is to free the rocky fragments from the clay and particularly to cleanse the diamond, so that it may be readily distinguished in the operation of searching. But with all our care we cannot always succeed. Small diamonds frequently retain their covering and thus elude our search in the first scrutiny, nor can they be discovered afterwards, until the coating which concealed them is worn away; hence it happens, that diamonds are found amongst the fragments which have been searched and thrown aside, but it is observable that small diamonds only are so found and that they rarely exceed the weight of half a troy grain."

Revenue of the mines.—Some years ago they yielded about 1,20,000 rupees per annum. This was raised by a tax of one quarter of the worth of all diamonds below a certain weight. As the mines however are constantly becoming more exhausted the rate is raised.

I might now give you anecdotes about diamonds, especially about the shameful way by which Runjeet Singh obtained the famous Koh-i-Noor from his visitor the king of Cabul. I may however tell you that when Guláb Singh, the present ruler of Cashmere evacuated the fort of Lahore, some years ago, taking with him all the treasure he

could carry, he secured this diamond, and presented it to Shere Sing, the ruler of the Punjab to obtain his favour. This famous jewel has now gone to England and has been offered to Queen Victoria.

As I am not writing a book on diamonds, I must now dismiss the subject seeing also that time is precious, aye more valuable than all the gems in the world. Why then do I spend it, in describing a pretty stone to you? Why, but to teach you the value of wisdom, which is another term for religion?

Pearls may be obtained by diving in the sea at Ceylon, but you cannot fish up wisdom there. "The sea saith it is not in me." Dig into certain rocks or soils in California, South America, Russia, Australia and India and you will find "a vein for the silver, and a place for gold," but "where shall wisdom be found?" "It cannot be gotten for gold, neither shall silver, be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies." Read Job xxviii.

You may say, O, but Job said this when he had lost all his property, and jewels if he had them. What then, was not Job consoled in all his losses by his confidence in God, his true wisdom, and was not that more valuable to him in his distress, than all the treasures of earth?

However, I own it is customary for some weak minds to despise things which they cannot obtain. But look at Solomon. Riches poured in on him. His treasures overflowed with gold, silver and precious stones, 1 Kings. x. 10, 11. Thus supplied by the gifts of neighbouring princes and his own traffic with many a gem, he had a full opportunity of knowing their worth in comparison with wisdom which God had also freely given him. His deliberate opinion, after a life spent in possessing and probably wearing these gems, is that happy is the man that findeth wisdom, for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold. He distinctly says, "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." Prov. iii. 15.

David also thus valued God's word

and God's favour. I rejoice at thy word as one that findeth great spoil, I love thy commandments above gold, yea above fine gold. How sweet are thy words unto my taste, yea sweeter than honey to my mouth. The law of thy mouth is better unto me than thousands of gold and silver. I have rejoiced in the way of thy testimonies, as much as in all riches. Ps. cxix.

In another place he says, God is more valuable to him as his portion than the whole universe of material and spiritual existences. Ps. lxxiii. 25, 26.

Oh, my dear young friends, do you want to be rich and happy in this world, aye and when this world and all that it contains shall be burnt up, including all its gems? Do you want durable riches? then love *wisdom, the Bible and God*. His favour is life, sweeter than life and all its pleasures. Gain the whole world, at the expense of his favour, and you are infinitely the losers, and will curse the folly to eternity that induced you to make the exchange. But be assured, that wisdom cannot be obtained without diligently seeking for it. How earnestly do miners hunt for diamonds, how they toil and sweat and rake over the mud and search with prying eye, with intensest scrutiny, to see one of these glittering gems in the red gravel. And will not you be equally diligent. Dig into the mines of God's word, search it patiently and prayerfully, and you will find that which will make you leap for joy, make you despise the Koh-i-Noor (mountain of light) if offered you in exchange.

Learn also to see God in the diamond. It is a beautiful specimen of his handy work. God strews the earth with flowers, the sky with living gems and the caverns of earth with minerals and stones of exquisite loveliness, and all to make man happy and teach man to adore the Creator.

"The unfruitful rock, impregn'd by Thee,
In dark retirement forms the lucid stone.
The lively diamond drinks the purest rays
Collected, light, compact.
At Thee the ruby lights its deepening glow
And with a waving radiance inward flames;
From Thee the sapphire, solid ether, takes
Its hue cerulean; and of evening tint
The purple streaming amethyst is thine,
With thy own smile the yellow topaz burns,
Nor deeper verdure dyes the robe of spring
When first she gives it to the southern gale
Than the green emerald shows."

Thompson.

Biblical.

LUTHER'S OPINION ON THE
BEST METHOD OF ACQUIRING
A KNOWLEDGE OF THE SCRIP-
TURES.

*Martin Luther to George Spalatm.
18th January, 1518.*

In the first place, it is most certain that we cannot arrive at the full meaning of the sacred writings either by natural talent or acquired learning, therefore your first duty is to begin with prayer — prayer, namely, that if it should please God that you may be an instrument of doing something to His glory, not that of yourself or any other human being, He in his abundant mercy would grant to you a true comprehension of His own words,—for there is no teacher of Divine truth except the Author of that truth, as He says, "they shall be all taught of God." Therefore, of your own learning you must altogether despair, and likewise of your natural talent, but place confidence in God alone and the inspiration of the Spirit. Be-

lieve this from one who has tried it and found it true — *De Wette's Collection of Luther's letters.*

TRANSFERRED WORDS IN THE
COMMON ENGLISH TESTA-
MENT.

NO. IV.—AMGN.

THIS word, originally Hebrew, occurs in the Greek Testament in one hundred and fifty-one instances. In the epistles and the book of the Revelation it is uniformly adopted by our English translators, as it is also in Matt. vi. 13, xxviii 20, Mark xvi. 20, Luke xxiv 53, John xvi 21. In the other hundred and one cases, all occurring in the gospels, it is uniformly translated *verily*. The celebrated Dr George Campbell of Aberdeen says, "Its proper signification is 'true,' '*verus*' as spoken of things, 'observant of truth,' '*verax*,' as spoken of persons, sometimes 'truth' in the abstract." — *Baptist Magazine.*

Correspondence.

THE ATONEMENT—HOW APPLI-
CABLE TO ORIGINAL SIN.

To the Editor of the Oriental Baptist.

SIR,—I am a convert to the revealed doctrine that sin to be remitted must yield to the efficacy of the atonement; but am in doubt as to the mode of application of this vicarious remedy in respect of sin in its distinctive characters of *original* and *practical*. I believe that the law of atonement has appointed repentance and faith as the fundamental pre-requisites for its cleansing operation, but am in ignorance whether these are indispensable to secure its sovereign interest on behalf of both classes of sin. I see no difficulty in receiving the doctrine as restricted to practical sin; but when annexed to original sin also, I feel perplexed and doubtful; because, if indispensable in the latter case, no unconscious babe or reasonless changling, pitifully disqualified by the God of nature to render obedience to this law, yet tainted by original sin, dying, can be saved. I conceive, therefore, that this law of atonement which supposes

the exercise of reason and personal agency, can by no means be binding where these are wanting, and must in such case be exclusive to practical sin, unless we yield to the bold hypothesis that God is arbitrary, which the very circumstance of a recognized atonement wholly disproves. But yet how may we understand the process, by which the class of individuals just instanced may be brought within the saving influence of the atonement? Would it be sound theology to say that, as original sin is no personal act, it needs no personal act, such as repentance or faith, to entitle the *passive* offender to a claim on the atonement; but that independent of such personal act, the atonement has made universal satisfaction, and destroyed the power of original sin? This is a tempting conclusion, and, if spurious, the only one which appears to me to harmonize with God's mercy. If it may, however, stand the touchstone of Truth, would it be too much to ask for it, a "*Thus saith the Lord?*"

R.

August 5th, 1850.

REMARKS ON THE ARGUMENTS FOR FREE COMMUNION.

To the Editor of the Oriental Baptist.

THOUGH several articles have recently appeared in your Magazine on the subject of communion, I venture to solicit the insertion in the next number of the *Oriental Baptist*, of the following observations on Mr. Noel's Reasons for free communion, the subject being confessedly one of great importance.

Mr. Noel's arguments are principally intended to show that pædobaptist believers should be admitted by baptists to church-fellowship and consequently to the Lord's-supper; and he has omitted all reference to other unbaptized believers. The principles he advocates, however, would require the admission of all *believers* without distinction into a Christian church. "All who are the servants of Christ ought to be owned as such." "We are called to receive all Christ's disciples, notwithstanding their errors, as Christ has received us notwithstanding ours." By receiving, Mr. Noel means admitting to the Lord's-supper, which being an ordinance to be observed by the church when met together, and not by isolated individual members, necessarily implies what is commonly called, "church membership;" and he considers it "no reception," of unbaptized believers to acknowledge them as brethren, and yet to refuse to commune with them. All errors in those who give evidence of being converted characters, must be tolerated, because by excluding any such from church-fellowship we should be rejecting those whom Christ has received. And this is the only consistent ground which "open communionists" can take. Those who do not object to what is called occasional communion or even to habitual communion with pædobaptists, and yet refuse to receive them into church-fellowship, act upon a principle of expediency. Their practice is both unscriptural and inconsistent.

The principles he advocates, Mr. Noel supposes to be inculcated in certain passages of scripture, to which he has referred and which I now propose to examine. There being no difference of opinion between strict communionists and their opponents as to the duty of Christians to love one another, and to recognize as brethren all who give evidence of being converted, I think it unnecessary to follow Mr. Noel, in his

references to scripture to establish this point. The question to be decided is, whether we are at liberty, in order to manifest our love for the brethren by joining with them in the observance of the Lord's-supper, to dispense with the observance of another ordinance which is a pre-requisite to communion? Mr. Noel thinks the apostolic injunction, "Him that is weak in the faith receive ye, but not to doubtful disputations," (Rom. xiv. 1,) requires the reception of all believers without regard to their differences of opinion, and he thus applies it to the case of the pædobaptist: "If likewise the pædobaptist has not light enough to throw off the Jewish ordinance of infant circumcision, but must revive it in infant baptism, he is not to be repelled from communion with those to whom God has given more knowledge in this matter." This principle if sound, must be of universal application. It is evident if a Quaker were to adopt the principles of open communionists, that he would seek to be united with other Christians—he would consider it sinful to be separated from his brethren on account of difference of sentiment. In his case Mr. Noel, I suppose, would say, "If the Quaker has not light enough to see that baptism and the Lord's-supper are ordinances to be observed by all Christians to the end of time, let him not be repelled from fellowship with those to whom God has given more knowledge in this matter." "Let not him that eateth the Lord's-supper and baptizeth, judge him that baptizeth not and eateth not." The Lord hath received him—we must not reject him. We should then have a church, some of the members of which observed the ordinances and others neglected them. To this I suppose churches founded on the principles of open communionists would not object, inasmuch as they now permit some of their members to neglect the ordinance of baptism; but such a church certainly could not be commended for having kept the ordinances as they were delivered. Again the apostle enjoins it as a duty upon the strong, to refrain from doing that which would give offence to the weak. "But if thy brother be grieved with thy meat, now walkest thou not charitably," v. 15. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," v. 21. If the apostle's reasoning in the former part of the chap-

ter is applicable to the question under consideration, his injunction in the latter part of it must be so too; and the open communionist must, to be consistent, say, "It is good neither to eat the Lord's supper, nor to be baptized, nor to do anything whereby thy brother stumbleth, or is offended or is made weak." Or in other words, the baptist must not practise immersion because it gives his pædobaptist brother offence, the pædobaptist is not to sprinkle infants, for that offends the baptist, and neither baptist nor pædobaptist is to eat the Lord's supper, because that offends the Quaker! Upon this principle, "all Christians might unite in one glorious communion, having one Lord, many creeds and no baptism." Is it not evident that this passage of scripture has no bearing on the subject of communion?—that it has reference only to matters not the subject of any command, and affords no precedent for our guidance with regard to subjects, like the observance of prescribed ordinances, in which there are plain and positive commands, as all admit? There was no command to eat, and none to refrain from eating—no command to observe particular days, and none forbidding the observance of them—there was no sin in doing either the one or the other, and therefore the brethren were not to judge or condemn each other on such grounds. So, if any brother thinks it incumbent on him to dedicate all his children to God by sprinkling them in infancy, because the Jew was commanded to circumcise his male infants, this in itself would not be a sufficient reason for his exclusion from the church. But when he substitutes, (as our open-communion baptist brethren admit,) this human invention for an ordinance instituted by Christ, when he insists that sprinkling his infants is equivalent to obeying the command to be baptized, and thus teaches—(involuntarily but not the less actually) for Christian doctrine a command of men, and in so doing makes void a command of God, he must be met with the most determined opposition, and if he adheres to his error, we must withdraw from him. We are bound to keep the ordinances as we believe they were delivered, and it is the duty of every church to see that all its members observe them.

This argument is not refuted by saying that we thus attempt to force ourselves on our brethren, who differ from

us in sentiment, as authoritative expositors of Christian doctrine. Mr. Noel may as consistently be charged with assuming to be an authoritative expositor of Christian doctrine, because being unable to acknowledge infant sprinkling to be baptism, he withdrew from his pædobaptist brethren and was immersed. I suppose Mr. Noel would reply to such a charge that he must act according to his own belief, and I am not aware that his opponents on the question of communion do more. Strict baptists only say to their unbaptized brethren, "*We believe* that our Lord has made baptism a pre-requisite to communion; and therefore, regarding you as unbaptized, we cannot admit you to the Lord's supper. He may dispense with a positive command, but he has not authorized us to do so." If strict baptists have adopted an erroneous belief, the way to convince them of their error is not to charge them with bigotry and intolerance, with the assumption of infallibility, and with refusing to own as brethren the disciples of Christ, but to prove that their belief is unscriptural—that baptism has ceased to be a pre-requisite to communion. Has Mr. Noel done this?

He admits that there is an instituted connection between baptism and the Lord's supper, and that after the institution of baptism by our Lord no person who refused to be baptized was ever admitted in any Christian church to that supper, but he thinks that neither of these facts affords reason for the rejection of pædobaptists, as such, from it. "Baptism," he observes, "being the appointed rite by which believers then professed their repentance and faith, no one could then refuse it without wilfully disobeying the commands of Christ." I cannot perceive the correctness of this inference. Baptism is *now* as much as it was *then*, the appointed rite by which a profession of faith and repentance is to be made; but many Christians in our day refuse to be baptized. Mr. Noel is not willing to regard them as wilfully disobedient—they are only in error. Why then is it necessary to impute wilful disobedience to one who might have refused to be baptized in apostolic days? I am aware that it has been said that *then*, "a diversity of opinion relating to baptism could not possibly subsist, because inspired men were at hand, ready to remove every doubt and satisfy the mind of every honest enquirer," and

that "the instructions of the apostles were too plain to be mistaken." But would the *viva voce* decision of the apostles have been more authoritative or clearer than the written word? Their instructions verbally communicated were not different from those which we possess now in the New Testament; they were the same: and if when spoken they were too plain to be mistaken, have they become less intelligible by being committed to writing? We have not indeed all that the apostles personally communicated to the churches, but is not what we have sufficient for our guidance? Does the diversity of opinion which now exists among Christians arise from the obscurity of the Scriptures?

What Mr. Noel says with regard to "wilfully disobedient" persons and "disobedient unbelievers" is not at all in point. Unbaptized believers have never been charged by baptists with being wilfully disobedient and disobedient unbelievers. The question he should have taken up and decided is this: Would a *believer* who, through a misconception of the command, refused to be baptized, have been received into a Christian church in apostolic days? Would the apostles have dispensed with the observance of a prescribed ordinance rather than exclude from Christian communion, a believer who could not see it to be his duty to submit to it? It is useless to ask, "in what apostolic church were such men as Baxter, Howe and Flavel, Doddridge and Whitfield, Edwards and Payson, Fletcher, Martin, Brainerd and Chalmers, men full of the Holy Ghost and wisdom, walking with God and labouring for Christ, refused communion?" If it was reserved for worse days to see so strange a spectacle, it is simply because it was also reserved for worse days to see the strange spectacle of an unbaptized believer. No conceivable degree of piety and no number of good men would be sufficient to justify an alteration of the fundamental laws of Christian churches. Is that scriptural love which treats as a matter of no moment whatever, the subversion of a divine command?

When Mr. Noel says that to admit a pædobaptist to the Lord's supper, is not to dispense with baptism, because he is admitted on the ground "that he is a believer who keeps the commands of Christ, honours baptism and believes that he has been baptized," he departs from the principle with which he set out. Receiving a pædobaptist because he believes himself to have been baptized is not receiving him as an unbaptized person; and if on this ground Mr. Noel receives the pædobaptist, he must on the same principle reject the Quaker, for he certainly does not believe that he has been baptized:—yet is he a Christian and only in involuntary error.

Mr. Noel supposes that the reasoning which could prove that unbaptized persons must not, under any circumstances, be admitted to the Lord's table, must equally prove that they must not, under any circumstances, be owned as brethren. "If," says he, "you sanction their error by admitting them to the Lord's table, you must sanction it no less by all fraternization with them." This is very plausible reasoning;—but is it sound? It appears to me equivalent to saying, "Because you regard these persons as *unbaptized believers* and treat them as such, you are bound to treat them as *unbelievers*! It is a *fact* that my unbaptized brother is a *believer*, and Mr. Noel may as well say, that I should not acknowledge him to be a man, as to say that I should not own him as a brother. But no reasoning can prove that I am to treat him as a *baptized* believer, when I believe him to be *unbaptized*."

Mixed communion has been practised in Britain long enough to enable us to judge of its effects, and I think the history of those churches which have been formed upon the principle contended for by Mr. Noel affords a sufficient answer to all that he has advanced in support of his views on the ground of expediency. It appears unnecessary, however, at this time to say more on this point; for the path of duty being once clearly discerned, we are bound to walk in it regardless of consequences.

A DISCIPLE.

August 1850.

Essays and Extracts.

THE PRESENT POSITION AND DUTIES OF THE BAPTIST DENOMINATION.

BY THE REV. BENJAMIN GODWIN, D. D.

Extracts from an address delivered before the Baptist Union at its Annual Session, April 19th 1850.

DENOMINATIONALISM may be considered as an unavoidable accident of Christianity. It is not essential to it, it does not form a part of it, but it is not incompatible with it. With the tendencies of our nature and the imperfection of the present state, it is scarcely to be avoided; unless the conscientious exercise of private judgment be repressed, or there be an indifference to what is confessedly important truth; either of which would be highly detrimental to the interests of religion.

May we not safely ask, 'When have the vital interests of Christianity been in a better condition than when the true followers of the Saviour have ranged themselves under their respective denominational banners? And when was religion in greater peril than when one community gave its name to all Christendom? We may go farther, and ask, Who are the individuals who, generally speaking, do most to advance the kingdom of Christ, who exert their activities most constantly and energetically in the various departments of Christian usefulness at home and abroad? Are they those who under the profession of superior liberality and more correct views repudiate all denominational distinctions, or those who are as much characterized by warm denominational attachments, as by a feeling of universal brotherhood with the whole church of Christ?

During the conflicts which laid the foundation of our religious liberties in England, the great body of the nonconformists agreeing in the saving truths of the gospel were ranged under three divisions, and obtained the appellations of presbyterians, independents, and baptists; the two latter adopting the same form of church government, the two former agreeing in their views of baptism. The baptists, in common with both the others, holding evangelical doctrines, and maintaining as their peculiar distinction the administration of the initiative right of Christianity, according to the primitive practice, by immersion, and confining the ordinance of Christian profession to those who believe the gospel. And though these are not the distinctions on which the salvation of man hinges, yet the principles which they involve, were judged to be of sufficient importance, to justify the formation of a denominational body to uphold them.

Though in its denominational form the baptist community may be considered as comparatively recent, yet its peculiar prin-

ciples are no novelty. In the New Testament they stand out prominently. No deviation from them appears in the practice of the churches of Christ for at least one or two centuries. Traces of these may be perceived in the exaggerated accounts which a corrupt and apostate church gave of various bodies, whom it called heretics, and whom it persecuted "to the death." As we descend down the stream of time we find these principles in various degrees of development, in the valleys of Piedmont, in the south of France, in the Netherlands, in Bohemia, and in England among the Lollards long before the protestant reformation. They were those of some of our earliest martyrs. And though there is reason to believe that distinct societies of baptists may have been organized in England at a much earlier period, we have an account of the formation of a baptist church in London in 1633.

Before the close of that century similar organized bodies were found in many parts of the kingdom; by the commencement of the present century they had increased to between 400 and 500, including the General Baptists; and now it appears that, omitting Ireland, Scotland, and Wales, we have about 1,500 churches, comprising considerably more than 100,000 members; in the united kingdom about 1,900 churches, and nearly 130,000 members. But these do not comprehend all who have recognized the truth of our principles. A large number of baptists do not appear as such, being members of Independent churches; and not only in our own congregations, but even in those of other denominations, there are not a few who acknowledge that our principles are scriptural, though they do not practically avow them. To these we must add the 10,000 or 12,000 churches of the United States, those of Canada, our mission churches in the East and West Indies, and the recently formed churches in Germany. And all these, with few exceptions, besides supporting their own pastors, have their schools, their village stations, their missions, their bible classes, and their societies for the relief of the sick and the poor. And it must be taken into the account that this varied and extensive machinery, without state pay or patronage, is kept in constant action, incessantly working on the population, and aiding in the conversion of the world to God.

In respect to other bodies of professing Christians, it is scarcely necessary to say

how inferior we are in number and power to the wealthy establishment, which comprises nearly all the rank and the aristocracy of the kingdom, and exacts its maintenance from the whole population. We are also greatly outnumbered by the Roman catholics, if we take in Ireland, and by the presbyterians, if we include Scotland. Our nearest neighbours, the Independents, are also much more numerous and wealthy, unless we include the United States, which would then give us the advantage. And the Wesleyan methodists, I believe, claim as large a number of members, as both independents and baptists together. And it is not to be denied, that we labour under some serious disadvantages, which affect our increase and impede our action, which scarcely any other denomination feels as much. We are farther removed than most nonconformists from the pale of the government church; and, as occupying nearly the extreme point of dissent, are often treated with less favour than others. Our principles are less understood and more frequently misrepresented than those of other denominations; even those who recognize us as Christian brethren are sometimes jealous of us; while a union with our body presents greater difficulties to be surmounted than occur in joining most other communities. To which it may be added, that there are always strong temptations pressing on the children of our wealthier members, unless they become the subjects of deep religious principle, to fall back on the established church, where a religious character may, or may not be sustained, without inconvenience, and the frivolities and gaieties of life may be indulged in at pleasure. Nor must it be concealed that there are some defects or imperfections nearly connected with the peculiarities of the baptist denomination. The religious freedom which we so highly value, sometimes, in the government of our churches, runs wild and leads to contention. The independency of our churches is guarded with so extreme a jealousy of interference, as sometimes to produce isolation, and prevent that sympathy and co-operation which are so desirable.

Such, then, is the position of the baptist denomination. Are there not certain responsibilities connected with it? It must be so. Advantages enjoyed, and professions made, whether by individuals or communities, always entail obligations. We believe that, as a body, we have the truth on some points, which a great portion of the Christian world has, from various causes, neglected and lost. Our principles, struggling for ages with immense difficulties, slandered by the vilest calumnies, crushed by the severest persecution, driven with fierce animosity from place to place, at length found a home in the baptist denomination, and have now full scope for their action. Our obligations

vary according to circumstances. The time was when the few, scattered, reviled, and persecuted baptists, had scarcely any other way of showing their love and zeal for God's truth, than by suffering heroically and patiently for their principles. The times are now altered. We have now no Tudor or Stuart on the throne, no Whitgift or Laud to preside over the hierarchy and work the High Commission Court, and no Jeffreys on the bench, the willing tool of royal and ecclesiastical tyranny. The sphere of our duties as well as of our action is enlarged. The denomination owes much to the church, to the truth, to the cause of Christ, to itself. * * * * *

We must give no reason to others, by word or deed, to think that we regard the baptist denomination as the church of Christ. We must remember that the ground which we and they in common occupy is large and wide—that which each claims as his own is narrow. That it is only at a very few points that repulsion acts, while a broad surface of mutual attraction exists. That it is, in fact, of infinitely greater importance to belong to the church of Christ, than to be a member of any organized body in particular.

But Truth has its claims, and this denomination its vocation. Why are we constituted a distinct body? Is it not that a living, a constant testimony might be borne to the obligation of observing the ordinances of Christ as he appointed them, without admitting the interference of human authority, or traditional custom?—is it not to proclaim with a distinct and prolonged utterance, that a profession of Christianity which is not personal and voluntary is unscriptural and worthless—that nothing can be done in the great concerns of religion by proxy—that no outward act, apart from individual consciousness, can effect an inward and spiritual change—that the covenant of grace is not an hereditary entail—that they only are disciples of Christ who submit their minds to the instructions of Christ—that both the ordinances of the New Testament belong equally and exclusively to believers—that any pretensions to the power of conferring spiritual benefits by the mere administration of an external rite, partakes of the nature of that unscriptural and papal fiction, the “opus operatum?” On these subjects who are to protest if we do not? If this be not the vocation of the baptist denomination as a distinct body, we have none, and the sooner we merge into some other Christian community the better.

If our views, then, are correct and scriptural—if a stand for them is justified—if it is desirable that the Christian church should, in respect to one of its ordinances, be brought back to the simplicity of the gospel, let these views, in a proper manner, and on suitable occasions, be brought before the public. A candle is not lighted to be put

under a bushel. And from the dangerous absurdities respecting baptismal efficacy now boldly maintained by a large portion of the English clergy, and the inadequacy, as we think, of any theory of infant baptism successfully to meet them,—from the recent agitation of the subject in the highest courts of the realm, and the attention excited by the open and practical avowal of our sentiments by one of the brightest ornaments of the English church—from the corroboration which our views have received from the researches of some of the best ecclesiastical historians on the continent—and, if we mistake not, a growing disposition in the public mind to give the subject a calm and scriptural consideration,—from all these circumstances, the present does not seem to be a time in which the baptist denomination should fail in its duty. Truth cannot be injurious in its tendency, nor can it suffer by being brought into the light. And why should it be kept secret? Does love to our brethren require that we should compromise the truth? Does the sincerest candour forbid us to point out the mistakes of our friends? Let us, indeed, never forget the apostolical injunction, “if it be possible, as much as lieth in you, live peaceably with all men;” but even peace is too dearly purchased by the sacrifice of conscience. And should a timid dread of controversy induce us to conceal the truth? An angry spirit is surely not essential to discussion, nor does alienation of affection necessarily follow the maintenance and strong expression of different views. Indifference to truth is quite as great an evil as any likely to follow from collision of opinion. It were earnestly to be wished, that all, to whatever section of the church they belong, would be willing, candidly and patiently to listen to the statements and arguments of those who differ from them. Till such a spirit prevails, truth will not have a fair field.

Two cautions are here necessary on our parts, lest we injure what we intend to serve.

1st. We must beware of giving an undue preponderance or prominence to the subject of our peculiarities, to the disparagement of other truths. The ordinance of baptism is not the gospel: it is only one of its institutes. It is not the whole of “the truth as it is in Jesus,” nor the most important truth. Let it have its place—but let it keep its place. To give it more than its relative importance, would be a most likely way of depreciating it in the minds of others.

2nd. It is of great consequence to the prevalence of our views that they be advocated in the spirit of love. Harshness always repels; kindness and courtesy are necessary to win a candid and patient attention to unpalatable truths. The persecuted usually make more converts than the persecutors. Bitter words, biting sarcasms, and con-

temptuous expressions, may delight a heated partizan, but they will never gain over an opponent. The truth, to be effective, must be spoken in love.

Though none of our greatest and most useful men shrank from the full avowal of their sentiments, yet it was not to make baptists that Fuller laboured, that Hall preached, or that Carey went to India. It is important to correct the mistakes of the church; but it is a more glorious object to convert the world. Who would not deem it a higher honour to be the means of saving one sinner, than to free the minds of ninety and nine of his fellow Christians from their baptismal errors?

In order to qualify the churches of our community to act with full vigour, should not the inquiry be earnestly made, Is there anything in our opinions, our usages, or modes of action, that needs alteration, in order to bring them more into accordance with the spirit of the New Testament, and to adapt them to the circumstances in which we live?

All that is human needs revision. God's truth, indeed, is not human, nor is it, objectively considered, susceptible of change or improvement. But our apprehensions of it may be more or less correct and enlarged. In our mode of dealing with the truth,—in the terms which we employ to designate it,—in the manner in which we systematize it,—in the way in which, in a variety of particular usages, we carry out our views of some general truth, there may be much that is merely human, much to which we cannot assign the authority of inspiration, and which therefore may be revised and, if requisite, altered. We should not, then, look with too much jealousy on any of our brethren or churches, who, in such cases as those just mentioned, think they have discovered “a more excellent way.” Let us beware of repressing, the exercise of private judgment while we advocate it, lest we shake the very basis on which dissent itself, on which only protestantism rests. As protestant dissenters we deny the binding authority of tradition. But are we quite free from its shackles? Have we no “traditions of the fathers?” a departure from which, or even a questioning of which, shocks the feelings of some good men as though the authority of inspiration had been disregarded? Have we not traditional terms of theology—traditional expositions of scripture—traditional usages in our churches? Now as none of these are infallible in the authority on which they rest, any of them may be wrong, and all of them may be examined and discussed without the guilt of irreverence towards God's word; and altered, if requisite, without justly incurring the charge of heresy, or the suspicion of heterodoxy.

In our anxiety to give full Christian liberty to all, do we not, in many cases

encourage an extreme of democracy in our church government? In some of our communities, especially those in the more populous districts, a considerable proportion of our members are young people, to say nothing of others who, though the subjects of religion, are very uninformed and inexperienced, and but little capable of conducting business or forming correct judgments on grave subjects. Is it favourable to the growth of humble piety that such should be expected and invited, as soon as their names are inscribed in the church book, to assume a full equality of power with the oldest and the wisest? Is it for the peace of the church that every question relating to the administration of its affairs, should be brought before such, and submitted to their decision? Are not these the materials on which any factious or turbulent person, who wishes to head a party or carry a point will work? Are not many of the disturbances which agitate our churches owing to this cause? In communities of a secular kind the representative principle is adopted with advantage. Is it incompatible with Christian liberty that some modification of this kind should be tried, as a substitute for a mode of proceeding which has been so productive of dissension, and not unfrequently of division?

Once more, may I be permitted to express a doubt *whether our churches generally are sufficiently anxious to bring into profitable action all the varied gifts and talents of their members?* And whether, if this were done, the edification of the church itself might not be greatly advanced, and the cause of Christ extended?

To conclude, whatever tends to increase and diffuse vital religion among our churches; to promote unity, love, fidelity, and Christian effort, it is the duty of our denomination to attempt. There is a great change coming on the world; the very aspects and relations of all the sections of the Christian church must, it is evident, be affected by its progress. May the baptist denomination be found ever at its post; faithful to its convictions of duty—foremost in zeal and activity for the promotion of the Saviour's kingdom—fraternal in its conduct to the whole church, and while ready to adopt any modifications which may give it a more scriptural character, and increase its efficiency, may it, in all that is evangelical, and truthful, and loyal to our Saviour King, adhere firmly, without shame or fear, to *THE GOOD OLD WAY.*—*Baptist Magazine.*

LOVE versus LAW.

ALL the manifestations of Christian principle and effort, should be distinguished by spontaneity—should represent indwelling energy, rather than external force. Few in-

dividuals, I apprehend, will contend that such is the case in the present day. There is no exuberance of life. Much is done, but not *con amore*. Zeal seldom flows forth freely. We have more mechanism than power to keep it going—and, indeed, much of that very mechanism is worked with a view to generate power. Active movement is maintained only by a most disproportioned amount of "pressure from without." Religious enterprises do not spring up, but are got up, not without great labour. Through the whole range of direct religious exertion, the results produced are to a much wider extent those of manufacture than of growth. The business of the churches is carried on task-wise—their mission is prosecuted not "willingly," but "of constraint." The screw must be upon them perpetually, now in one shape, then in another. Real individual self-sacrifice is so rare as almost to provoke derision when it does show itself—systematic and organized consecration to disinterested objects, we scarcely meet with in these days. Look at any one of the spiritual or benevolent undertakings which, in one view of them, do honour to modern times. How much ready self-denial does any one of them, local or general, represent? Look down the subscription list! How many, suppose, you, of those whose names appear as contributors, have not given as sparingly as a decent reputation would admit of? How many have cared to inconvenience themselves, or have measured the aid they afforded by their own ability to render it? Mark the long array of guineas in single file! Why this uniformity, where no such uniformity of worldly circumstances can be pretended? But even was this list originated by the force of Christian principle in the majority of those who appear upon it? No such thing. There have been pungent appeals, special excitements, deputations, tea-parties, and personal applications by hard-working collectors, to produce and to maintain it. And alas! this immobility, this holding back, this constrained and grudging recognition of the responsibilities imposed upon us by the gospel, is not at all peculiar to cases involving pecuniary demands. Much of the same spirit pervades religious movement in every direction. It would seem as if there was not among spiritual communities "a mind to the work." They do not hasten to it, but are driven. They have no yearnings after it, no fond delight in it. They do not associate it with gladness. They do not prosecute it cheerily. "Must," is their overseer, where *love* should lead on and superintend alone. And such a state of things, I submit is only the natural result of a general misappreciation of the *status* to which Christianity has elevated us. It may consist with the notion

that we are under a state of law—it could hardly be made compatible with the feeling that we are placed upon our honour. We might feel no shame in yielding this as an exaction—we surely never could prevail upon ourselves to offer it as a free-will tribute of sympathy and love. There is a marvellous difference between letting-go and giving:—in the first we retain all that we are not obliged to part with—in the last we part with all that we are not obliged to retain. “Holding our own” is the leading idea of the former—pleasure in the communication of it, the prominent feeling of the latter. We pay no more taxes than we can help—we express love by urging the acceptance of all that we can spare.—*Miall's British Churches.*

WORK OF SAVING SOULS.

It is a fundamental error, a practical heresy of most pernicious influence, to consider the conversion of souls as merely ministerial work. This is Popery and Puseyism, which would restrict the conveyance of renewing grace to the medium of priestly hands and sacramental channels. Against this the whole church of God ought to rise

up in the attitude of firm resistance. As an honour—and it is one of the brightest and richest that can light upon the head of mortal or immortal—the work of saving souls is as truly and as legitimately within the reach of the pious pauper in the work-house, or the godly child in a Sunday school, or the religious maid-servant in a family, as within the grasp of the mitred prelate.—*J. A. James.*

ARE FORMS IMMATERIAL?

If when Christ has commanded us to immerse we sprinkle, because forms are of little moment, much more may we discontinue sprinkling for the same reason. If the rite of immersion is nothing, the rite of sprinkling is nothing. If the paedobaptist innocently disregards a profession by immersion, the quaker may as innocently disregard a profession by sprinkling. If immersion may be set aside because the gospel is spiritual, and forms are nothing, then the Lord's supper may be set aside for the same reason—the spirituality of Christ's religion justifies disobedience to Christ's commands; and we may evade any duty on pretence that it is trivial.—*Noel.*

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Dinapore.—On the 4th of July, Mr. Brice had the pleasure of baptizing two females, one a European the other a native.

Cuttack.—On the first Sabbath in July, three young females from the Asylum, made a public profession of faith in Christ by baptism. We understand that there are some interesting candidates for this sacred ordinance at Choga.

Circular Road, Calcutta.—One youthful believer was buried with Christ in baptism in the morning of the first Sabbath in August, and received into the communion of the church in the evening of the same day.

THE LATE REV. CYRUS BARKER.

Gowaháti, July 20th, 1850.

You may have heard ere this of the death of the Rev. Cyrus Barker. He died at sea on the 31st Jan.—one month and twenty days from Calcutta.

I regret that I am not sufficiently acquainted with his history to give you a brief sketch of his life and labours: but a few particulars may not be unacceptable.

He arrived in Asam in the year 1840, under the patronage of the American Baptist Missionary Union, and commenced his labors at Jaipur; subsequently he removed to Sibsagor, and in 1843, came to Gowaháti, where he continued to labor until sickness compelled him to leave.

He was a man eminently consecrated to his work. The same characteristic devotion to the cause of Christ that led him to leave friends, home, and country, attended him through his whole missionary life. Although he was left to labour without an associate, attended with all the embarrassments incident to a new field of labour until about a year before his death, his faith never faltered. Trusting in the promises of God it was the ruling feeling of his heart to wear himself out in the service of his Master. Several village schools were established and superintended by him, besides a

girls' boarding school, and a day-school for boys in the station. He was also the instrument of reviving a little church in Gowaháti which at one time numbered thirty members, composed of Europeans, Eurasians, and natives. His kindness, affection, and earnest desire for the salvation of souls, won for him the respect and esteem of all who knew him.

There is no one, I think, who does not feel his loss, and deeply sympathize with his afflicted family. Yet to none, perhaps, was he more dear than to the little flock, over which he so tenderly and prayerfully watched, and by whom he was most highly respected and warmly beloved.

For many years he pursued his labours under great bodily suffering. In the year 1844, he was advised to seek a change of climate; but having partially recovered, and there being no one to whom he could commit his charge, he concluded to continue his labours hoping at the same time that his constitution might rise above the shock it had sustained: but his hopes were never realized. From that time a general debility became more and more apparent, until a little more than a year before his death, when he went to Maulmain. But the trip did him little or no good.

During the last eight months of his stay in Asam, he was an almost constant sufferer. It became evident that his labours on earth were nearly at an end. Still he was full of hope that a voyage to his native land would enable him to return with renewed strength to welcome others of the perishing of Asam to Christ. This hope was the only thing which seemed to influence him in leaving his post.

All who saw him in Calcutta are aware how feeble he was when he embarked for England. For a while the sea air proved beneficial, and his health gradually improved, until within about ten days before his death. When the swelling of his feet, his laborious breathing and complete prostration of strength told too plainly that the time of his departure was at hand.

A day or two before his death, becoming aware of his situation he remarked:—

"If it had pleased the Lord I would have preferred to live a little longer, in this eventful period of the church's history." When told of what he had done in the cause of Christ, he replied, "Yes,

I have tried to serve my Saviour, but I count it all as nothing. I am a poor sinner, and rely wholly on the righteousness of Christ for salvation." He was too weak to converse much, but his mind seemed calm and happy, and his death was quiet and peaceful. He had for weeks manifested an unusual fondness for reading the Bible, and frequently spoke of its great beauty and preciousness. Mrs. Barker remarks that her attention for some time previous, had been frequently arrested by the great fervency of her husband's prayers, and his intense longing after God, and complete consecration to His will. As in life he seemed to have a single eye to the glory of God, so in death it was the burden of his heart to be like Him. God has been pleased to satisfy his longing soul. "Blessed are the dead, who die in the Lord." I have no doubt that our dear brother is resting from his labours, where the wicked cease from troubling and where the weary are at rest.

His worthy companion and five children are left to mourn their loss. May the God of the widow and the fatherless be with them!

I need not say that our mission has suffered a bereavement. A standard-bearer as well as a brother and fellow-labourer has been removed. May it please the great Head of the Church speedily to raise up one to take his place, and sanctify this affliction to the welfare of souls, especially to the good of the little church over which he watched, who deeply feel this stroke of divine providence.

Yours sincerely,

A. H. D.

Foreign Record.

EUROPE.

HAMBURG.—The Secretaries of the Baptist Union have received a letter from Mr. Oncken, dated Hamburg, 16th April, 1850, which will appear in the Appendix of this year's Manual, the following extracts from which ought to be widely circulated without delay, as affording guidance for our sympathies and prayers.

"The anxieties entertained by our English brethren on account of the gathering clouds which threaten to destroy the little religious liberty enjoyed by us for the last two years, are, alas! too well founded. Hanover has already opened the way for the restoration of ancient times. Brother Kra-

mer, a devoted brother, who had laboured with much zeal at Weener, in East Friesland, where a church of about twenty-five members has been gathered within the last eighteen months, has been banished from the country. Though very weak and feeble, his constitution having been completely undermined by over-exertion, he was sent off in the month of January. The brother, a fine tall young man, twenty-four years of age, is now with us, and will, I fear, in a month or two, terminate his course. On the Hanoverian side of the Elbe, five miles from Hamburg, on an island called Wilhelmsburg, where we have had a service every alternate sabbath, during the last two years, the meeting has been prohibited by a fine of twenty dollars. In other parts of Germany our brethren have been called to endure much opposition from the clergy of the national church in getting their dead buried. In fact, the hatred and opposition of the evangelical part of the clergy in the national church, is such as can hardly be conceived. No falsehood is too gross to be employed against us, if they but fancy it will serve their cause. I am writing advisedly, and I hope to bring some of the things published against us soon before the public in England. The great bugbear by which they hope to frighten the people from examining the truth which we circulate amongst them, consists in telling them, what a horrid set the madmen of Munster were, and by classing us with these. From the evangelical party, whether members or ministers of the national church, we cannot, with few exceptions, expect any mercy. These form the greatest barriers in the spread of the whole truth. They will endure or bear with anything and everything in the shape of error in their own community, without either pulling it down or separating from it, but they cannot allow and endure the existence of God's truth, as exemplified in the union and communion of his people gathered into orderly, apostolic churches.

The past year has been big with blessings to us at Hamburg, as a church, and equally prosperous to the mission generally. One hundred and nineteen believers were immersed and added to the church here; many new stations around the city have been regularly supplied; much has been effected in raising Sunday schools in various parts of the country by one of our brethren, sent forth for this purpose by the church, and two brethren have been appointed by the North-West Association of our churches, to labour as missionaries at our own expense; to which, I trust, a third will be added during the present year. The churches throughout the country have shared in the refreshing showers from heaven experienced here, and many, many precious souls have been added to them. In some of the churches the increase has been nearly a

hundredfold. At Zurich, in Switzerland, which I visited two years ago, an interesting church of thirty-one members, has been formed, and in other parts of Switzerland the same happy effects might be seen, by God's blessing, if we had but men and means to meet the incessant applications made to us for more labourers.

More than half a million of tracts and books were circulated by us during the past year, and 26,000 copies of the holy scriptures.—*Baptist Magazine*.

PRUSSIA.—There are now fifteen Baptist churches in Prussia, containing 1016 members, 258 of whom were baptized during the last year. Mr. Lehman communicates the following particulars respecting them in a letter to the Secretaries of the Baptist Union, which will appear at full length in the Baptist Manual. It is dated Berlin, March 27, 1850.

"From this general statement of our Prussian Association, allow me now to turn to the particular experience of single churches. I begin with our own in Berlin. We have had fifty baptisms, and in connexion with these, abundantly much spiritual joy. This increase and time of refreshing, however, was experienced rather in the first part of the year. In the months of July and August we were visited by the awful hand of the Lord, viz., *cholera*, when many of our beloved ones were swept away very suddenly. . . . However, most of our friends died with so much joy and longing, that our hearts all were gladdened, and a general readiness to die was prevalent and manifest.

That of Stettin is, next to ours, the most important in number and situation. Brother Gulzan is now their pastor since the beginning of last year, and very much good has been achieved. They also have had to complain of the unsettledness of members, and even more than we have been compelled to exercise discipline, by which twenty-six have been excluded. Still they had a clear increase of fourteen.

Next in importance in our neighbourhood is the church in Templin, where brother Kemnitz is pastor. This has had a very blessed, calm, but lovely increase. Now there are fifty-four members, twenty-one being baptized last year, being a clear increase of seventeen. I recently was there, and found that eleven new candidates for baptism waited for the ordinance. They have also now a proper meeting-house. I preached there to large assemblies, and enjoyed sweet communion with the saints.

But the most interesting field of labour is in our eastern provinces. We have formed in our Association also a missionary work, devoting one-third of our pecuniary force to the heathen, and two-thirds to our home mission. Several evangelists have been sent out by us, also by aid of the American

Baptist Missionary Union. One of these, brother Weist, has proved to be an undaunted soldier of Christ. After some travelling during the first part of his ministry, he came to those regions above mentioned in the beginning of last year. He found an open door in Stolzenberg, a village between Elbing and Königsberg. He preached Christ crucified, and soon gathered a number of inquirers, whom, after some time, he baptized, and went on so. At the close of the year the church there formed consisted of seventy members, and now at least ten more are added. All this has been achieved under the greatest hatred and persecution of the world, which brother Weist defied and overcame, so that now he is diligently engaged to build a meeting-house for the newly-formed church. Surely this is the Lord's work, and it is marvellous in our eyes."

UNITED STATES.—From every side there comes the intelligence that the long spiritual drought, from which the churches have been suffering, is succeeded by a copious effusion of Divine grace. It is long since a similar prevalence of revivals has cheered the Christian,—and meanwhile the rushing tide of worldliness has swept past, bearing down thousands in its swollen current. The change is great. Every religious journal we take up contains good tidings. One paper that lies before us records revivals in about sixty churches, and the baptism of nearly one thousand persons. This is one week's record from the columns of a single journal! We have also received a letter from Rev. H. T. Love, pastor of the church at North Adams, Mass., in which he says:—"God is pouring out his Spirit upon us. We have 'been sowing in tears' for a long time, and for a year and a half have had a prayer-meeting every other night through the week, with nothing but darkness and discouragement until about three months ago, when God began to speak with the still small voice of his power; and for nine weeks we have had meetings for every evening in the week. There are now in our congregation about one hundred and thirty inquirers, some eighty or ninety of whom are hopefully converted. The church has received by experience and baptism, the last month, sixty-eight,—fifty-nine of whom I have baptized. Last sabbath I gave the right hand of fellowship to seventy,—thirty-five each of males and females, and thirty of them heads of families."—*Macedonian*.

A CHURCH SECEDING.—A church in Manchester, Mass., connected with the "Christian" persuasion, have recently, with their pastor, adopted baptist sentiments, and been publicly recognized as a baptist church. The pastor, Rev. Philemon B. Russell, has been a man of some note in his former connection, and is favourably

known as the author of several religious works. His change of doctrinal views has been consummated after a severe and long protracted mental struggle.—*Christian Chronicle*.

REV. AMOS SUTTON.—The numerous friends of this devoted missionary will be gratified in hearing that the "Washington" steamer, in which he and his amiable partner sailed from this country (England) on the 20th of April, after "encountering a tremendous gale," arrived safe at her destination (New York) on the 4th of May.

SPREAD OF PROTESTANTISM IN ITALY.—That Protestantism has taken root and is spreading in Italy, is clear even from the testimony of Roman Catholics themselves. A correspondent of a Paris Roman Catholic Journal, writes from the vicinity of Ancona in the Pontifical States as follows:—"Secret menaces are heard against the clergy. Societies have been privately organized, and missionaries sent forth, for spreading abroad Protestantism. Some of the bishops have taken notice of this in their address to the clergy; but the voice of the priests, once so religiously listened to by the people, has now no more the same ascendancy over them that it had in your remembrance. You would find the Pontifical States now much changed in this respect."—*N. Y. Obs.*

PROTESTANTISM IN TURKEY.—The *Witness of the Truth*, a Paris Journal, says, "There are now eight Protestant churches in Turkey. Some of these, it is true, are but thinly attended, but they are nevertheless, spreading abroad zealously a knowledge of Divine truth, and experiencing no opposition except on the part of Roman Catholics."—*N. Y. Globe*.

ROMANISTS IN ENGLAND.—In England, there are now, under the care of Roman Catholic denominations, six hundred and seventy-four meeting-houses, eight hundred and eighty clergymen, thirteen monasteries, forty-one convents, eleven colleges, and two hundred and fifty schools.

A SIGN OF THE TIMES.—The *Morning Chronicle* calmly speaks of the probability of the separation of the Church from the State. "That the event or catastrophe, be it what it may, which we mean when we talk of a separation between Church and State, is, though perhaps a remote, at any rate a possible contingency, no thoughtful person can any longer disguise from himself."

THE POPE returned to Rome, April 12. There was much excitement among the priests and the soldiers, the cardinals and the ladies! but the people were sulky—they would not "bow the knee!"—*Reporter*.

THE CALCUTTA MISSIONARY HERALD.

EXTRACTS FROM A JOURNAL OF MISSIONARY WORK AT SAUGOR BY THE REV. T. PHILLIPS.

April 1st.—This day (Monday) I began regular Missionary work by preaching on the Jubbulpore road. The people received us very kindly and heard well.

2nd.—Shiv J. being unwell I went alone to the hospital in the city, and preached to a small but attentive audience of patients.

6th, (Saturday.) We preached to some cartmen. At the close of S. J.'s address they regretted that being poor men they had no money to offer him. This is in accordance with their general habit of giving money to all religious teachers.

8th, (Monday.) S. J. went alone to the city, and after preaching a bráhmán took him to his house and expressed his desire to hear more of this religion, to which he has long been favourable.

11th, (Thursday.) S. J. and I went to Makronia. There the people heard astonishingly well, expressed their highest approbation, and said that they had never heard the gospel before. It was a pleasure to preach to such people. About 12 hearers including the lamburdár.

26th.—Visited all the temples at the end of the lake. We first went to Mahádev's temple, at the corner of which a congregation of women were seated, hearing a pandit read a Sanskrit work, on the benefit of the approaching intercalary month. After this spoke to a few bráhmáns, of the want of proof of the divinity of Rám, before a temple filled with images of Hanumán. The chief bráhmán heard politely. They were pleased to find I knew something of their sacred books. We then visited a temple of Durgá, then one of Mahádev, lastly one of Pandári Náth, I suppose a contraction for Pundáriksh Náth (lotus-eyed Lord). Here an upstart lad would not admit us into the temple without taking off our shoes, which I declined to do. I told them God's curse would rest on

their temples, and that idols would soon be destroyed; that I would not enter if he gave me a crore of rupees. I however talked with a pandit, who listened well about the folly of making images of the invisible God. Evening, at the end of the Chauk we collected a large congregation of perhaps 200 hearers, who with the exception of one man heard very well. He said, You will go on talking all night. I answered and then went on speaking till choked by the dust from the tobacco shop near at hand, and stunned by the great hubbub of the market and by the gongs of a neighbouring temple, I could preach no more. S. J. then began telling them to test every religion by their judgments, &c. He was most rudely interrupted by the same objector, who flung it in his teeth that he had left the religion of his forefathers for gain. This I was enabled to disprove by a reference to his former salary of 20 Rs. and present one of 8 Rs.: with this we left. Up to the present no opponent worth notice has appeared in Saugor. Oh that God's word may run and be glorified.

May 13th.—This day preached in the morning at Chambeli Chauk; there we had an exceedingly good congregation, in which were many Márwári merchants. They heard without opposition, and with evident pleasure. I first preached with great comfort and freedom, and then S. J.

14th, (Tuesday.) This morning taking a supply of Márwári and other scriptures we went to the same place. As the occasion was deeply interesting I will record it in full. We found a man who appeared to have the Dádu, a species of ringworm on his side. I asked him if it was so. He said, Yes, and that he had applied Pán to cure it. On hearing this I told him he might either apply the juice of the madár at my recommendation or go to the hos-

pital. To the first of these he said, Will not the juice cause pain? I said, Yes, but it will give permanent relief. To the other he said, that the Hindus were afraid of going to the Dispensary. Reverting then to his fear of pain S. J. said, that pain must always precede comfort. On this hint I enlarged by familiar illustrations, and then at once passed to the doctrine of atonement, on the principle, that suffering here according to them, must precede, or be the cause of salvation. I asserted that this was a true principle, but not as they applied it to their own bodily austerities. I then showed that the severest of these were not sufficient in the sight of God to atone for one sin. That he had sent his Son to die for men. I forget the exact order of the discourse after this, but in the course of it, my hearers asked, Who was Christ? I said, This book, the gospel, contains a full account of him. I gave an epitome of his natural and spiritual descent, his danger from Herod, his youth, his baptism, his miracles; especially dwelling on the feeding 5,000 and raising Lazarus; his death, the object and effect of it, God's approbation of it as the sacrifice for the world, shown by raising his Son, and the great commission to spread the gospel, in virtue of which I had left my father-land and come to preach to them. I stated that it was by no order of the Company, nor by any desire for gain or fame, but from love to them, and obedience to my Master, that I preached.

While speaking of the death of Christ, one man asked me if he did not die by the Romans; this shows, as he acknowledged, that he had carefully read our scriptures. This and the many interesting questions they asked with their deep seriousness and fixed attention, much encouraged me and urged me on. They said, How is it if God is formless that he appeared as a man? I said to accomplish a certain purpose, i. e. to teach and suffer: in the same manner as you allow that Vishnu takes 10 incarnations. See however, said I, the vast difference in the object contemplated by the two persons. The one came to kill monsters, which is an easy thing. The Company have destroyed and put down many a tyrant. Much more easily might the Omnipotent have destroyed not only one or two tyrants, but the whole world. If however he becomes incarnate it will be for some important purpose,—to take the universal load off the earth. What

is that? I asked. My most attentive and intelligent hearer answered, *Sin*. I said, Yes, we are all a fallen race and all sinners. They asked how this happened. This led me to a circumstantial account of the fall, and I concluded this part, by showing that we were all suffering the effects of Adam's fall and God's curse. To this they assented, especially when I pointed out the deceit, lasciviousness, and oppression prevalent in Saugor and throughout India. I showed them however, that where the true religion prevailed the truth was generally spoken, and hars and whoremongers were despised and put out of the society of good people.

The doctrine of the resurrection of the dead, was proved and illustrated to their great and unfeigned astonishment. The judgment day was also described. This was wound up by an urgent appeal to flee from the wrath to come.

During the address, the folly of worshipping God under the form of the monkey Hanumán or other disgraceful emblems was dwelt on.

At the close, one of my hearers began to speak of the injustice of our decisions in courts of law. I defended the magistrate as well as I could, by showing that he was not omniscient, that he could only judge according to the evidence brought before him. That he could not tell whether his people and the witnesses were bribed to deceive him, that he compared evidence to the best of his ability, that were my objector himself in the judicial chair he would be often deceived—and that we all,—magistrates, kings, and all without respect of person or nation should be judged of God. This seemed to satisfy them. We then gave away some books and departed. Perhaps there were 50 hearers, including some government school boys. We gave a copy of the New Testament in Marwári to a man to take to his country.

21st.—At Chambeli Hât we obtained a very quiet deeply interested audience. My text was a remark of a friend respecting the pardá of Hanúmáu's temple, which he supposed was to keep the marble image from being stolen. S. J. also preached. During my sermon my friend was astonished, at the coolness with which they contended that they could not get a living without telling lies. We gave away some scriptures and tracts, and departed.

Evening. I preached to some Mar-

wári salt merchants, who heard with unfeigned pleasure. After this, addressed an enquiring faqir upon the folly and sin of becoming an ascetic.

23rd.—Morning, preached in the centre of the city at a blacksmith's shop. They heard well. I was determined to press the truth on them. After I had done, they brought forth their most learned man to confute me, but he only asked two questions. First, How could God die? Second, How could God have a son? S. J. and I then preached, and we gave some books to a man on horseback, who had come from Cawnpore and who listened attentively.

27th.—Morning, a desperate fight with Satan's hosts in the sweetmeat bazar and two other places, but God gave us the victory. All our adversaries were silenced, and the most virulent and he who had abused S. J. skulked out of the crowd. God helped me to answer them all boldly and satisfactorily, and press truth on their consciences.

4th June.—We preached in two places in the morning. First, immediately at the head of the Chauk under the fort. We first addressed ourselves to a man who was derisively shouting the name of Jesus Christ as we passed. We silenced him and preached to an attentive crowd that soon gathered around. We then went into the heart of the city turning down by the sweetmeat shops till we came to a Mahájani's shop. Here we preached on the folly of trusting in Ganges' water, of púja, &c. We were attacked by several, especially by a man who opposed with peculiar obstinacy. He put us to the defence of our conduct in destroying animal life, and also in not punishing adultery in our law courts. I was enabled to carry on a long and difficult discussion to a triumphant conclusion. The common spectators were much interested in the discourse and sided with me to a great extent. In the course of the sermon, the object of Christ's incarnation, was distinctly contrasted with that of Vishnu's.

12th, Wednesday.—Preached at the corner of the Kattra, to a small and deeply interested audience. I met some objections satisfactorily. Some villagers from a distance heard with delight, and I promised to visit their village Narhau, four cos distant on the Seronj road.

27th, Thursday.—At the bottom of the Kattra, I sat down and read a little of a tract to a countryman and then preach-

ed to the gathering crowd. They heard attentively: S. J. then beginning to preach I left. After going some distance I found myself followed by one of my hearers, who said, that every word I had uttered had gone to his heart, and that he was most anxious to learn the way to heaven. He related his family troubles to me, and promised to call on me for instruction.

8th July.—To-day had a long interesting series of discourses with the people in the Chambeli Hat. I began by speaking of the ingratitude of man for God's many temporal mercies. That God might justly restrain altogether rain (now a fortnight behind its regular time), seeing we were unworthy and would not listen to his voice of goodness, calling men to repentance. At this one of my attentive and regular hearers said, I trust in the merciful God that he will preserve us from famine. Some of his remarks were good, as that if he had a large vessel for holding corn, he would see that it was filled, and so if God create this body (this vessel) he too will fill it. I then told him what the scripture said on this subject, at which he was much delighted. He however went on to say, that he believed in none of the countless gods of the Hindus, but only in one Supreme Being, and that he cast himself entirely on Christ, for he did every thing, he creates, he preserves, he causes us to perform deeds of holiness and sin, &c. At this I stopped him, and said, he was insulting God, to charge him thus. To this another acute hearer attempted to reply by a Vedantist's argument. He said, Is not God the author of every thing? Did he not create every thing out of his own essence, as the spider spins its thread out of its own bowels, and then gathers it up again into itself; or as out of a piece of gold you may form many ornaments without changing the nature of the gold? Instead of answering him with metaphysical arguments, I simply asked him, how he knew any thing of the incomprehensible God? He said, By the shástras, and I know they are true in this way: it is written that if you take Har, it will act as a purgative: I take it and find by experience it is true; I therefore conclude if one statement be true all are true. This argument was therefore from the known to the unknown. If those assertions of his shástar which he *could test, proved true*, then he might suppose that what it stated concerning things beyond our senses was

also true. This was a fair argument to a certain extent, and it gave me a mighty advantage over him. I said, Are you now willing to stand to this, that if one part of your books are true all are true, and if false in one particular all are false? Yes. You admit then that the 18 Purānas, the 6 Shāstras, and 4 Veds are all true? Yes. I then proved them inconsistent in their accounts of the supporter of the earth, and that whether a tortoise or a serpent was the prop; that the assertion of any animal supporting it was wrong, for Europeans who had sailed round the world, which was round like an orange, had seen no such enormous mountainous snake underneath our feet, &c. I then showed how the Shiv Pūāna deceived people, as to Benares being never shaken by an earthquake, which is contrary to the fact, for one occurred there a few years ago. I then proved them wrong, as to the fact of Ceylon being made of gold, as to the mode of producing day and night, of the sun going round the mountain Sumeru, &c. &c. To this last argument my objector said, that on account of its great distance it was invisible. To this were two replies. First, Sumeru is in the north of India, but the sun sets in the west, and that if it were in the centre of the earth, as their shāstras assert, why at its setting did not the mountain appear as any other hill behind which the sun sets is distinctly seen? He would not be convinced till I made a tall youth personify the mountain and a smaller one the sun. This latter I caused to circumambulate round the former, and showed that as the sun passed round the mountain, it like this tall lad must be visible. This was demonstration to all, except my opponent, who retired in the midst of their laughter. After this we had a discussion about Rām. They

wanted to know whether there was one God to whom several names might be given, so that one of these might be Rām. I said, No; not the Rām described in the Rāmāyun. I then proved him to be not omniscient and not omnipotent by his deeds. Speaking of the bridge he made over to Ceylon, one of my statements was doubted; when an ascetic behind me, who had visited the place, confirmed my assertion as to the breadth of the channel. This settled the question. After preaching about the blood of Christ as more acceptable than animal or human sacrifices, I was attacked by a man who wished to prove, that even sacrificing a goat was sinful because of the destruction of life. I defended the slaughter of animals by shewing that instead of all life being of one kind as they assert, there were three kinds of life, vegetable, animal, and rational; that to destroy the first two was not wrong, being in accordance with God's command: that, he (my objector) destroyed the first with all Hindus who feed on vegetables, and that even he wore shoes made of leather, and that many Hindus eat all meats but beef. At this he too slunk away. On his departure, I said, Rām himself killed deer for food, therefore according to the Hindus, he was an enormous sinner. Thus every opponent was silenced, and the people appeared deeply interested.

In conclusion I may say, that the above is a fair specimen of the degree of talent and opposition we have to contend with. Abuse is scarcely ever heard, but our religion is somewhat laughed at as new, by some of our hearers, and by others highly approved. These quiet trading and agricultural districts seem peculiarly favourable to the reception of the gospel.

AGRA.

FROM THE REV. R. WILLIAMS.

August 5th, 1850.—I have lately been out preaching in the Muttra district. I think it a very good station for direct missionary labour.

22nd July. I left home early for Gowghat, where I arrived about 9 o'clock, after preaching at Bowdra village to a goodly number of attentive hearers. During the day I preached to three congregations; many heard the word peaceably, only a few Mahomedans were conten-

tious. At midnight I left and arrived at Muttra early in the morning. I was so tired with riding such a long distance that I was not able to move out during the whole day, but still I hope the day was not altogether unprofitably spent. I had a good deal of conversation with the few native Christians on the mission premises and an inquirer from Deeg.

24th.—Brother Bernard and I went into the city to preach both morning

and evening, and had crowds of attentive hearers. I had fully anticipated meeting much opposition in such a place, but was agreeably disappointed.

25th.—We preached in three villages before breakfast, most of the people heard us gladly. In the forenoon we visited the school; 50 boys were present, many of whom have made considerable progress in reading, writing, arithmetic, and geography; some of them read the scriptures fluently, and others repeated a scripture catechism. Upon the whole I was much pleased with the school. Brother B. has evidently attended to it well, since it has been under his sole superintendence. He is in many respects a very valuable man. In the evening we preached for a long time to a large concourse of people at the Delhi gate. Some of them were more or less disposed to withstand our words, but they did us little or no harm; many heard us with serious attention.

26th.—We left home early for Bhudrâ, about 6 miles to the south of the city. We preached in two villages on our way; we might have preached in more, but it came on to rain. On our arrival at the above place, we were kindly received and hospitably entertained by Mr. and Mrs. F., both members of our church at Agra. In the forenoon we had worship with them in the native language, several Hindus and

Musalman were present. Towards evening the rain having abated, we went out and preached to the people in the village, a great crowd assembled and heard well. We also preached in another village hard by in the Blurt-pore territory. At night we had worship in Mr. F.'s house, as in the morning, and then retired to rest.

27th.—After prayer with our kind Christian friends we left for Muttra, preaching to three congregations on our way.

28th.—Sabbath, at 7 o'clock the school children with the native Christians assembled in the chapel. A Hymn was sung, Brother Bernard read and explained some passages of scripture and asked the children many questions, some of which they answered very well; the meeting was concluded with prayer. In the evening I went to cantonments and preached in English to a few Christian people.

29th.—I left Muttra to return home, reached Furrâb about 9 o'clock, after preaching in the three villages on the road; in each place I had many attentive hearers. In the evening I went out into the market and preached to an immense crowd, several Mahomedans opposed me much and were very annoying. This ended my labours during this short tour: may the Lord add his blessing, and then we shall not have laboured in vain.

BARISÁL.

ACCOUNT OF EFFORTS IN BEHALF OF FEMALE EDUCATION.

FROM THE REV. J. SALE.

1st. We have begun at Barisál itself a *boarding school for girls*.

At present there are in this school only nine girls, from 7 to 10 years of age. One of these is without father or mother; the rest have their parents alive. Three of them are now able to read the New Testament; and they will all be able to do so in a few months. They are taught, besides, two small catechisms—one containing the principles of Christianity in a simple style, the other a catechism of scripture names. Several hours every day are spent in needle-work, and some of the girls have made such progress, and become, in the space of not many months, such adepts with

their needles, that, with Mrs. Sale's superintendence, they have given much satisfaction to the ladies in the station who have supplied them with work.

The girls have to look after their dwelling, keep it clean and in turn cook their food; though there is an old woman kept among them as a kind of superintendent.

We regret to say that we do not yet perceive any signs of grace working in any of them; but, brought up as they are carefully and strictly, we have reason to hope for better things at a future day.

There is nothing vicious among them; and this is saying much for *native chil-*

dren. Now that we have the prospect of pecuniary aid, we shall be able to enlarge the school; and orphans and the daughters of the poorest will, as is fit, have the preference.

It will not be amiss to state here, that if Christian friends in India and England will help us, we shall form a *fund for an especial purpose*, which is to rescue young girls, sold, in every bazar throughout the length and breadth of the land, for the worst of purposes. Numbers of poor creatures, whose parents, or guardians, cannot or will not support them, are carried about from place to place,—parted with for the merest trifle, and at once given up to a life of crime. Nor can government do any thing to check such abominations. Under these circumstances we have no hesitation in stating, that we think it our duty to be on the look out, and whenever we hear of a young girl thus about to be sold to sin (for it is nothing less than this) to outbid every purchaser and take such a one into our own care. *This*, God helping us, we shall do. In *this* we shall act within the law, which will constitute us lawful guardians of the helpless child thus put into our hands. In *this*, too, may we not hope to be aided—and greatly aided—by the sincere friends of religion and morality?

2ndly. We have a *women's school* also at Barisál. There are in all *eighteen* women in daily attendance. Of these, eight form the 1st class, and are reading the New Testament carefully, and the Pilgrim's Progress, and other such books. *Six* in the 2nd class are able to read short sentences. And four in the 3rd class learn the alphabet; all of them are taught the catechisms above mentioned, and a few are able to repeat nearly the whole of both of them. With three exceptions they are all taught sewing, and can manage pretty neatly any kind of plain needlework.

Having all their household matters to attend to, they are not able to spend more than four hours in the day in the school; but this is quite long enough and more than can always be expected from wives and mothers. We can confidently say that a vast change for the better is apparent in almost all who are thus under instruction. Their character is improving; and they are grown in knowledge of all that is good. Indeed they begin to excite the wonder of their former village friends, who occasionally see them; they are so much cleaner, more

intelligent, and well behaved. We hope before long, to be able, in this way, to rear some female teachers for our Mussil schools.

3rdly.—Our *third school* is at *Chhobikarpar*, about fifteen hours' journey to the north. The wife of the native preacher in this station is making herself useful. She has every day eight women, and six gñls learning to read, and committing to memory the 1st catechism.

4thly. At *Kandipar* near *Chhobikarpar* the native preacher (but just stationed there) has collected a few women, who seem anxious to learn. This is but a beginning.

5thly. At *Bakal* (near the above station) a little school has been carried on for several months, by a woman whom we taught entirely at Barisál, and who has returned to her village improved in character, anxious to learn still more, and able to teach others to read the scriptures. The whole village (brethren included,) say, "Seeta has become another woman, so changed in character; and lo! a woman of our place has learned to read, and *does* read every day the Bible!"

6thly. At *Digdíliya* also, the native preacher's wife has gathered together several women. And so good a commencement has been made that we hope by and by to have a large and good female school there.

These efforts are of course but incipient; yet the success we have met, encourages us to hope that they will not be in vain. Each addition to the class which reads the Bible, act as an incentive to others in distant villages. And if we remember that it is the entrance of God's word which giveth LIGHT, ought we not to persevere? The Lord helping us, we will teach every man, woman, and child to read God's own book. In this we shall honor God and *He* will honor us. We have much to contend against. Not a single female in perhaps the whole district—certainly not any of the lowest caste, among whom are our people—can read. Is it then a small blessing to have dozens of the women of our congregations reading the scriptures, which are able to make them wise unto salvation?

Friends of missions, help us in our efforts to teach all under our care, especially the much neglected female, to read the holy scriptures!

THE ORIENTAL BAPTIST.

OCTOBER, 1850.

Theology.

THE BLOOD OF CHRIST.

It is not possible to read the Jewish law without being struck with the great importance which always, and throughout, appears to be attached to blood. For instance, it is said in Levit. xvii. 10., "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people." The next verse, too, but one, is exceedingly emphatic in its language: "No *soul of you shall eat blood*, neither shall any stranger among you eat blood." And the verse which succeeds to this, contains an injunction which we should hardly have expected: "Whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth or catcheth any beast or fowl that may be eaten; he shall pour out the blood, *and cover it with dust*." All this must have had, as every one must perceive, a strong tendency to impress the Israelites in a peculiar manner with regard to blood. And this impression must have been still more deepened by the thousand injunctions contained in other parts of the law respecting the same thing. There was blood shed twice a day regularly at the tabernacle; blood shed at every particular festival; blood shed on every occasion of any one being purified from uncleanness; blood sprinkled upon the priests at their consecration; blood sprinkled occasionally on all the people; blood sprinkled sometimes on all the vessels of the sanctuary; blood sprinkled before the vail which separated the holy from the most holy place; and blood sprinkled once a year, within the holy place, on or before the ark of the covenant. Hardly anything, at any time,

was done in the worship of God, without blood. The whole Jewish service was, in fact, a service which was, so to speak, full of blood.

Now, there must have been a reason for all this. But this reason must not be looked for in God. He delights not in blood. Of him it is expressly said: "Thou delightest not in burnt-offerings: the sacrifices of God are a broken spirit, a broken and a contrite heart thou wilt not despise." And, again, speaking of himself, by the prophet Isaiah, he says: "I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs, or of he-goats." It was not, therefore, for his own sake, that God appointed blood to be so much used in his service among the Jews as he did. The reason must be sought for elsewhere.

And to what quarter else can we look for the reason of the shedding of so much blood, but to the quarter of man? There must have been *something* in him, and some great and beneficial object to be accomplished with regard to him, which demanded that there should have been so many injunctions regarding blood. And be it observed, that though we, in this dispensation, are not, as were the Jews, required to be daily and almost hourly shedding blood, yet blood is perpetually pressed upon our attention in the Bible. Is there, for instance, mention made of the forgiveness of sins? It is mentioned in connexion with blood: "Forgiveness of sins through his blood." Is there mention made of peace with God? It is thus spoken of: "He hath made peace through the blood of his cross?" Is there mention made of cleansing from the pollution of sin? Thus it is introduced to our

notice : "The blood of Jesus Christ his Son cleanseth from all sin." And is the method of admission into heaven spoken of? Thus it is expressed : "They have washed their robes and made them white in the blood of the Lamb : therefore are they before the throne of God." A part of our very worship, though it has nothing to do with real blood, yet has in it something which has the semblance of blood. We are, in the Lord's Supper, commanded to drink wine in remembrance of the blood shed "for the remission of sins."

Now, when it is recollected, that it was not the material blood shed under the former dispensation that effected the salvation of any Jew, nor is it, in fact, the material blood of Christ that effects the salvation of any man, whether Jew or Gentile, now, we cannot help wondering that this element should be pressed so much upon our attention as it is. We are saved *through the sufferings* endured by Christ, not by the *mere shedding of his blood*. The gushing forth of the blood was, in part, the *effect* of his suffering; but it was not the suffering itself.

There must, therefore, be a reason both for the blood having been shed, and also for its being perpetually thrust on the attention. And this reason must have equally a reference to us and to the Jews. They had blood thrust upon their attention, and we have blood thrust upon our attention,—all the difference being, they had it thrust upon their attention in its materiality, and we have it thrust upon our attention in its history and in its doctrine.

Well, then, what are the reasons why there should be this prominence given in both dispensations to blood? This question I will now endeavor to answer.

And, 1st, I think, that God intended by so often exhibiting to the eye and to the mind blood, to produce a deep impression on the heart of the great evil of sin. Death in a natural way is an object painful enough to the eye; but there is little of painfulness to the eye in a natural death, compared with what is produced by the sight of a death effected by violence,—a death in which blood has been shed. And was not sin exhibited somewhat in this light,—in the light of a horrid thing,—to the Jew in the many sacrifices which God commanded him to bring to the altar? His sacrifices, he knew, were demanded of him in consequence of his sins. How

affected he must have been, if he thought at all, when he had to bring with him as his offering, the innocent lamb that had played around him, and which, perhaps, he had often carried in his bosom; when he had to bind it with cords; when he had to apply the knife to its throat; when he had to look upon its warm blood gush forth; when next he had to listen to its expiring bleat; when afterwards he had to look upon the dimness of its eye; and when, last of all, he had to see it lie lifeless on the ground before him. O what impressions he must have had, if he were indeed a pious man, of the hateful, the violent, and the horrible nature of sin,—seeing that it was the commission of *that* which made that all this should be done to the innocent lamb, and seeing, too, that all this was nothing more than a representation of what was due to the sinner on account of guilt. And just so is sin exhibited to us by the Son of God being presented before us weltering in his own blood. Had he been found a corpse, unstained with blood, in some lonely sequestered spot; and had those who found him been told that he died in consequence of the sins of others, the impression produced might have been melancholy enough; but what would this impression have been compared with what is effected on the mind by his being exhibited torn, and mangled, and his precious blood flowing from his wounded head, and side, and hands, and feet, in streams? It is this violent death, it is this cruelty exercised, that stamps sin with its peculiarity of enormity, and with its horribleness of evil. And may it not be just to produce this impression on the mind, that the blood of Christ is so often spoken of in the New Testament, rather than the sorrows that he actually endured? The mention of *internal* sufferings might have produced an impression to a certain extent; but this would have been weak when compared with what is produced by the mention of sufferings accompanied with the shedding of blood. The blood leads us at once to the suffering, and tends to give us a deep impression of the awfulness of the thing for which it was inflicted.

We observe, again, in the 2nd place, that another reason why there is so much mention made of blood in the Bible, may be to produce a strong impression on the mind of the *absolute certainty* of an atonement for sin having been made. Death, as we all know,

was the penalty attached to sin: "The soul that sinneth, it shall die." And death must be endured, or the penalty is not endured. God, however, in his infinite mercy and goodness, was pleased to declare his willingness to accept a substitute for the sinner; and with this view he, in the first instance, appointed, under the Old Testament dispensation, the sacrifice of certain animals as offerings,—offerings, however, which were only for the time then being, and all of which had a reference to the great substitutory offering of Christ Jesus. These animal victims were accepted for the sinner in anticipation of the other great offering hereafter to be made; and on the ground of these offerings his sins were declared to be remitted to him. Since, therefore, death was the penalty required, and since, unless death were endured, the penalty remained undischarged, it was important for the poor offender that he should be made certain, that the substitutory offering which he brought for his sin, had really suffered death. Had he had the least suspicion that this had not been endured by his victim, he would have been haunted by the idea that the penalty had not been borne, and that by and by he would have to bear it himself. Now, what could have been a more certain proof to him that his substitutory offering had indeed suffered death than for him to see with his own eyes that it had been despoiled of its blood? The victim might indeed have been put to death in various other ways:—it might, for instance, have been stoned, or beaten, or strangled; but in all these cases there might have remained a doubt in the mind, whether death had been really endured. The animal might have appeared dead, and yet not have in reality been dead. But no such doubt could exist in the case where the blood had been drawn off, even that blood which the Jewish Scriptures had again and again declared was the life. There the man saw the blood before him separated from the animal. He saw, as it were, its life *apart* from its body; and he therefore knew with certainty that it was dead. His conscience would now be at rest. Death, the penalty due, had been borne for him by a substitute.

These remarks will apply with peculiar force to the great sacrifice for sin under the New Testament dispensation. It was not without a reason that, after Christ had breathed forth his spirit on the cross, one of the soldiers then present

was permitted to come forth with a spear, and thrust it into his side. This spear, as anatomists tell us, must have touched the very heart of Christ, as is proved by the circumstance of water gushing forth with blood,—blood and water not being able to come from any other place in that region than the heart: and blood and water issuing forth, was an incontestable proof to all who beheld it, that the heart was indeed pierced, and that death must have been the result. And it was no doubt in reference to the certainty of this proof of death that the apostle John after saying, "And forthwith there came out blood, and water," emphatically added, "And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe."

O had it been so, that this heart's blood had not appeared, we might have been troubled with many an uneasy thought. It would not have been enough to have told us that Christ ceased to speak, that all pulsation had stopped, and that his every feature and his whole appearance bore the impress of death. We might still have said, "Perhaps, after all, it was nothing else than a swoon: the proof is not complete that he really died; and, therefore, there is nothing like certainty that the penalty required from us, as due to our sins, has been borne." But, now, there is no room for the harboring of such suspicions as these. Here is not only blood from his head, his hands, and his feet; but here is his heart's blood: and bring forth that, and life must be extinct,—death must have been endured. May it not, therefore, as I have already said, be just to impress us with the idea of the absolute certainty of the required atonement having been made, that the New Testament, in its almost every page, is perpetually thrusting, as it were before us blood, blood, blood. It is the cry of God to us, that his justice has been appeased, and that now there is salvation for all who believe.

In the 3rd and last place, we observe, that another reason why blood is so often presented before us by the Bible, may be for the purpose of exciting to the highest possible degree our love towards Christ. To know that a friend has endured for us great mental suffering, and has submitted to much bodily fatigue and privation in our behalf, would not be without its effect in inducing love towards him in our hearts,

if we had anything within us like hearts at all; but the effect produced by this would be faint when compared with what would be produced upon us by the exhibition of this friend's blood poured out, as it were, before us,—blood shed for *our* crimes, and for *our* salvation. It was for the exciting of as high a degree of love within us as could be induced, that Christ has appointed us to gather ourselves from time to time around a table, and to partake of a feast, the elements of which bring, as it were, before the eye, and in a lively and striking manner, the wounding of his body and the shedding of his blood for our redemption. And no doubt one great object which Christ has in view in appearing in heaven as a lamb that had been slain (for as such he appears there) that is, in a body which still bears the impress of the nails, the thorns, and the spear, (the instruments of blood,) is to produce the proper impression of the greatness of his love, and of the extent of the obligations of the redeemed to him for his mercy and his grace,—he well knowing, that in proportion as these are felt, in that very proportion will happiness be experienced and joy possessed. Yes; it is a sense of the love of Christ that makes heaven to be enjoyed on earth, and it is the same sense of the love of Christ that makes heaven to be enjoyed in heaven. The more this love is felt, the more happiness is experienced whether in heaven or on earth. Christ might have died without shedding his blood,—the shedding of blood not being necessary even to the most painful death. He might have been racked to death without a drop of his blood having been shed; and his sufferings would have been then as efficacious for our salvation as they are now, seeing, as we have already observed, that it is not his corporeal blood that saves us, but the agonies that he endured. But, then, without the blood would we have been affected as we are now? O what is it that breaks the hard heart of the sinner, and melts it into penitence and love? Is it not the blood shed in Gethsemane, in the judgment-hall, and on Calvary? This is it which has touched even the hearts of savages, and made them civilized and even noble men. This is it which has produced the greatest reforms that have ever taken place in our world. And this is it which is one day to transform the earth into a paradise.

"Blest be his wounded side,
And blest his bleeding heart,
Who all in anguish died,
Such favors to impart:
His sacred blood,
Shall make us clean,
From every sin,
And fit for God."

A. L.

WHAT THE BISHOP SAID.

"THERE is no record, in the New Testament, of the baptism of the adult child of a christian," said Bishop Wilson, at a confirmation lately held at Dacca.* Now, admitting that his lordship told the truth; still, we ask: Why did he not tell the whole truth? If he was not sworn to tell the whole truth, yet subterfuge and concealment do not become the Metropolitan of India. Had his lordship spoken out the whole truth, he would have added something to this effect: "Nor is there any record, in the New Testament, of the baptism of the infant of a christian." This latter statement is, to say the least, as true as the former, and we are inclined to think it would be easier to show from the New Testament, that the *adult* child of a christian was baptized, than to show from the same authority, that the *infant* child of a christian was baptized. Infant baptism can no more be found in the New Testament, than in the book of Genesis.

But why did his lordship make this assertion? There is nothing of the kind in the confirmation service. This assertion was made in an introductory address given at the altar. His lordship knew, that there are a few Baptists at Dacca; he had perhaps been told that many of the residents of Dacca are sometimes seen at the Baptist chapel there; and he had seen the old Baptist missionary, and his wife enter the church. May not his lordship then be pardoned for dropping a hint, on such an occasion, in his own defence? But what was his precise aim in making this assertion? Evidently to induce his audience to believe, that all the primitive christians, even those who lived in the apostles' days, had all their children baptized in infancy. It may be, that the majority of his Lordship's auditors took the statement just as he wished them to take it, and concluded that every christian parent, in the apostolic

* August 13, 1850.

age, had all his infants baptized. The word of a Metropolitan goes far; and few perhaps would ask, whether the impression intended to be made upon them was perfectly correct. But there were some present who saw through the fallacy, and said in their hearts at the time: "The good Bishop has not told the whole truth."

Though we do not pretend to affirm, in direct opposition to the Bishop's assertion, that there is in the New Testament, any record of the baptism of the adult child of a Christian, yet we think some things can be said which will tend much to weaken this assertion, and to show that it cannot be made the foundation of an argument in favour of infant baptism. The Bishop did not assert, and we believe he has too much regard for truth absolutely to assert, that no adult child of a Christian was baptized in the apostles' days; he no doubt wishes people to think that none such were baptized; but he only asserted that there is not, in the New Testament, any *record* of such an occurrence. There may then, for any thing that is known to the contrary, have been many unrecorded instances of the baptism of the adult children of Christians, even in the apostolic age; and we think it highly probable that many such were baptized. None will, we think, deny that the Jews were accustomed to take their children with them, when they had become strong enough to bear the journey, to the great annual festivals at Jerusalem. Our Saviour went up at twelve years of age. And can we think that, at the Pentecost, when, according to custom, many thousands of Jews were assembled, from many different countries, that none of them had brought their adult children with them? Were there no adult children then among the three thousand who were converted on the day of Pentecost, and subsequently baptized? Would the Bishop dare to assert that there were no instances of grandfathers, fathers, and adult grandchildren, baptized together on that occasion? Who will not own it probable, that many adult children were, at that time, baptized with their parents?

We should take into account the paucity of information, contained in the New Testament, concerning the baptisms of the apostolic age. We make no observations on the multitudes baptized by John, nor on the baptisms of individuals, as that of the Eunuch, that of

Paul, that of Crispus, and that of Gaius; we pass them over as irrelevant, and turn our attention to those cases in which numbers were baptized together. Such cases were the following: viz. The baptism of the 3,000 mentioned in Acts ii. 41; that of Cornelius, and others with him, Acts x. 47; that of Lydia, and her household, Acts xvi. 15; that of the Jailer, and his household, Acts xvi. 33; that of the Corinthians, Acts xviii. 8; that of twelve men, (real Anabaptists,) at Ephesus; Acts xix. 5; that of the household of Stephanas, 1 Cor. i. 16; eight instances in all. In these recorded instances, little is said of a specific nature; there is not a word concerning the age of any one of those who were baptized; we know that they were men and women, and that they were believers, and this is all we know about them. It will, we think, be readily admitted, that all the Christians of the apostolic age were baptized; and if so, we must own that only a very small proportion of the baptisms which took place in that truly primitive age, have been recorded in the New Testament. There were churches in Judea, Galilee, and Samaria;* yet no mention is made of any baptism in any of them, excepting that at Jerusalem, at the Pentecost, and that at Samaria, after Philip had first preached the gospel in that city. To the 3000, who were first converted and baptized at Jerusalem, 2000 other converts were soon added;† yet not a word is said about their baptism. There was a very large Gentile church at Antioch in Syria; yet not a word is said of the baptism of any of the Christians there. There were many disciples at Antioch in Pisidia; many at Iconium, and some at Lystra and Derbe; yet not a word is said about their baptism. There were many believers at Thessalonica, many at Berea; some at Athens; there were churches in Achaia, besides that at Corinth; there were churches in Macedonia, besides that at Philippi; there was a noted church at Rome, and there were churches in Galatia; yet there is no record of the baptism of the disciples in any of these places, numerous as these disciples must have been. The church at Ephesus, we must believe, was very large and flourishing; yet nothing is said of the baptism of any one at Ephesus, but that of the twelve men

* Acts, ix. 31. † Acts, iv. 4.

already mentioned, who became Anabaptists at Paul's recommendation. It seems probable then, that there is no record of a hundredth part of the baptisms, which took place in the apostolic age. What then is the Bishop's assertion worth, that there is no record, in the New Testament, of the baptism of the adult child of a Christian. Can his lordship come forward and solemnly assert, that the adult child of a Christian was, in no instance, baptized in the apostolic age? If he can make that assertion, and prove its truth, he will have an argument in favour of infant baptism. What he has said amounts to nothing; but he seems to have thought, that his hearers would not perceive the fallacy of his argument. He must have known that, if what he asserted is literally true, it does not follow that all the primitive Christians had all their infants baptized. He shelters himself under the word *record*; but if his hearers did not see the fallacy he well knew it; he well knew that very few baptisms are recorded, while many, very many, took place. We ask his lordship, whether he asserts that hundreds of instances of the baptism of the adult children of Christians, did not occur in the apostles' days. We think that, whatever he might wish to make the people at Dacca believe, he will take great care not to venture such an assertion. Many, we think, will begin to suspect that the ground on which his Lordship has attempted to place the extensive fabric of infant baptism, is too narrow, too limited for the structure, which he would erect upon it.

But we suspect that the Bishop's assertion, limited as it is by the term *record*, is not quite consistent with another view, which we think he entertains. Will he not contend, as other Pædobaptists do, that the term house or household means the children? or, if not limited to the children, yet, that it necessarily includes the children? We do not assert that he will thus contend, but we think he will. On this hypothesis, because we believe it correct, we proceed to state, that Stephanas was a Christian. What Paul says of him, 1 Cor. xvi. 17, will, we suppose, satisfy every one that he was reckoned among the Christians at Corinth. His household was baptized by Paul, and if this household consisted partly or wholly of children, as the Pædo-baptists believe, then here is a record of the

baptism of the children of a Christian. Now the question is, were these children infants or adults? The common-sense way of deciding this point is to consider, whether what Paul has said of them will apply to infants or only to adults. His words are: "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints."* These words cannot apply to infants; all can see that they can apply only to adults. If then, by the household of Stephanas, his children are meant, we have a record, in the New Testament, of the baptism of the adult children of a Christian.

Again, on the hypothesis that the Bishop understands, as other Pædobaptists do, that the term household means the children, we adduce another instance not at all favourable to his assertion. The jailer and his household were baptized; or as our Pædobaptist friends suppose, the jailer and his children. We scarcely need ask, whether these children were infants or adults, for the fact that they all believed and rejoiced in God, (infants can do neither,) shows, that they must have been adults. If then these children were adults, as according to the narrative they were, we have here another *record*, in the New Testament, of the baptism of the adult children of a Christian.

We think then, the Bishop must admit either that there may be, in the New Testament, two recorded instances of the baptism of the adult children of Christians, or allow, what we believe is the truth, that the term household does not necessarily include the children. But, should he allow that the term household does not necessarily include the children, what becomes of the argument for infant baptism, founded on the term household. If the term household does not include the children, then it may be, that no child, either of Stephanas or of the jailer was baptized.

But we must have a word with our Pædobaptist friends, who believe that the term household refers chiefly or wholly to children. If we are not mistaken, some good Greek scholars say, that the term household may include the children, or it may not; but they do not allow, that it necessarily includes children. Hence, according to them, the term household may be used, when no

* 1 Cor. xvi. 15.

child is included in the term. No one can be certain then that the term household, when used in the New Testament, includes children; no one can tell, from the use of that term, whether the jailer had any children or not, whether Stephanas had children or not. We beg to refer our friends to the words of Paul, 1 Tim. iii. 12. "Let the deacons be the husbands of one wife, ruling their children, and their own houses well." Here then, you see, that the apostle makes a difference between a man's house or household, and his children. This difference is worthy of some attention; and it seems probable, that the household might consist of different inmates, as menials, lodgers, workmen, or servants of any kind, without children being reckoned among them. When Paul went to Corinth, he worked and lodged with Aquila and Priscilla; and, of course, formed one of their household.* But, admitting, dear friends, that the term household means children, and only children, it will not prove what you wish it to prove, that the infants of primitive Christians were all baptized. You talk much of households, as though the New Testament abounded with instances of the baptism of households; and yet, there are but three instances of the kind on record. They are the household of Lydia; that of the jailer; and that of Stephanas. And how does the evidence for infant baptism stand with respect to these three households? It is certain that there could be no infants in the jailer's household, at least none included in that term, for all in his household heard; all believed; all were baptized; and all rejoiced in God. Hence it follows that all who were baptized were believers; of course, there could be no infants among them. It is evident too, that the household of Stephanas consisted of adults, as we have already shown. There remains then only the household of Lydia to give evidence in the case; and here the information is so scanty, as to be of no service to you. Before her household can be adduced as evidence, in favour of infant baptism, you must prove that she had infants, or very young children; and that they were baptized; but there is no proof of either. She had some persons in her house, who formed her household; this is clear; but who they were, we know not; but as she was a person engaged in business, so she

might possibly have a number of persons employed in preparing the purple, that she sold; and these might be the brethren, whom Paul saw, in her house, and comforted, before he departed. You will conjecture that she had a family; that her children were young, and that they were all baptized; but not a word of this can be proved. If infant baptism is built on your conjectures relative to this household, we may well call it a baseless fabric. The writer has often been surprised to see the confidence with which paedobaptists have in support of their views, referred to the baptism of households, and especially to the baptism of the household of the jailer, when the narrative clearly shows, that every one baptized, in his household, was a believer; and that there could not be a single infant among them.

R. D.

THE HARVEST.

LUKE x. 2.—"The harvest truly is great, but the laborers are few."

Our Saviour's similitudes are not more frequent than they are beautifully illustrative, and very possibly the above quotation was elicited by a passing scene; not that the Teacher of all teachers required helps for illustrations, but to make his teachings more impressive and comprehensive to the minds of his hearers; and what was more calculated to impress the minds of the seventy with the importance of their mission, than that they had much to do, that worldly aggrandizement was to occupy no part of their time or mind, that they were to be solely intent on their labor—than, "The harvest truly is great, but the laborers are few."

Truly the harvest was great: the whole gentile world was sunk in the depths of idolatry, and the people of the Jewish nation, with few exceptions, were proud, stiff-necked, hypocritical observers of mere tradition: the seventy laborers were a small complement for the millions of Judea. The harvest time had come, for the Jews were fully in expectation of some change, strange and wonderful. They were prepared for it, but their ideas were earthly, and it was a king, a deliverer from their tributary obligation to the Romans which they expected. The state of confusion and the conquered position of the nation were probably more conducive to the

spread of the gospel than a prosperous condition would have been.

The harvest commenced then; but there is much yet for the laborers to perform; the truly great harvest is yet waiting for the laborers, and few indeed are the laborers who carry neither purse, nor scrip, nor shoes, and salute no man by the way; and one question, the successors of the seventy, may apply to themselves is, are they worthy of their hire? Also do they give worldlings no reason to despise them, and thereby unwittingly cause them to despise the High and Holy One? How enlivening, how encouraging to the humble followers of Christ to see their pastors rejoice not in connections, rejoice not in wealth, worldly power or position, but rather rejoice that their names are written in heaven.

As the laborers are few, how much more need of their energy and perseverance. If a few faithful laborers were appointed to gather into the garner a plentiful harvest, they would not consider an hour or two daily a sufficient period of labor, but would work all day. They would not lay by the sickle to gather every red poppy or golden buttercup that came within their reach, but like good servants they would work energetically to the end of the harvest, so that they might have cause to rejoice.

It is a subject of great regret that the laborers are so few in so good a cause as the Gospel mission in India. Surely the world is more enlightened, and more philanthropic than in the days of the Crusades; yet in those days high and low, rich and poor, freely gave their whole possessions and their lives in endeavoring to obtain what they were taught to expect would ensure their salvation. The Crusaders gave their property, time and lives for the temporary acquirement of at most, a small region of the earth, rendered sacred by association. From the present enlightened generation, only a small portion of their possessions and their prayers is required to bring more laborers into the harvest fields, to spread abroad the gospel news of peace and thereby attain salvation for the perishing souls of thousands. Probably not one-tenth of the wealth, and certainly not one-thousandth part of human life have been expended on the Indian missions, that were expended on the three Crusades, and how different the results. Thousands of the Crusaders passed from life to death only with a

greater accumulation of sins, while the missions have been instrumental in saving the souls of thousands; but if all the wealth expended had been conducive only to the saving of one soul, it would have been well employed.

Some doubt or affect to doubt the eventual utility of missions as a means to produce the desired effect. It is a palpable truth to the wise (not of this world) that India is held in the power of the British, for the main purpose of propagating the gospel, for now is the revealing time, when the angel has the everlasting gospel to preach to every nation, and kindred, and tongue, and people.

Pray ye therefore the Lord of the harvest that he send more laborers into his harvest. so that the length and breadth of the land may echo the glad tidings of salvation. May the time come and come quickly, when this large benighted land shall be enlightened with wisdom from on high: may the wealthy of this world be enlightened and see things as they really are; may they learn to lay up treasure in heaven; may they seek the one thing needful, may they choose the better part, which shall not be taken away from them. Then shall the laborers increase, and "go into all the world, and preach the gospel to every creature."

G. R.

THE SIMPLE STUDY OF THE BIBLE.

THE simple and unprejudiced study of the Bible is the death of religious extravagance. Many read it under a particular bias of mind. They read books written by others under the same views. Their conversation runs in the same channel. If they could awaken themselves from this state, and come to read the whole Scriptures for everything which they could find there, they would start as from a dream, amazed at the humble, meek, forbearing, holy, heavenly character of the simple religion of the Scriptures, to which, in a greater or less degree, their eyes had been blinded.—*Cecil*.

FAITH AND SENSE.

FAITH says many things concerning which the senses are silent, but nothing which the senses deny; it is always above them, but never contrary to them.—*Pascal*.

Original Poetry.

"CHERISH MY MEMORY!"

A fond husband's reflections on the last words of his departed wife.

'REFT of thy smile—thy form laid low,
Where shall I turn—or whither go?
Vainly the eye now seeks for thee—
Shrined thou shalt live in "memory."

Fond nature sighs: "too early fled,
To mansion with the silent dead"—
But, pearly gates have op'd for thee,
Where "memory" weeps not, as with me.

The living stream perennial flows,
Where love no wound, nor sorrow knows—
Faith views thee on that happy shore,
And bleeding "memory" weeps no more.

Land of the blest! no mortal ken,
E'er scanned thy bourn for dying men—
But he who rose and pierced the sky,
Bade Hope entwine lone "memory."

THE BEREAVED.

Simlah, 4th Sept., 1850.

Biography.

MEMOIR OF THE LATE REV. JOSEPH MERRICK,

MISSIONARY TO AFRICA.

BY THE REV. JOHN CLARKE.*

THE death of our beloved brother Mr. Merrick has cast a dark shade over the prospects of the African Mission. Few remain in the field; and of those few all the Europeans are injured by the deleterious nature of the climate. Mr. Merrick has laboured in that field for upwards of six years, and has done much to prepare the way for the preaching of the gospel among the Isibus; and other numerous tribes. He has for some years preached the word of life in the language of the natives of this part of Africa; he has translated considerable portions of the word of God, a hymn book, school books, and lessons; a grammar and a dictionary have by him been prepared. Many of the young have received instruction at the schools; the habits and superstitions of the people were well known to him, and many of the chiefs and others were rendered favourable, and shewed some desire to be made acquainted with the way of truth; so that from Ronby Mountains to Bakumkum, and again to the Bay of Corisco, means to facilitate the onward progress of the gospel, of a value not yet ap-

preciated, have been supplied by the labours of our departed friend.

Mr. Joseph Merrick was born August 24th, 1818, at Port Royal, Jamaica. His parents, Richard and Rosanna Merrick. Both his father and himself were sufficiently fair to pass for white persons in any country where artificial distinctions do not prevail. At the time when Joseph and three of his sisters were born, Mr. Merrick was termed a slave, and children and parent were brought out of this condition by their father. Mr. Richard Merrick was seventeen years a house carpenter and cabinet maker in the dockyard at Port Royal, and for ten of these years held the place of master joiner. He became acquainted with the truth in 1829. In 1830 he and his eldest daughter were baptized. Joseph was at this period a boy in his twelfth year, and had strong predilections in favour of the established church: he wept to think that his father should be disgraced in the eyes of the world by joining himself to the despised baptists. He saw a change, however, in the temper of his father which he felt to be pleasing, and all

* Abridged from the *Baptist Magazine*.

his family seemed to be dearer to him than they were at the period when he professed to belong to the parish church. Mr. J. Merrick was sent to the only school there was then in Port Royal; it was connected with the episcopalians, and the master of it partook of the despotic spirit of slavery then wide spread over all the land. When he thought a boy deserved severe punishment, he would place him near the door, and then caused *each* boy to gratify his taste for cruelty, if he possessed it, by inflicting a blow with a strap on the hand of the unfortunate culprit! Our friend soon acquired the most that was taught at this place, and thirsted ardently for more; he made acquaintance with two sergeants stationed in the barracks, and from one of these he obtained instruction in English grammar, and in the rudiments of Latin; and from the other he acquired a system of shorthand, which was highly useful to him in after years. Mr. Merrick also attended a sabbath school which was first under the superintendence of our late brother Mr. Knibb, and afterwards came under the care of Mr. Burton and myself. At this he no doubt acquired some knowledge of the doctrines contained in the word of God, and treasured up a portion of the sacred volume in his memory.

About 1830, Mr. R. Merrick removed his family to Kingston. At this period he consulted me respecting the trade to which he should send his son; he thought of the business of a tailor, but I suggested that he had better send him to the office of the "Watchman" to learn that of a printer. I little thought at that time that he would be the first to translate and to print a part of the word of God in one of the most important languages of Western Africa. My advice was taken, and he was sent to the printing establishment of Messrs. Jordan and Osborn, editors of the "Watchman," the only anti-slavery paper in Jamaica of that day. Mr. Merrick remained under the parental roof until August 12th, 1834, and diligently applied himself in order to attain a thorough knowledge of the art of printing. In his leisure hours he attended classes for improving himself in the French and Spanish tongues. At this period his father left Kingston to reside with his family at one of my country stations named "Retirement," among the mountains of St. John. Mr. Merrick now went into the house of Mr. Osborn to reside, where he was treated with great kindness; but he soon felt the loss of a mother's care, and went into the company of the vain and gay. These were lovers of earthly pleasures, and the sabbath was often spent in vanity and sin. The house of God was in part neglected; French and Spanish were laid aside, and lessons from the dancing master came

in their place. The ball-room was attended, and its fascinating charms took for a season possession of his heart. Our beloved brother was kept from going further by preventing grace. No stain in the eyes of the world attached itself to his character, and he did, in attending balls, what ministers, episcopalian and presbyterian, sanctioned by their presence. But when his heart became changed and his conscience was enlightened, he then saw that sabbath breaking, balls, and the spending of money which might have kept his father and mother from discomfort, were sins, and left a sting behind which Jesus alone by his blood and righteousness could take away.

In 1836 he was sent by his masters to Spanish Town, though his apprenticeship term had not closed, to conduct a printing establishment there. A newspaper was commenced called the "Telegraph," and Mr. Merrick was requested to make the entry and affirmation which the law required, as editor, publisher, and proprietor of the forthcoming paper. He acted as the *ostensible* editor while the paper continued, and was assisted by others who had an interest in the work. Mr. Merrick attended the meetings of the House of Assembly, and reported their proceedings with great correctness; and wrote many articles for the paper, some of which were admired for their acumen and logical bearing on the political questions of the day. The "Telegraph" was straightforward and powerful on the side of the oppressed. On account of its firm tone, it pleased but a few, and could not long be sustained. When the *incog.* editors saw it would not pay, they gave it up to Mr. Merrick to bring to a close. This, after a few more months, he was able to accomplish, and returned the press, types, &c., to Messrs. Jordan and Osborn. Mr. Merrick lost considerably by the undertaking, and became liable, in closing the concern, for the payment of house-rent to the amount of £30.

While conducting the "Telegraph," a piece appeared reflecting on the character of a former secretary of the late Duke of Manchester; the son of this secretary taking offence at what he supposed was an insult offered to the memory of his father, came with a whip to the office to ascertain the writer of the article, or to punish Mr. Merrick for its insertion. This man had boasted loudly of what he meant to do, and his boasts had reached the ears of some young men who were working in the room below, but not connected with the printing office, nor particularly known by Mr. Merrick. These determined to protect him from the rage of an angry man, and ceased their work, and were all attention, prepared to rush up the stairs at the first unusual sounds. But these were not heard; and he who had threatened gave the following account, in

substance, of his interview with our friend. "I went into the office concealing the horse-whip under my coat, and asked to be informed of the person who had insulted the memory of my father. Mr. Merrick said he could not betray the confidence reposed in him, but would insert in his first paper any article I might write to contradict that which I thought untrue, and which had been to me personally offensive. He spoke to me so kindly, and with such propriety, that I could not carry my threat into execution."

In 1835 his eldest sister Diana came to reside with us in St. Thomas in the Vale, to assist in imparting instruction to the young. She was devoted to the work of God, and had her heart set on things above. In 1836, she became ill with tubercular consumption, and on May 11th, 1837, finished her course below, at Port Royal. Previous to her death she sent for her beloved brother, and after speaking to him in a manner which deeply affected his heart, and caused him to shed many tears, she gave to him her bible, spoke of the treasures it contained, of the joy it had given to her soul. She entreated him to read it, to forsake the way of folly and live; and prayed it might be blessed to him, as it had been during many years to her. Again she implored him to forsake the gay world and its unsatisfying pleasures, to flee to the Saviour she found to be so precious, and who was to her supremely so now upon her dying bed; to embrace him who could fully satisfy the most enlarged desires of his soul. Could her brother forget all this, and much more that is not named here? He might have done so, but the Spirit of God was near. He had cherished a strong affection for his sister from his youth; and the former gaieties of life, the ball and the dance, lost to him their charms, and regard to his own character aided in preventing him from attending a ball to which he had been invited previous to her death. Ere another temptation appeared sickness came; and with an impaired constitution he gave up his work as an editor and printer, and went to inhale the bracing mountain air in St. John's. Here in the bosom of his family he had every care; he listened to the fervent prayers of his mother offered with holy "boldness" at the throne of God, for the conversion of her only son. The beloved one so recently departed was often the subject of their conversation, her words came with power to his heart. Her bible was now read, her prayers were now answered. He sought for heavenly treasure; the truths of the glorious gospel deeply affected his heart. On the sabbath day he took up "Dodridge's Rise and Progress of Religion in the Soul," he read, and his heart was deeply affected and impressed. He saw his ruined state by nature and by practice, he embraced the Saviour, and at once found life, light,

and peace. At this happy period he employed the night in prayer and in thanksgiving. So great was the joy that was within, and the change in his whole conduct was so marked, that his mother and sisters soon perceived that he was no longer walking in the way of death. He often retired to the forests to pray and meditate; and God alone knows the happy hours he enjoyed in walking with Himself, and in meditating on the Saviour's love.

His returning health gave joy to his parents, not unmixed with anxiety respecting his future course. He had the offer of a lucrative situation in Kingston, and could not be a burden to his parents for his support. His father and mother prayed for him, and patiently waited the leadings of the providence of God. They were full of gratitude for what the Lord had wrought; and did not wish him to return immediately to the busy turmoil of a city life.

While they thought on these things, his father spoke to me respecting the happy change, and the anxiety with which they were filled respecting his future course. I at once said, if he could be content with food and raiment, I should be glad to take him into my family to aid me with my schools. This was soon arranged, and Mr. Merrick came to reside at Jericho, August 15th, 1837. He had now the use of my library, a place in my family, abundance of work, the small aid I could impart, and £30 per annum with which to supply himself with clothing. Most rapidly he advanced in all that was good, and aided me efficiently in my work. I named the books I thought it best for him to read, and put into his hands grammars of the Hebrew and of the Greek languages. He diligently studied the word of God, and much of it seemed to him entirely new; he read Horne's Introduction, Paley, and other works of a similar kind, with the greatest care. I had little to do but to direct for a short time his course, and sometimes to rise at midnight to beg him to retire to rest, lest the intensity of his application should impair his health, and he should destroy himself before the time.

Mr. Merrick was baptized by Mr. John Clark of Brown's Town, on Jan. 14th, 1838, and preached his first sermon at Guy's Hill on the 11th of February of the same year. His text was 2 Cor. v. 20, "Be ye reconciled unto God." He went steadily onward preaching "Christ crucified" to the people, and enjoyed the approval and love of the good by whom he was known. When I left on account of ill health for North America in June, I was able to place four churches under the care of his father and himself; and on my return in October, 1838, I found all in the most prosperous and satisfactory state. I proposed that each should take

one of the smaller churches under his pastoral superintendence, that both should continue to aid me with the larger ones, and receive as they then did their support from them. I wished only to diminish my responsibility; my principles leading me to desire to see pastors in each church rather than one man the pastor of four. Both declined the offer; the father from the belief that he could do more good, acting as he then was under my direction; and the son on the ground of his youth. Mr. Joseph Merrick continued his studies with much diligence, and was soon able to read Hebrew and Greek with comparative ease; his well written remarks on the broad margin of his Greek Testament, show his diligence and his critical knowledge of the original. At first he had no particular love to the study of languages, but acted from a sense of duty arising from the conviction that he ought to understand the original tongues in which the word of God is given, in order to be able to explain the full import of the bible. And when he afterwards directed his attention to Africa, and contemplated the possibility of being led to that land, he knew the sacred oracles had yet to be translated there, and the thought supplied a strong inducement to diligence in all studies which might aid him in such an important work, as it appeared to him to be, to supply to many of the sons of Ham the word of God in their own tongue.

Mr. Richard Merrick and his son acted in all things in a manner devoted and disinterested. They enjoyed the friendship of the missionaries generally, and were warmly recommended to the Committee of the Baptist Missionary Society as persons who were highly serviceable, and might suitably be acknowledged as fellow-labourers in the Jamaica field. They were accepted by the Committee, and set apart at Jericho to this important and responsible work, on the 16th of February, 1839. I now had their valuable aid in preaching Christ in the parishes of St. Thomas in the Vale, St. Ann, and St. John. We had four churches and several preaching stations and schools under our care, in a district, a few years before, entirely dark; and where, in 1831, I preached under an orange-tree to a few persecuted people to whom Mr. Phillippo had previously proclaimed the truth.

My health being seriously injured, three medical advisers recommended me to return to England for a year. I again requested my fellow-labourers to permit me to recommend them to two of the churches as their pastors; but did not prevail. They said, "We shall do all in our power for the churches, but you must allow us to remain as we are until you return." When my health was restored I was sent to Africa, and had no hope that I should see

Jamaica any more. I wrote a letter to the churches which had been under my care, recommending them to choose Messrs. R. and J. Merrick as their pastors; for I could not think it right, for them to be without acknowledged pastors any longer. This letter I requested Messrs. R. and J. Merrick to read; but such was their determination to await my return, that it was never made known to the churches; and in 1842, when, from disasters at sea, Dr. Prince and I were taken to Demerara, and from thence went to Jamaica on our way to England, I was informed that as the pastor of these churches I must still act, and place over them the men they might choose, before I left, as I supposed finally, to end my days in Africa.

I found that the utmost diligence had marked the conduct of these disinterested men. Many had been added to the Lord at each of the stations. They were universally respected and beloved, they had lived economically, kept free from chapel debts, and had raised £556 9s. 11d. as a gift to the Jubilee Fund. They had also offered themselves to the Committee for Africa, and Joseph being accepted, decided on going to England as the best way to reach, as soon as possible, the African field. He aided me in the important and affecting work of placing pastors over the churches. The members of each clung to Mr. R. Merrick in their choice, but to the invitations of the two large churches he humbly replied, "You need a better educated man to watch over you, I shall continue in charge of the small churches at Spring Field and at Montague."

The period approached for our departure from Jamaica, and a short time previous to it, Mr. J. Merrick was united in marriage to Miss Elizabeth Knowles; who, with the most devoted attachment to Africa, left the house of her mother and the land of her birth, to act for the comfort of her husband and the good of the children of Biafra. Most faithfully has she performed her part as a wife and as a missionary, and justly does she deserve the affection and the respect of the friends of the Redeemer.

On the 8th of Aug. 1842, we left Jamaica in the Royal Mail Packet steamer, and with a solitary exception, all on board treated us with respect—this was that of the mail master, a captain White, who had been a stipendiary magistrate in the island of Jamaica, and who took a dislike to Mr. Merrick, because the word of God was his constant companion; he used, respecting him, insulting language, and denounced Jamaica missionaries as incendiaries and hypocrites. No complaint was made by us, though this conduct was often repeated, but a fellow-passenger mentioned the matter to the captain, and at once captain White

was told that a repetition of his offensive conduct would ensure to him confinement to his cabin.

Our departed friend bore with all meekness insults offered to himself, and most freely forgave those who could wantonly offend; but if he at any time gave offence to the poorest individual, he could not rest until he had done what he could to remove the wrong impression which had been made. A word spoken in sharpness to wound the feelings of another, was never heard to proceed from his lips, and an angry ebullition of feeling I never saw him manifest. In Jamaica he was universally beloved, and the feelings of grief at his departure from it, which were manifested by many, were very strong. When travelling as a deputation from the missionary society in England, he was respected by all who saw enough of him to be able to appreciate his worth. If he rested for a few days in a Christian family, the servants as well as others had his attention and prayers. To each he had a word of advice, and gave to them as well as to the rest, of the household, at leaving, a parting farewell.

On the 14th of June, 1843, Dr. and Mrs. Prince, Mr. and Mrs. Merrick, and Mr. Alexander Fuller, left London in a steamer, for Gravesend, accompanied by a number of friends, and after a season of prayer and praise, remembered still with interest by many, embarked in the "Marys," for Fernando Po. They had a favourable voyage, and reached the place of their destination in safety on the 6th of September, 1843.

On reaching Clarence Mr. Merrick entered immediately upon his work. He aided Mr. Sturgeon, and visited several of the Fernandian towns; and as soon as an opportunity presented he sailed for the river Cameroons, and spent two months among the Yabyangs and the Dewallas. At King Bell's town he procured a piece of land, and was allowed a house belonging to this chief in which to reside. Here he taught the people, and began to learn their tongue, and collected many words and sentences for future use. While in his small house he was awake at midnight by the tyrant's roar, the lash of the long whip made of the skin of the hippopotamus, and the continuous shrieks of the tortured female victim. He started up, hastily clothed himself, and crossed the street to the house of the chief. He rapped at the door, and requested permission to enter. The door was opened, and he entered into the lower apartment of the king. The savage stood before him foaming with fury—but his hand was stayed—and his lips poured forth a torrent, on the woman, of unmeasured abuse. A drawn sword lay on the table, and the sufferer stood sullenly in blood; but his fury spent

itself, and the mild, persuasive voice of our friend was the means of causing the heart of the savage to yield. The woman was allowed to depart, and the chief withdrew to his place of repose. Mr. Merrick also visited Bimbia, and soon commenced operations there. He resided in the house of an aged man, and diligently studied the Isubu tongue. The chief who had ordered Dr. Prince and myself in 1841 to depart, and on a second visit from the former had said, "Your words and my conduct do not agree; I do not mean to change my ways, and I do not wish to hear any more of your words," now was conciliated by the mildness and suavity of Mr. Merrick, and permitted him to occupy the house which the Portuguese slave buyer had erected. He sold to him land also for a permanent missionary establishment, and entered into an agreement with the late commander Earl to sell from this district no more slaves. The land purchased was in part cleared, and houses were erected upon it; and on the 2nd of January, 1845, Mr. Merrick removed his family to Jubilee station, Bimbia, to reside permanently at that place. At Clarence the printing press had been put up, and school books and lessons had been printed there; but now it was taken to Bimbia to be employed more frequently in printing the works and translations which Mr. Merrick had collected and prepared. On the 25th of July, 1844, the first sheet of the Isubu Class Book was printed off, and the first book in Fernandian was also completed about the same time. At Bimbia various school books and lessons, a second book in Fernandian, and a hymn book in Isubu, were brought through the press. The books of Genesis and Exodus, the Gospel according to Matthew and to John, and numerous extracts from the Old and New Testament, were prepared and printed by our friend. He arranged also a dictionary of the Isubu, and printed a considerable part of it, and had in progress the Gospel of Mark, a grammar, a comparative dictionary of the Isubu, Baquiri, Monggo, Balung, Dewalla, and Balimba dialects. His labours were abundant, and frequently at three and four o'clock, long before the earliest dawn of day in Africa, his lamp would be seen burning in his study, and he might then be found at his loved work of prayer, and the translation and revision of the word of God. He united fervent prayer with all his labours; and each of his scripture translations into the Isubu underwent the closest scrutiny in comparing the meaning of the native words with the true sense or import of the original. It is to be hoped that all his labours in this way in Africa will be rightly valued and carefully printed. His works will stand the closest test, and may be of immense value to future missionaries in this

part of the African field. Many years may elapse ere we see another so well skilled in that widely understood language to which he more particularly directed his attention.

On the 2nd of November, 1845, the second child of Mr. and Mrs. Merrick, was born, and died February 13th, 1846, and the chastened, resigned sorrow manifested by both parents well became their character as the servants of the Redeemer. On the 29th of July the church at Bimbia was set in order with twenty-three members; and Mr. Merrick and myself were invited to take the pastoral care of it; he thought this plan the best, as each of us was frequently from home attending to missionary work at places around.

Very often was the gospel proclaimed to the chief at Bimbia, and through the influence of Mr. Merrick he was frequently prevented from going to war, and from private murder, on the charge of witchcraft, at his town. At first the chief very frequently sent for Mr. Merrick to gratify his pride, in showing to some of the interior or distant chiefs who visited him, that he had a white man at his command. This fancy made serious inroads into the time of Mr. Merrick, and he said to him with much calmness, "At all times when you wish to see me, you must visit me; and when I want you I shall come to your house." To this the so-called "King William" agreed. At times this man appeared to yield to jealousy, and supposed that at a future day Mr. Merrick might take from him, his kingly power. In his broken English he once said, "You be king for Jubilee, and I be king for my towns." Mr. Merrick replied, "No, you are the king here, and I am a missionary and your true friend." When Mr. Merrick pleaded for the lives of some wretched men who, on a charge of witchcraft had been sent to a barren island to be left there to starve, the chief said, "You can take them to Jubilee. Don't you want plenty of people to come and live there?" Mr. Merrick said, "We wish you all to become good, and the good people may live near to us; but we do not want the bad people to come to live in our town."

When one of the young converts named Inange was persecuted, and put into confinement, previous to her being sent to king Bell at Cameroons, by whom she had been bought, king William manifested great wrath, and insulted, and induced others to insult Mr. and Mrs. Merrick and all the Christian friends who visited her previous to her being taken away from her own country. The faithful young woman, strengthened by God, said, "You may sell me as a slave, and send me into the interior; you may take away my life but I never will consent to become one of the wives of this mau." King William said Mr. Merrick

had put all this into her mind, he was therefore a *thief-man*, and was not his friend. The poor girl was dragged off to Cameroons; but still remains faithful, and hopes are entertained that king Bell will receive a gift for her release, and send her again to her friends.

Numerous indeed are the interesting anecdotes respecting the labours of Mr. Merrick in Fernando Po, at Bimbia, and Cameroons, and in the surrounding countries which were visited by our friend. His journey up two-thirds of the height of the lofty Arualtes, which rises 31,760 feet above the level of the sea, supplies in itself an interesting view of the peculiar character of the mountain tribes.

The race of our friend was well nigh run, and a cold which he caught while visiting, during the rainy season, the persecuted Inange, began the dire consumption of which he died. This cold was increased at first from various exposures, one of which was at the baptism of the first convert from heathenism at Bimbia. His infant daughter became ill, and Mrs. Merrick was sent with her to Clarence for a change of air. During her absence Mr. Merrick became much worse, and was recommended by Mr. Newbegin to go also to Fernando Po. At this period Mr. and Mrs. Saker left for the Gaboon, and Mr. Merrick too often attempted to conduct the usual services at the chapel. His strength entirely failed, and he had to desist from his public labours. A surgeon from one of the government steamers advised his immediate embarkation for England; but no vessel was at Clarence on her way to Europe; and on August 9th, 1849, his babe died, and was taken to Bimbia and interred there. Brethren Merrick and Newbegin proceeded to Old Calabar, to look for a vessel in which he might obtain a passage for England. They found the "Magistrate," preparing for her departure from Africa, and obtained a passage for Mr. and Mrs. Merrick, &c., to Liverpool. They returned to Clarence to await the arrival there of captain Crompton, and Mrs. Merrick joined them from Bimbia, where, from the time of the interment of the child, she had remained to prepare for the voyage. About six weeks passed away before the "Magistrate" appeared, and during this period Mr. Merrick rapidly sunk; and before the time of his embarkation his end seemed to be near. He frequently said to the doctor that if there was no hope of recovery he would rather remain and end his days in Fernando Po. Hopes were entertained that a sea voyage and a visit to England might prolong his life; and on this ground he consented to leave the land he so truly loved. On the 6th of October the vessel sailed from Clarence, but our dear friend continued to grow

weaker every day, and finding his strength decrease he said to his beloved wife, "I am too weak to live; you must make up your mind for the worst." At another time he said, "Weak in body, but strong in Christ;" and when asked by his beloved wife, "What are your thoughts in the prospect of death?" he replied, "Christ is everything; I have nothing to boast of, I leave you, and Rosanna, and all near and dear to me, to Christ. Tell my dear mother so when you see her in Jamaica." On the night of his death he wished the doctor to inform him, if he could, when his departure would take place, and often during the night he said, "Come, Lord Jesus, come quickly." He desired Mrs. Merrick to pray that he might soon be released from his weakness. He was not confined to his bed at all; but on the day preceding his death sat at table, and took a walk upon the deck. At six o'clock A. M., October 22nd, 1849, he breathed his last in peace. He seemed to have no increase of uneasiness or pain previous to his departure, but gently fell asleep in the arms of Jesus. Two hours after his death his mortal part was committed to the deep in lat. 1° 1' north, long. 5° 43' east, at a short distance from the island of St. Thomas on the Line. Mr.

Yarnold read a portion of the word of God, and prayed on this solemn occasion. Captain Crompton and his officers showed much sympathy and kindness to our dying friend, and afterwards to his bereaved widow and child, throughout the long voyage of eighty-two days to Liverpool. Thus died Mr. Merrick as he had lived. He is now spotless and "without fault, before the throne of God." His body will remain in the safe keeping of the deep until the sea shall, at the voice of the archangel and the trump of God, give up the dead which are in it.

His widow, with an orphan daughter in her seventh year, is left to the church of Christ. In an affecting letter printed in the February number of the *Missionary Herald*, the widow and the orphan are left to the Saviour. Thus writes the dying saint, "And now my dearly beloved wife—the wife of my joys and sorrows, of sickness and health, I leave, I bequeath thee to Christ thy Saviour. To Christ I bequeath my beloved Rosanna, and mother, and sisters, and all that are near and dear to me; I can leave them to none more precious, more dear, more faithful, more covenant-keeping."

Narratives and Anecdotes.

A REAL TRAGEDY.

A NUMBER of young men were once engaged in acting the tragedy of "Bertram, or the castle of St. Aldobrand," at Nashville. Mr. J. J. McLaughlin, formerly of Hopkinsville, Kentucky, was engaged to act the part of *Bertram*, whose part it was during the progress of the play to feign to stab himself. For this purpose he had provided himself with a Spanish knife. As the tragedy wore to its *denouement* his excitement increased, and the gloomy spirit of the play was upon him with a power that made a strong impression of reality upon the hearers, and made them shudder as he pronounced the following, accompanied by the plunge of the dagger:

'Bertram hath but one fatal foe on earth,
And he is here.' [*Stabs himself.*]

It was at this moment that he plunged the weapon into his bosom. It was doubtless the result of the excited feelings of the actor, who had too absorbingly entered into the dreadful spirit of his hero. We charitably suppose that he had no premeditated design of ending his life with the play; but his complete identification of feeling with the part he acted, led him to suicide as a natural consequence.

The hallucination, if such we may call it, did not end with the plunge of the dagger. His feelings bore him along yet further. There was still, after some exclamations of surprise from the tragic monks, a dying sentence for him to repeat. He went through it with a startling effect: [*With a burst of exultation,*]

'I died no felon's death—
A warrior's weapon freed a warrior's soul!'

While he was pronouncing these, the last words of the tragedy, his eye and manner were fearfully wild; the blood was falling from his bosom upon the young gentleman who had personated the then lifeless *Lady Imogene*! As soon as the last words were pronounced, 'he fell—to rise no more.'—*Cyclopaedia of Anecdotes.*

UNIVERSITY HONOURS.

WHEN the University of St. Andrew's Scotland, sold her honours, a certain minister, who deemed that his ministrations would be more acceptable, if he possessed what the Germans call the doctor-hat, put 15*l.* in his purse, and went to St. Andrew's, to "purchase for himself a good degree."

His manservant accompanied him, and was present when his master was formally admitted to the long-desired honour. On his return "the doctor" sent for his servant, and addressed him as follows: "Noo, Saunders, ye'll aye be sure to ca' me *the doctor*; and gin ony body spiers at you about me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see you in a crack." "That a' depends," was the reply, "whether ye ca' me the doctor, too!" The rev. doctor started. "Ay, it's just so," continued the other; "for when I found that it cost so little, I ev'n got a diploma myself; sa ye'll be just good enough to say, 'doctor, put on some coals,' or, 'doctor bring the whiskey and hot water;' and gin ony body spiers at ye about me, ye'll be aye sure to say, 'the doctor's in the stable,' or, 'the doctor's in the pantry,' or, 'the doctor's digging potatoes,' as the case may be."

WILBERFORCE'S CONVERSION.

FROM a speech delivered by Joseph John Gurney, Esq., at the meeting of the British and Foreign Bible Society, in 1834, we learn that Mr. Wilberforce was in the 24th year of his age when he was elected member of parliament for Hull. He afterwards attended the county election, and such was the charm of his eloquence on that occasion, in the large castle area at York, that the people all cried, "We will have that little man for our member." He was then one of the gayest of the gay; not an openly vicious man, but peculiar for his wit and his distinction in the fashionable circles. His wit became innoxious under Christian principles. He was said to be the "joy and crown of Doncaster races." He went to pay a visit to a relation at Nice, and was accompanied by the Rev. Isaac Milner, afterwards dean of Carlisle. Mention was made of a certain individual who moved in the same rank, an ecclesiastical gentleman, a man devoted to his duty. Mr. W. said regarding him, "that he thought he carried things too far;" to which Mr. Milner said, he was inclined to think that Mr. W. would form a different estimate on the subject, were he carefully to peruse the whole of the New Testament. Mr. Wilberforce replied that he would take him at his word, and read it through with pleasure. They were both Greek scholars, and in their journey they perused the New Testament together. That single perusal was so blessed to Mr. Wilberforce, that he was revolutionized; he became a new man; the witty songster, the joy and crown of Doncaster races, proved the Christian senator, and at length became the able advocate for abolishing the slave trade.

THE CAVILLER SILENCED.

Two gentlemen were once disputing on the divinity of Christ. One of them who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the true God and eternal life.'"

THE MISTAKEN DIVINES.

RICA, having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed:—"Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and be very clear at present. Do there remain still any doubts?" "Are there now any points contested?"—"Are there!" answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas."

BIGOTRY ILLUSTRATED.

THE venerable William Jay, in one of his sermons at Surrey Chapel, a few years since, illustrated his views of bigotry among different branches of the "household of faith" by the following anecdote:

"Some time ago a countryman said to me, 'I was exceedingly terrified, sir, this morning: I was going down a lonely place, and I thought I saw at a distance a huge monster; it seemed in motion, but I could not discern the form of it. I did not like to turn back, yet my heart beat; and the more I looked, the more I feared: but as we approached each other, I saw it was only a man; and who do you think, sir, it was?'"

"I know not."

"Oh! it was my brother John."

"Ah!" said I to myself, passing away from him, as he added that it was early in the morning and very foggy; "Ah!" said I, "how often, in a lonely place and in a foggy

atmosphere, has brother John been taken for a foe! Only approach nearer each other and see clearer, and you will find, in numberless instances, what you have dreaded as a monster was a brother—and your own brother."—*Extracted.*

For the Young.

THE OLD TESTAMENT ALPHABET.

To the Editor of the Oriental Baptist.

MY DEAR SIR,—In substitution of the usual, not very instructive, Nursery Alphabet Rhymes, commencing:—

"A was an Archer, who shot at a frog;

B was a Butcher, who kept a big dog," &c.

I have put together, for my children, the accompanying lines, each containing a familiar name or term in the Old Testament, with a brief allusion to some incident connected with the person or locality mentioned. I am not aware that the attempt has ever been made before—if it have, all I can say is that I have never met with the production. If you think these lines worthy of the honor, perhaps you will insert them in your column "For the young."

Yours truly,

- A is Adam, first of men, and father of us all;
- B is Belshazzar, trembling at the writing on the wall.
- C is Canaan, to the Jews of old a promised land;
- D is David, playing on the harp with skilful hand.
- E is Elijah, carried up to heaven in flaming fire;
- F is Faithful Abraham, of multitudes the sire.
- G is tall Goliath, slain with David's sling and stone;
- H is Hagar in the fields, with Ishmael all alone.
- I is Isaac, nearly offered up in sacrifice;
- J is Jacob, who obtained a blessing in disguise.
- K is Kish, the father of the first of Jewish kings;
- L the Sons of Levi, who had charge of holy things.
- M is Moses, in the Nile by Pharaoh's daughter found;
- N is Noah in the Ark, with water all around.
- O is Obadiah, hiding prophets in a cave;
- P are the Philistines, Israel's foemen, strong and brave.
- Q are Quails, on which the murmuring Israelites were fed;
- R is the Red Sea, wherein proud Pharaoh's host lay dead.
- S is Samuel, called by GOD, when prophets there were none;
- T is Tadmor in the Desert, built by Solomon.
- U is Uz, the land where Job, the patient man was tried;
- V is Vashti, who her husband's strange command defied.
- W is the Wilderness, where Israel wandered long;
- X may stand for Exodus—read Miriam's joyful song.
- Y is Youth, the time you should begin to fear the LORD;
- Z is Zion, where awaits a sure and rich reward!

Agra, 22nd August, 1850.

A. D. I.

Correspondence.

PRIZE ESSAYS.

To the Editor of the Oriental Baptist.

MY DEAR SIR,—About twelve months ago you kindly inserted an announcement, made by the Committee of the Calcutta Christian Tract and Book Society, offering a prize of Rs. 300 for the best Essay on *Hindu caste*. I am happy now to inform you that eight Essays have been received; and that the prize has been awarded to the Rev. H. Bower, of Tanjore, Missionary of the Society for the Propagation of the Gospel in Foreign Parts. An additional prize has also been assigned to Babu Shashi Chandra Datt of Calcutta, for the Essay received from him. The remaining MSS. of some of which a high opinion is entertained, are still in my hands. I shall be happy to return them to the respective writers, who may claim them by mentioning the mottoes or names affixed.

The prize of Rs. 200, offered by the Madras Tract Society, for the best *Hindustani Tract on Christianity and Muhammadanism*, has been awarded to the Rev. H. Heinig, of Benares.

May I now request you kindly to give a place in your next number to the accompanying proposal from the Calcutta Tract Society, for another Prize Essay, on *Vedántism*. Competition is free to all classes. We shall be happy to receive MSS. either in English or Bengáli, from any persons who will send them, whether European or Native.

I remain, Dear Sir,
Yours faithfully,
J. H. PARKER,
Sec. C. Tr. & Book Socy.
Sept. 17th, 1850.

PRIZE ESSAY ON VEDA'NTISM.

It is proposed to award a Prize of *Three Hundred Rupees* to the best Essay, either in English or Bengáli, on *Vedántism*, or the systems included under that name.

The Essayist will be required to give an account of the origin and antiquity of Vedántism, and of its true characters and dogmas, illustrated by copious quotations from Vyása and his followers; and to discuss in like manner the question whether any such system is really to be found in the Vedas.

He will then examine whether the modern system, so called, as taught in the *Bramha Sabhá*, be identical with the Vedánta of Vyása; and if not, what its

peculiar doctrines are, and on what foundation they rest.

Finally, the Essayist will be required to point out the insuperable difficulties which lie in the way of receiving either of these systems as a revelation from God; and to contrast them with Christianity, as adapted to be the religion of mankind.

Essays to be sent, on or before the first of July, 1851, to the Rev. J. H. Parker, *Secretary of the Calcutta Christian Tract and Book Society*, accompanied by a sealed envelope;—the essay and envelope bearing some common motto, in order to ensure identification. The successful Essay will become the property of the Calcutta Christian Tract and Book Society; and the others will be returned, with the envelopes unopened, when claimed by the respective writers.

Calcutta, Sept. 1850.

ON INFANT SALVATION.

To the Editor of the Oriental Baptist.

SIR,—I am a Pædobaptist; but, as you will soon discover, an ignorant one; and without any intention to debate the subject of my enquiry, I wish to appear before yourself and some readers, as a mere learner. I have looked at "*the Baptist Catechism*," and more comprehensive works, which, on the point in view, I hoped would be explicit; and I have enquired of men who I thought must have clear views on it, but without meeting with any information of a satisfactory character. My enquiry relates to INFANT SALVATION.—I understand that according to your doctrine, the *original sin* of all mankind, is taken away by Christ; that is, that all, without exception, so far, are brought within the benefits of the Covenant of Grace. I am not clear as to whether it is meant that the natural depravity is removed, or merely the penal consequences of being born in a state of sin. But in either case I can understand how all infants, those of heathen as well as of the people of God, are regarded as saved if they die just after birth. But again I am not clear as to how the case stands (a new depravity taking possession of them, in the one case; or the original depravity displaying itself in the other) when

infants are preserved until the evil of their dispositions has, in temper or otherwise, had its first action. Does the grace of our Lord again operate to cancel such sin, or does the standing curse of God against sinners then apply? In the latter case is there any escape from that curse, except by faith and repentance? In the former, does the grace of our Lord let the child free of condemnation, until it has committed sin, with intelligence and will? Or if this be not the limit of God's grace, as regarded by Baptists, in favor of all infants, to what point does it extend? Can a child of, say, two or three or four years of age, so commit sin as to come under the curse,—that is, at such periods, as that the child is capable of lying, stealing, passionately resenting, and disobeying? If so, is there any provision in the economy of grace, for the salvation of such sinning children, up to the time that they can, intelligently, search the Scriptures or believe and repent unto life;—and if there is no provision indicated in Scripture, is it to be feared that such dying, being sinners, will certainly be lost?

In short do the provisions of the Covenant of grace apply to the beginning of life,—then cease,—and re-apply at maturity or some intervening period; or may one by nature “born in sin,” be when born received into the benefits of the grace of God, so that they may cover his whole life, however long.

All this must be perfectly familiar to intelligent and pious Baptists, but as neither myself nor any Pædobaptist I am acquainted with, understands the views of your party in this subject, I trust there will be no difficulty in giving us a clear and Scriptural reply.

Your's with deference,
ENQUIRER.

Agra, 28th August, 1850.

[NOTE.—The inquiries of our correspondents on this subject in the present and preceding issues, shall receive consideration in our next number.—Meanwhile we commend to their attention our Lord's answer to a somewhat similar inquiry at Luke xiii. 23.—ED.]

A DEFENCE OF FREE COMMUNION.

To the Editor of the Oriental Baptist.

SIR,—If you do not think that what has already appeared in your pages has

made the subject threadbare, and superseded the necessity of further remark, I beg you will publish the following letter as embodying my reasons for free communion, with occasional reference to “*A Disciple*” arguments in defence of the opposite side of the question.

My arguments are taken from the xiv. and xv. chapters of Romans. The line of argumentation adopted by “*A Disciple*” is directed against the position of those who compare the Baptist to the strong brother referred to by Paul, and it has been pursued to a very successful close by your correspondent, who has shewn satisfactorily that the parallelism fails in essential points: I have however adopted a position, the converse of that against which his remarks are directed, and I must, therefore, be met on totally different grounds.

The state of things, which called forth the remarks recorded in Rom. xiv. and the first part of Rom. xv., appears to be as follows. The weak believer in the Roman church was a converted Jew who still esteemed certain meats to be “unclean” (verse 14), and thought it sinful to partake of them; who still esteemed one day “above another” (verse 5), and regarded it his duty to observe the distinction. The strong brother on the other hand was likewise a converted Jew; but one who was persuaded that “nothing was unclean of itself,” and that he might “eat all things;” and who esteemed “every day alike” and permitted no man to judge him “in respect of a holy day or of the new moon or of the Sabbaths.” (Col. ii. 16.)

Their belief being as above stated, the former considered the latter as committing sin in eating unclean meats or in refusing to observe particular days; the latter considered the former as weak, and was in danger of despising him. Under these circumstances, Paul addresses them in the following language: “Let not him that eateth despise him that eateth not; and let not him who eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth.” Let me bring to the notice of your readers two points in this exhortation: first, let it be particularly observed that Paul does not, *at this stage*, decide the disputed question by saying to either that his opinion was the correct one. Permitting each, for the time being, to have his own view of the matter, he ex-

horts the weak believer, though the latter considered his strong brother to be in error and in the commission of sin, *not to judge* his fellow-servant. The Baptist, of the present day, occupies precisely the position which that weak brother did, in the Apostles' days. I shall proceed to draw the parallel.

The weak brother believed the observance of particular days to be a command of God; the Baptist believes the immersion of believers to be a command of God. The former, in consequence, considered his brother to be disobeying a positive precept; the Baptist regards the Pædobaptist to be violating a positive injunction. The language of the Apostle is therefore equally applicable to both; that is to say, the Baptist is forbidden to judge his brother and commanded to leave him to his own Master, and to receive him since he hath been received by Christ.

But, here, I may be met with the fact, that the weak brother was *wrong* in supposing that the strong brother violated a command of God, while the Baptist is right in regarding the Pædobaptist as doing so; and that the observance of particular days was *not* really enjoined, whereas the baptism of believers is obligatory.

This I rejoin is to decide the question which Paul does not: he argues with both on their own principles. I admit that the weak brother's supposition was unfounded; and that the Baptist's view is correct, but I repeat that the *soundness* or *unsoundness* of the opinion of either is not the *ground* on which Paul bases his injunction. He does not, *at this stage* of his exhortation, say to the weak brother "You are wrong: it is no command of God either to refrain from certain meats or to observe certain days, your brother therefore is not guilty in what he does;" but he says "Let not him which eateth not, judge him that eateth, for God has received him;" and "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

This brings me to my second point. Having shown that the *unscripturality* of the weak brother's view of his fellow-servant's conduct, was *not the ground* on which Paul rested his exhortation, I shall now see what *were the grounds*. These are two in number, and let us view them in the order in which Paul has placed them. 1. "For God hath received him." Let your readers mark

that this is not *my* argument but the Holy Spirit's.* God's reception of a brother who acted *according to his belief*, is considered a sufficient reason why that brother should not be judged but received, by another in whose estimation he was violating a command of God. And if I have shewed successfully that the Baptist's position in relation to the Pædobaptist is precisely that of the weak brother with reference to the strong one, then the Divine argument is equally applicable to the case of the Baptist, who is accordingly *bound* not to pass sentence on, but to "receive," his Pædobaptist brother, on the ground of God's *reception of the latter*. Notwithstanding this positive injunction, however, the strict Baptist cuts him off from communion; and if this is not *passing sentence* on him, can any one tell me what is? If this is not to *judge* him in the sense of the apostle, the word "judge" has no meaning.

Paul's next reason is thus expressed: "Who art *thou* that judgest another man's servant! to his own master he standeth or FALLETH." Strict Baptist! Is the Pædobaptist believer *thy* servant? Certainly not. Then to his own master he standeth or FALLETH. Let the reader note the last word, for on it my next argument must hinge. It levels the last barrier, behind which the strict Baptist has entrenched himself: to wit, the distinction, made so much of by "A Disciple," and which he says is found in the fact that there was *no command* to distinguish between clean and unclean meats or between one day and another, while there *is a command* to be baptized. The fact that the strong brother violated no command and that the Pædobaptist ("involuntarily but not the less actually") does make void a positive precept, is supposed to constitute an essential difference between him and the strong Jewish believer. Here lies the essence of the strict Baptist's argument against the applicability of Paul's reasoning to his case. From this statement of the matter, "*A Disciple*" will, I hope, see at once that I have understood the gist of his argument. The difference I have pointed out precludes us (in his opinion) from extending Paul's principle to the

* [Controversialists should take heed what they attribute to the Holy Spirit. A more careful study of the passage may shew our correspondent that the argument which follows the above sentence is his own.—ED.]

case of the Pædobaptist. To this I reply that Paul himself by the use of the word "*faileth*," extends his principle to the point to which I apply it. When he says to the weak believer 'Who art thou that judgest another man's servant? to his own master he *standeth or faileth*,' he allows the *possibility* of the latter being a violator of a positive command. He allows the supposition of the weak brother's view being correct. It is as if he said, "You suppose that your brother is violating a precept well, even if it should at last appear that he is doing so, *you* must not judge him, for he is 'another man's servant,' he *believes* he may eat all things, he esteems both days alike, if he is wrong, to his own master he falls." The hypothetical case here admitted by Paul, to be within the range of his principle is the exact counterpart to the case of the Pædobaptist, as an essential element in it, is expressed by the word *faileth*.

Both weak brother and Baptist are agreed in viewing their respective fellow-servants as violating an injunction the former however is mistaken, the latter is not. Paul's language nevertheless has a two-fold aspect, and is equally applicable to both. 1st To the weak brother to whom he says, "To his own master thy brother *standeth*." 2ndly. To the Baptist when he says, "To his own master thy brother *faileth*."

If the above positions have been satisfactorily established, then the remaining objections of the letter can be easily disposed of.

It is with peculiar infelicity that *A Disciple* refers to 1 Cor vi 2, in which passage Paul praises the Corinthian Church for having kept the ordinances [literally, *traditions*] as he delivered them. One grand principle which Paul has delivered, and which operates as a fundamental principle in the construction of churches, is "Receive ye one another," Rom xv. 7, and this, as we have seen, applies with peculiar force to the case of the Pædobaptist believer.

"We believe," says *A Disciple*, "that our Lord hath made baptism a prerequisite to communion, and therefore regarding you as unbaptized we cannot admit you to the Lord's Supper."

On this I remark first. that baptism must precede communion in no other sense than it should precede "all things whatsoever Christ has commanded," for thus runs our Lord's commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c, teaching them to observe all things whatsoever I have commanded you" Matt. xxviii 19, 20. Is not then baptism the *first duty* on those who have believed? Unquestionably it is. Is it then in the order of obedience prior to the Lord's Supper alone? Nay, but to all things whatsoever Christ has commanded. If then we refuse to unite at the Lord's table, with a believer who has, from a mistaken view of duty, neglected baptism, we must, to be consistent, equally refuse to unite with him in obedience to any other command. We must refuse to receive him as a *Christian* fellow-worshipper at our meetings as a church for worship, &c — an alternative which I do not see that *A Disciple* advocates.

In the next place I say, the baptist's regarding him as unbaptized, should be no bar to his reception, any more than the weak brother regarding the strong one as a violator of a law could be a reason for rejecting the strong brother. I have, however, already said enough on this point.

"He may dispense with a positive command but he has not authorized us to do so," says *A Disciple*. The word *dispense* is ambiguous. If it is intended to signify *disobey*, then I deny that as a free communionist, a baptist has disobeyed his Lord, for he has been immersed, as commanded. If on the other hand it signify *tolerate failure in obedience from ignorance of duty*, then I rejoice that I have proved that our Lord has authorized his church to do so. In conclusion, I beg to point out that the weak brother did not regard his fellow-servant, to be doing what was *in itself, morally wrong*, but only as violating a positive precept. My reasoning, therefore, will not justify the toleration of a brother who is *morally culpable*, i.e. doing a thing *intrinsically bad*.

X. Y. Z.

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. V.—SCHISM.

THE word *schism* occurs in our common version only once. In 1 Cor. xii. 25 we read, "That there should be no *schism* in the body; but that the members should have the same care one for another." In the Greek text, however, the word *σχισμα*, SCHISMA, is found in seven other places.

Matt. ix. 16The *rent* is made worse.
Mark ii. 21The *rent* is made worse.
John vii. 43A *division* among the people.
ix. 16A *division* among them.
x. 19There was a *division* there-fore.

1 Cor. i. 10That there be no *divisions* among you.

xi. 18.I hear that there be *divisions* among you.

Why the word should not have been rendered *division* in the twelfth chapter as well as in the eleventh, it is not easy to perceive, but certainly the force of the apostle's reasoning is abated by the change. Dr. George Campbell who has treated of the meaning of the word at considerable length, in his Preliminary Dissertations observes, "As *breach* or *rupture* is the literal import of it in our language, wherever these words may be figuratively applied, the term *σχισμα* seems likewise capable of an application. It invariably presupposes that among those things whereof it is affirmed, there subsisted a union formerly, and as invariably denotes that the union subsists no longer. In this manner the apostle Paul uses the word, applying it to a particular church or Christian congregation. Thus he adjures the Corinthians by the name of the Lord Jesus, that there be no divisions or schisms among

them, *ὅνα μὴ ᾖ ἐν ὑμῖν σχίσματα*; and in another place in the same epistle, he tells them, "I hear that there are divisions, or schisms, among you," *ἀκούω σχίσματα ἐν ὑμῖν ὑπαρχειν*. In reference to the passage in the twelfth chapter, in which the Greek word is adopted, he says, "It is obvious that the word *schism* is here employed to signify, not a separation from the body, such as is made by amputation or fracture, but such a defect in utility and congruity, as would destroy what he considers as the mutual sympathy of the members, and their care one of another."

The concluding sentences of this judicious writer are deserving of special regard. "As to the distinctions on this subject, which in after times obtained among theologians, it is proper to remark, that error in doctrine was not supposed essential to the notion of schism; its distinguishing badge was made separation from communion in religious offices, inasmuch that the words *schismatic* and *separatist* have been accounted synonymous. By this divines commonly discriminate *schism* from *heresy*, the essence of which last is represented as consisting in an erroneous opinion obstinately maintained concerning some fundamental doctrine of Christianity; and that whether it be accompanied with separation in respect of the ordinances of religion, or not. We have now seen that the former definition does not quadrate with the application of the word in the New Testament, and that *schism* in scriptural use is one thing, and *schism* in ecclesiastical use, another."—*Bay. May*.

Essays and Extracts.

ON THE RECENT BAPTISM IN
ASAM.

[From the Calcutta Christian Intelligencer.]

To the Editor of the Calcutta Christian
Intelligencer.

DEAR SIR,—From an article which I have just read in the *Oriental Baptist* for June,* containing an extract from the *In-*

telligencer, I learn that I have been made the subject of some very injurious remarks by one of your correspondents. Justice to myself, as well as to your readers, demands that the erroneous impression which that article is calculated to produce, should be corrected.

I fully acquit your correspondent of intentional misrepresentation; his censures are evidently grounded on mere rumour; he knows nothing of me, not even my place of residence; and that he has no correct

[* Vide page 179.]

information respecting the circumstances on which he comments, will appear in the sequel. His want of information will not, however, justify him in holding up an individual to public opprobrium, on no better ground than that of mere presumption.

Though sufficiently profuse in his censures, your correspondent is remarkably cautious in hazarding any direct statement of facts; his attack consists principally in inferences and insinuations; and his charges are so general, that it is difficult to say whether they are aimed chiefly at me, or at the Christian denomination with which I am connected. The principles and practices which he attributes to Baptist Missionaries generally, serve as a ground-work for his attack upon me; while my misconduct furnishes an equally facile weapon for aspersing the Missionary body to which I belong. As mine, however, is the only name brought forward by your correspondent, it is but fair that I should consider his charges, as a whole, intended for particular application to myself: they could not, in fact, have been otherwise than so considered by all your readers.

The gravamen of the charge brought against me, appears to be that I have been guilty of *proselyting* the Rev. Mr. Däuble. The supposed causes of his defection are thus depicted by your correspondent: "His position was a trying and a tempting one. Unfortunately situated in a solitary station, a pious man of a contemplative turn of mind, deprived of what he delighted in before, the sweet refreshing intercourse with Christian brethren, in the trials of lonely Missionary life, which are most deeply felt in the first year, he longs for a friend, a brother to whom he can open his mind. He finds one; he tells him all his heart. Then the favorite subject is advanced in the course of Christian conversation—'Have you been immersed?' He is staggered; a struggle of mind commences; he feels shaken, makes up his mind, and is baptised." This sketch, from the fancy of the writer, is the ground on which he builds his charges, of "unscriptural and unhallowed agitation;" "compassing sea and land to make one proselyte;" "dexterous process of reasoning and quotation of Scriptures to unhinge the mind;"

"subtlety and cunning of the serpent;" "*goings-about in people's houses,*" with other equally choice specimens of brotherly charity and Christian courtesy. Whether your correspondent had proper grounds for his accusations, appears from his own confession. "*We have not ascertained how far Mr. Däuble's mind was influenced by his Baptist friend in coming to his decision.*" Indeed! then why speak evil of your brother? Why asperse the conduct and motives of a stranger, without first ascertaining the facts? Why not be governed by the rules of that charity which "thinketh no evil?" In making this confession, the writer has pronounced the severest condemnation on himself. Lest your readers, however, should suppose that your correspondent may have been correct in his presumptions, though at fault in his evidence, I will state that, so far from having endeavored to proselyte the Rev. Mr. Däuble to my own sentiments, *he was the first to introduce the subject of Baptism in our conversation, and to explain to me his views.* The same is true of my Missionary colleagues at Nowgong and Gowahati; *the subject was first introduced to each of them by the Rev. Mr. Däuble.*

I am further accused of *unfairness*, in not having shown Mr. Däuble that "a separation from his former patrons and friends, would be a necessary consequence of his stepping down the banks of the Brahmaputra." Your correspondent's error as to the place of Baptism may be overlooked, as being of no importance; except to show that his information was not derived from any reliable source. Supposing the gratuitous assumption he has made to be correct, viz. that I did not inform Mr. Däuble of my opinion as to the probable consequences of his Baptism; supposing even that I myself indulged the hope that he might remain for a season in connection with the Mission to which he belonged; what unfairness, impropriety, or unreasonableness could there be in my indulging such a hope, and acting accordingly? The Mission at Tezpur, and the Church connected with it, were established on Catholic principles; its chief patron was the late excellent and lamented Captain Gordon, who inserted in his prospectus a

provision that the Church should be open for Protestant Ministers and Missionaries of all denominations; the Baptist Missionaries in the Province were invited to join in the subscriptions, which they did with perfect cordiality; the Committee who managed the concerns of the Mission were of different persuasions; a Baptist gentleman residing at the Station was for some time a member of this Committee; the Missionary himself was a Lutheran. Where then is the absurdity of supposing that a *Baptist*, as well as any other Protestant, might remain, should circumstances render it expedient, in connection with a Missionary Society of this kind? But the Committee were anxious to place the Mission under the patronage of "the Church Missionary Society," and therefore, according to your correspondent, were under the necessity of dissolving their connection with Mr. Däuble, the moment he submitted to the rite of immersion. This solitary act was sufficient to sever the fraternal bond. No greater crime was necessary in order to preclude him from even the possibility of receiving the support and co-operation of his brethren, in the general work of spreading the Gospel. If this be not sectarianism, we would candidly inquire what is? Before the writer pronounces his Baptist brethren "sectarian" he would do well to inquire whether a shade, at least, of the guilt of *schism* does not fall before his own door.

Your correspondent says, "The good people at Tezpur, so far from acting an unkind and an unchristian part in discontinuing their connection with Mr. D, have done what consistency, charity and good sense demanded." This defence of the committee and subscribers of the Tezpur Mission, was quite uncalled for. In declining to accept the offer of Mr. Däuble to remain for a longer period, they exercised an undoubted right; and in such a manner as they conceived would most promote the interests of the Mission. Had they chosen to adopt a contrary decision, they would have done so with perfect propriety; such a course would have betrayed no want of "consistency," or "good sense;" and might perhaps, in the judgment of some, have been considered more fully in accordance

with the principles on which the Mission was established. But on this point they are of course the only rightful and proper judges. I am happy to say that their conduct, towards the Rev. Mr. Däuble, so far as I have been informed, was kind, courteous and charitable; and it certainly exhibits a striking contrast to the spirit manifested by your correspondent. In a letter which I have recently received from Mr. Däuble, he gives the following extract from the letter written to him by the Committee:—"The Committee are highly conscious of the loss their Mission will sustain by the event; but they believe in pursuing the course of adopting the system of belief you now profess, that you were purely actuated by the most conscientious motives, and merely complied with the conviction of a believing conscience. We hope it is the work of God's Holy Spirit, and with such a feeling we pray God that in your future journeyings through this life, you may be wisely directed in all your ways, and that your life may be long spared, to become a powerful instrument in diffusing the knowledge of God's word amongst the poor benighted people that live here." This testimony is equally honourable to the Committee and to Mr. Dauble; it deserves to be recorded as a gem of pure Christian charity, gleaming out from among the troubled waters that so often hide the loveliness and beauty of our holy religion. I believe the intercourse of Mr. Däuble with the Committee to have been uniformly of the same nature; he remained at the Station for several weeks after his Baptism; was invited to conduct the usual Services in the Church; and when he took leave of his former supporters, it was with kindly wishes and mutual regrets at separation.

Your correspondent quotes a paragraph from the letter of a friend to show the indignation that is felt with "these proselyte-makers;" expressing the sorrow of the writer that "good Mr. D. could take such a step without first communicating with his brethren;" and intimating that he would not have been "persuaded to that Baptism, had a brother been with him." These insinuations, like the others, are groundless; previous to the Baptism of Mr. Däuble, he

had the satisfaction of exchanging letters on the subject with his colleague, the Rev. Mr. Hessemeyer, who would no doubt have urged upon his friend the propriety of delay, had he not believed the proposed step to be the result of deliberate and permanent conviction. Perhaps, however, your correspondent considers that something more than mere advice might have been resorted to; he tells your readers of another "young Missionary, a man of meek and humble character," who having come to the resolution of being baptized, "the act was only prevented by the intervention of a friend, and his subsequent removal from that place." There surely must be some mistake here. I will not, and cannot believe that members of the Church of England, distinguished as I know them to be for open-handed conduct and honorable feeling, could lend themselves to so discreditable a proceeding; or that they would ever deem it necessary to remove a Missionary from the place of his labours, in order to prevent his being "worked upon" by Baptists.

Does your correspondent suppose that the members of his Church generally, will so far participate in his rancorous hostility to those who practise immersion, as to feel themselves flattered by the appellation of "*No Baptists*?"—an epithet which he appears to consider emphatically appropriate to Pedobaptists, but which I am sure no denomination of Christians, unless it be the Quakers, would regard otherwise than as an affront. His hostility to immersion is not warranted by the standards of his own Church. As you have justly remarked in your note appended to his article, immersion "is as much a doctrine of the Church of England, as of any other body;" although "not enforced." To the English Church belongs the honor of having borne decided testimony to this primitive rite, through a long succession of ages; and in some parts of Christendom, we find a growing desire among the members of this and other Protestant Churches, to restore the ancient form, in practice as well as in theory.

Lest your correspondent should mistake my denial of his charges, for an admission

that I should have been culpable, if I had exerted upon the mind of the Rev. Mr. Däuble, an influence of the kind supposed, I will take the liberty to inform him in conclusion, for myself and my brethren, that we enjoy the privilege, and shall exercise it, of introducing the subject of Baptism, or any other doctrine of our religion, *whenever and wherever we may deem it proper*. It is possible that Baptist Missionaries are as good judges of what Christian charity and courtesy demand, and of what may be considered "obtrusive," "annoying," and "uncalled for," as the writer who has so unceremoniously thrust us before the public. Whether our conversation with our friends of the English Church is such as will be agreeable and profitable, they are able to decide for themselves; it did not need the interference of your correspondent to instruct them as to the topics it would be suitable and prudent for them to discuss. The effort to prevent free discussion at the present day, will prove unavailing; this is the nineteenth century; men will examine and act for themselves; the doctrines of their faith are too important, too closely connected with their dearest interests, to allow of their being taken upon trust. The day of bondage is past; the arm of persecution has long since lost its power; the cant of *brotherly love and charity* is the modern substitute; but it will share the fate of its predecessor.

"*The Church of England*," says your correspondent, "*needs no proselytes from other quarters*;" "ministers of every denomination will best consult the interest of their own party, by leaving others alone." Such sentiments indicate a very imperfect idea of the sacred calling of a Gospel minister. For an *ambassador of God* to enter into a compromise of the kind recommended, or seal his lips on particular points of Christian doctrine, would be to assume a most fearful responsibility. I respect, I honor the Minister or Missionary, who has faith in his own principles, and uses every honorable and proper means to spread them. I honor the Clergymen of the English Church, because they are the very reverse of what your correspondent represents them to be. Before he censures others, let him

inform us how many Missionaries of the *Church Missionary Society* are proselytes from the Lutheran ranks? He would convey the idea, that to make a proselyte is necessarily a culpable act. Palpably erroneous, it depends on the *motives* through which the change is effected. To act upon the mind of a fellow Christian through motives of worldly policy and convenience, regard to temporal consequences and the feelings of friends, either for the purpose of making a proselyte, or retaining a member against his convictions, deserves the severest censure that language can express. When, on the other hand, the influence is exerted

through the means of proper motives, drawn from the word of God, and addressed to the judgment and conscience, not all the sectarianism and prejudice of the world can render that act dishonorable; it will stand approved of heaven, and bear the scrutiny of the judgment day.

Should your correspondent think fit to make me the subject of further animadversion, I trust he will see the propriety of writing over his own proper signature.

Your's faithfully,

NATHAN BROWN.

Sibságar, Asam, June 28th, 1850.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Barisal.—We are happy to state that our friends labouring in this district have been recently cheered by several additions to the churches under their charge. During the month of August, they spent 20 days in a tour among some of the village stations and baptized *eight* converts, viz. at *Sooagaon*, *five*, three men and two women—at *Ambolya* *one*, a woman, and at *Ashka*, *two*, a man and a woman; all had long been candidates, eleven more are said to be waiting for the ordinance.

Saugor.—On the first Sabbath in August, the Rev. T. Phillips, baptized *four* believers at this station. Of these three were new converts and one a Wesleyan.

Chitaura.—Mr. Smith writes, "I am thankful to say that on the whole the mission is prospering; on the second Sabbath in last month (July) I had the pleasure of immersing *three* female disciples; our brother Waláyat Ali's wife and daughter; the former a *parda nishín* for about 40 years, and the latter a very interesting young woman; and the third a ward of the late Patna Orphan Refuge, now married and settled in our Christian village. One of the old members baptized by brother Williams, after wandering about three years, has returned, and some others have joined the village as enquirers."

Cawnpore.—A letter from Mr. Greenway, states that he had the pleasure of baptizing *four* persons on a profession of repentance towards God and faith in our Lord Jesus Christ, on the 25th of August. "One," he says, "is a Sergeant in II. M. 10th Foot, another a Private in II. M. 96th Regt.; the third, lately a drummer in a Native Regiment, and the fourth the eldest son of an independent gentleman in the station; all are members of the Teetotal Abstinence Society."

Berhampore via Ganjam.—*Three* Europeans were baptized on a profession of faith in Christ at this station on Sabbath day, the 11th September.

Piplí near Cuttack.—The Rev. W. Miller has recently been privileged to baptize an aged gúru at Kánis, which is in the Piplí district. The baptismal rite was performed for the first time at this place in the presence of a goodly number of spectators, many of whom were much chagrined to see him, whom they formerly worshiped as a God, profess himself a guilty sinner whose only hope of mercy was in the death of the Lord Jesus Christ. It is interesting to add that the first christian light this Gúru obtained was from reading a copy of the gospel of Matthew which was distributed at the Púri festival thirteen years ago.

Choga near Cuttack.—*Two* converts were baptized at this station on 8th September, and at the same time twelve more offered themselves as candidates.

THE CALCUTTA MISSIONARY HERALD.

CHITaura.

FROM THE REV. J. SMITH.

May 26th, 1850.—The second Sabbath in this month, I had the pleasure of baptizing two more disciples, and others are coming forward as candidates. I trust there is a little stirring of the otherwise still waters; several of the heathen appear deeply interested by the truths of the gospel and willing to forsake all for the sake of Christ. I am however, desirous not to be too hasty in receiving them lest they should not stand the persecution which awaits them. One young man told his people a short time ago that he was going to become a Christian, his elder brother immediately replied, "If you do, I will kill you." Another came a few days since and asked me whether in case of his coming to us I would protect him, or give him up again to his father and mother? A third is most bitterly persecuted by his wife because he comes to chapel and reads the Bible. A few weeks since he was reading in the evening, and when she could not make him desist by abuse she put out his light and next morning left his house; she on a second consideration however returned. Appearances lead me to hope that the Lord is going to bless us with a revival of his work. Oh that we may not by our own coldness stop the falling of the fructifying showers of spiritual influence, without which we may labour for ever without the least success. My fears respecting brother Walayat Ali have been realized; he was arrested by two chaprásis whilst preaching in the Shamshubád market, when I left him in the Serái where he had to remain all night. He said in the midst of a large crowd, "I am a great sinner and not worthy to suffer for

Christ." I was obliged to leave him in the hands of the Court peons and could only commit him to the care and keeping of a merciful Father. He was under restraint four days, and then the Lord provided for his release by inclining the hearts of two of our Presbyterian brethren in Agra to advance the amount for which he was arrested, pending the issue of the appeal. I will not enter into the case before the Judge's decision is issued, further than by stating that he was baptized one day, and the action against him was commenced on the one following, and that his brother the complainant told him in my presence, he would never have commenced the suit, had he not become a Christian, and thus destroyed his father's honor, with that of his whole family. These two facts I leave at present to produce their own impression, but when the case has been concluded, I will give you a specimen of our Sudder ameen's justice and the way in which Muhammadan magistrates fulfil their important duties.

Through the grace of God our brother has witnessed a good confession and so far from our cause and that of the gospel having suffered, even Muhammadans themselves have acknowledged to me that it is a case of persecution for conscience's sake. The more the gospel spreads the greater the missionaries' anxieties and labours. I feel sometimes a dread of consequences when I see one of a large family inclined to embrace the gospel. What would not the wrath of man do, if it was not held in check by our heavenly Protector and turned to his praise?

MONGHIR.

FROM THE REV. J. PARSONS.

August 29th, 1850.—I returned from my five weeks' tour last Tuesday week, and a very interesting and encouraging tour it was. Brethren Nayanukh and

Sudin were my companions. In setting out, we had the prospect of visiting only the Gandhak and Balán rivers, but just as we reached Dalsinh Sarái on the latter, the river Ganges rose to such a height that its waters came pouring from the vicinity of Mow through a creek into the Balán, and gave us an opportunity, of which we availed ourselves, of making our way to the banks of the Ganges by that route. We then returned through the Bayá Sota, and so were enabled to visit also some of the villages on that stream. Altogether, we set the gospel offer before a larger or smaller number of the inhabitants of more than 90 villages. We had visited the Balán four years ago, and the Bayá the year before last, and we were happy to find that in almost every village, our visits were distinctly remembered. Would that I could say that the burden of our discourses, Jesus Christ and him crucified, was as clearly understood. The work of Christ is a subject so foreign to the preconceived notions of both Muhammadans and Hindus, and, moreover, so opposed to the self-righteous tendencies of the human heart, that though of all facts the most indispensably necessary to our welfare, it is the last to be comprehended by poor idolaters. Nevertheless, the reception we met with in these villages was highly encouraging, and the friendly attention paid by the villagers to the word was such as repeatedly to induce the remark among ourselves, "Surely this is the finger of God." Of 32 villages on the Gandhak, which we visited, there was only one where our message was repelled, or openly refused. We arrived at the first village on the Balán amid a storm of rain, and that was not quite over, before the people came out to the boat to learn whose boat it was, and no

sooner did they hear the Christian Sâhib was in it, than they unanimously called me out to preach to them. No reluctance was shewn by the people on this river, as at our first visit, to allow us to enter the villages. On the contrary, we were every where recognized and welcomed, and often shewn by the villagers themselves to the shady tree or the cutcherrie, where the people might be most conveniently assembled. At Janánpore, some said they considered it their happiness to have seen us. At Birpore, though the majority had gone out to their fields, we were conducted by a man to a verandah, where a number of the people were awaiting our arrival from the neighbouring village. In Habadpore and Farídi, congregations of 100 to 150 individuals listened to three consecutive addresses, and at the latter place staid to hear instruction and prayer till star-light. In Rasidpore, where the bráhmans reviled and opposed us at our former visit, they now listened with attention, were extremely eager for books, and the chief pandit of the place received a Testament very respectfully, and requested that we would pray that he might profit by the reading of it. In Akbarpore, where, the last time the gospel was preached there, the preachers, Nayansukh and brother Hurter were hooted at and ridiculed, the bráhmans themselves as soon as they saw our boat at their ghát, invited us to speak in the village, and requested us to stay three or four days with them. Altogether we were delighted, and even surprised, at the conduct of the people generally, and rejoiced to have such advantageous opportunities to broad-cast the seed of God's word amongst thousands of our deluded fellow-sinners. May the Lord now graciously pardon our defects, and give efficacy to the word of his grace!

DACCA.

FROM THE REV. W. ROBINSON.

August 1st, 1850.—For the most part of last month I was in a state of great debility. Only on two Sabbaths, was I able to preach in Bengáli; and, on one Sabbath, I was totally laid aside, not able to preach even in English. After this, I determined to try what spending a few hours on the river every day, for four days, would do. On Tuesday the

16th therefore, having procured a native boat, I went with Jaynáráyan to Rudhipore; this is a village on the Dalíshwari, which we have often visited, and where we have seen some affected by the word, though they did not join us. Jaynáráyan went into the market, and preached about an hour. Being too weak to accompany him, I remained in

the boat, to inhale as much as possible of the river air. On Wednesday the 17th, we went to a place called Sidderganj, on the Lakhiyá, 12 or 14 miles from Dacca. The day was shady, and as the river air had revived me a little, I went and sat on the roots of a tree, while Jaynáráyan stood by me and preached nearly an hour. We had a congregation of 50 or more; but I was by no means gratified, as very few of them were attentive. On Thursday the 18th, we went to Newár market, rather a long way, and as we missed the proper track, we did not arrive till late, when many of the people had left the market. Being a little better, and there being no hot sun just then, I left the boat and went to the place, where we usually stand. Many people came round, and I addressed them about ten minutes, and was much pleased with their attention. I then sat down in the crowd to hear Jaynáráyan; but the sun broke out, and I was obliged to escape to the boat, where I felt weary, and was glad to extend my limbs on the hard boards. On Friday the 19th, we went to Demorah. This was a cool day; and, before the market began, I went on shore, and addressed 40 or 50 people for a quarter of an hour or more, close by me there was a new *rath*. It was a very obscene object; I thought of Peter's words; "Abominable idolatries," and I called the *rath* an abominable thing. Having spoken as long as my little strength would permit, I sat down on my morah to hear Jaynáráyan; but it soon began to rain, and we were obliged to seek a shelter. We entered a hut, dignified with the name of a goldsmith's shop, where we talked to several, who, like ourselves, had gone thither for shelter from the rain. When the rain was gone, we purchased some fruits and returned home.

I fear I have derived very little benefit from these trips, the river air revived me a little; but I fear, that I gained no permanent increase of strength; I ought to spend ten or twelve days on the river, and to live on it day and night.

On the next Sabbath, finding myself better, I undertook two services, one in each language; but I paid for my temerity, for I got a fever, for several days, and with very great difficulty preached the next Sabbath morning. The chapel is now usually almost full; I look on the congregation with deep interest and with many a wish, that I was better

able to preach to them. A few Armenians have sometimes attended, and we sometimes have a few native young men. Last Sabbath evening we had six college pupils, I believe. O for a blessing! May the Lord send prosperity.

Rámjiban is much better, but as yet unable to labour. Chánd is gone to Munshí Bazar and Bikrampore, and not yet returned. Jaynáráyan has been all the month at Dacca, visiting the markets all round.

August 30th.—I intend to leave on Monday, for Munshí-ganj, and thence to go round to the right, chiefly through little rivers, till I reach the bank of the Buri Gangá opposite to my own house. This course will take me through the parganná of Bikrampore; a place, which has been often visited, and from which I have, for several months past, heard very pleasing reports. At the beginning of this month, Chánd returned from Bikrampore, after itinerating there about twenty days, and brought with him a very interesting journal. Many there wish to discuss the relative merits of Christianity and Hinduism. Some respectable natives called him to their houses, and heard the gospel with much attention, and he was well received in all the markets, which he visited. I wish to see some of the places and people myself; and if I do not go now, I cannot go at all this year, as the little rivers will soon be dried up. I cannot, I fear, see all the places which Chánd visited, as I am compelled to go in a boat, which will draw more water, and go more slowly, than that in which he went, nor can I afford so much time as he took for his tour. I must be absent one Sabbath; and, on that day, my chapel will be shut, which is no pleasant reflection; but what can I do? My health needs a trip on the river; and, being alone, I cannot avoid shutting the chapel. I expect to be absent ten or twelve days, or, at any rate, to be at home to preach on Sabbath evening the fifteenth of next month. Last Sabbath evening there being no service in the church, the chapel was full; only one chair was vacant. I wish, I could see good done; but of this, I can say but little. It is a pleasure to see a full chapel; but when I reflect on the unfruitfulness of my poor efforts, my heart sinks within me.

Jaynáráyan has just returned from Munshí-ganj, and from the markets in

that direction. He brings some pleasing intelligence from a place called Baidabazar, where there are some fishermen,

who seem to have thought a little about the gospel.

DINAJPUR.

FROM THE REV. H. SMYLLIE.

June 1st, 1850.—During the past month, I have been engaged in waiting on the workmen employed at our new school-house. A few days more and it will be finished, we hope to be able to open it on the 4th or 5th of this month. It is a far superior house to the one we lost by the fire. When not engaged with the workmen, I was in the school teaching. The little ones are now becoming very interesting. But a few short months ago, they were in all the wildness of ignorance and knew not a letter in any book. They can now repeat the whole of the first catechism and part of the second. They have read the gospel several times: they appear to repeat the catechism with much delight. Indeed they attend to all their lessons with pleasure. Had they other books we could teach them much more; however, what can be done with the means at hand is done, and may God almighty bless this to their salvation.

I have been in the bazar daily, and here, I am inclined to think, the attention of the poor is still on the increase. You might frequently see wonder and approbation marked in their countenances. The bráhmans often appear confused, bewildered and silent, generally they have little or nothing to say. If they could once be brought to see their *thread* as it really is, a worthless contemptible thing, they would then be in a better condition to receive the riches offered them in the gospel. How strange, that men should be so taken up with a little paint on their nose or a few threads of cotton yarn on their shoulders as to neglect their eternal welfare; but so it is, a deceived heart has turned them aside to believe a lie, and altogether to depart from him who made them. Some times when asked, "Why are you called *admi*?" they stand thoughtfully for a time, as if searching for an answer; finding none, they say "We

cannot tell." "Well then it is, because you are as all other men, the sons of Adam." At this the poor at once call out, "True, very true." "Then don't any longer believe a lie, in saying you were born from God's mouth; you were born from Adam just as other men were, and you bear your father's name as they do; but those who serve sin are the sons of Satan and not of God. You yourselves say caste is the natural quality of a thing, the moral qualities of your soul are according to this way of reasoning your caste. Your moral qualities, are all sin, and therefore the name of your caste is sin and not bráhman, hindu or musálmán, these are mere names and no caste; though your name or title be bráhman your caste is sin, and your words, actions and thoughts all prove this." I have not yet found either Hindu or Musálmán, who would deny this reasoning—they generally say after hearing—"Why then all men are of one caste though not of one name." "Just so, this is what I wish you to bear in mind. And for this very reason, you must receive a new caste or heart: none but Jesus Christ ever promised such a thing. Your debts and debts, pírs and pigambars knew nothing whatever about man's real caste; hence they have deceived you with names, your caste is sin, and sin is Satan's caste. If you believe not in Jesus Christ you must all perish, because none else but Jesus Christ can give the Holy Spirit, therefore believe and you shall be made holy for Christ's sake."

My tracts and books are very few and there is no likelihood of my receiving a fresh supply, however God can work for us and to him we look.

July 1st, 1850.—All relating to Missionary labours remains much in the same state, as when I last had the pleasure of addressing you; I attend the bazar daily. Here I am allowed with very few exceptions to preach without

hinderance. The attention generally paid by the poor to the word of God is good, not a few freely acknowledge it to be indeed the truth. Frequently we see a respectable bráhmaṇ or two, perhaps more, coming briskly along the street, when he comes within hearing distance his pace becomes very slow; the head inclined and the ear set to catch every word; some few stop, and listen attentively and silently; others pass and re-pass as close to us as possible; while others seat themselves in our rear on the step of a shop door. They are evidently desirous to hear what is said. The poor and middle orders stand and listen attentively. My tracts are very scarce, and therefore very few get one.

Some times when a young bráhmaṇ has come for a tract, I have said, "I would rather give it to a poor man because he would read and understand and give an account of what he had read; but as for bráhmans, very few of them can give an account of what they read in our books. This proves the chásá to be a better man than you, because he can understand. You can offer no argument that will be of any service to you. Here I can shew you chásás who can tell what they have read; come to the school and I will show you little children who can repeat whole books: now show me one bráhmaṇ or the son of a bráhmaṇ who can do so." The shame and confusion this fills them with, can be seen all over their countenance. They then beg for a book to prove that they can learn, and that they are not without brains; but I have none to give.

The schools are doing very well, and will, I trust, bring forth fruit in season.

God willing, we shall shortly have one or more respectable additions from among the heathen.

August 1st, 1850.—Though I have been very unwell during the month, yet through God's grace I have been able to attend the bazar and schools daily.

In the bazar the people are generally attentive, yet every now and again we meet men who are strongly opposed to God's word, not because they have examined either it or the Qurán, for they have done neither; but because they are determined not to be convinced. A few days since, having silenced several Musalmáns, a stubborn old man, who had listened for a time, called aloud: "God has no wife, no sons, and no daughters." So saying, he walked off in all haste, as if afraid of a reply. I did what I could

to bring him back, that I might have an opportunity to prove, that we are as much opposed to the notion of God's having a wife, sons and daughters as he could be: he would not return. Some few look upon this way of acting as quite masterly, as it, they think, offers no opportunity to prove they are wrong; they are therefore quite pleased with themselves, as having said some thing that cannot be answered. Alas, and this is the way some dispose of subjects the most awfully important—eternal life and death.

A book-binder from some where near Dacca had resided here for some time. He appeared to be quite sure in his own mind that what he had to say about his own prophet and his ways, had only to be mentioned to throw God's word into the dark; with this state of mind he called, more than once, but evidently went away with a heavy heart, yet the idea that Muhammad had given the best caste could not be driven from his mind. He became more wild and fierce every time he called, sometimes at my house at others in the public bazar. After an absence of some 20 or 30 days, during which time he appears to have been collecting all he could in favour of Moslemism, he came as usual. All he had to say was exposed; no man ever laboured more earnestly for nearly two hours than did this poor man. Many a stout lie he brought forward as a sound argument. At last I was challenged to come before the maulavi, I told him I had repeatedly sent to his maulavi, but he never appeared, and would give no answer whatever. "Well," he said, "I will meet you." I told him he was not the first who had proposed the same, and that his offer was nothing more than a way to get clear off before all then present without the shame of acknowledging a defeat, and that he would never come: still he would come and make me a Moslem. Finding he did not appear, I enquired what had become of him, and was told he had gone off some days ago to his own country; and this is the way they act. Among the things he brought forth was, that no Musalmán of Dacca had ever been prevailed on to take one of our books. So faithful and wise were the men of Dacca that no Christian could meet them, all were afraid to go to Dacca. When I told him there were several Missionaries in Dacca, he laughed aloud at the idea, although he no doubt knew it to be true.

THE BAPTIST MISSION IN ZILLAH BAKAR-GANJ.

TO ALL INTERESTED IN THE CAUSE OF THE BAPTIST MISSIONARY SOCIETY.

CHRISTIAN FRIENDS.—We beg to submit to you the following statement of receipts and disbursements of the Baptist Mission in Zillah Bâkar-ganj, for the past two years.* We would also call your attention to a very short account of our sphere of labor. Thereby you will be able to judge, if the pecuniary assistance we have received, has been rightly bestowed or not.

1. STATIONS.—We have in various parts of the district TEN distinct stations, each of which has about three out-stations connected with it. Here there are chapels put up, and native preachers settled. The people meet for worship in each station once every day, and twice on the Sabbath; and generally our congregations average from 30 to 150 persons, according to the size of the stations.

2. BOYS' SCHOOLS.—In six stations we have as many small schools, for the children of the members of our congregations. In December last, we had as many as 130 boys of all ages learning to read and write. It is only want of means that prevents our doing more and better in this department of work.

3. GIRLS' AND WOMEN'S SCHOOLS.—At Barisâl we have had for several months past a small boarding school for girls, and another school where all the women living on our premises are learning to read the Scriptures, and are being taught plain needle-work. In three other stations the women are learning to read. In all we have 9 girls and about 45 women under instruction. Some of them can now use their Bibles, and manifest a warm desire to understand them; while in sewing, many are making such progress, that we should be glad to undertake any plain needle-work which friends from distant parts of the country might be pleased to send us.

4. THE CHURCH.—In Church-fellowship we had, at the close of last year, 173 members. Since then a few have been baptized, of whom we hope well. Generally speaking, while we perceive a great want of knowledge in many, and some inconsistency of conduct in a few

of our people, we are sanguine enough to hope that the gospel has taken hold of their hearts, and is gradually effecting a change in their lives. We could give instances of individual piety, such as would go far to remove a general,—and we add with regret—a growing prejudice entertained against native Christians in Bengal. We ask our friends always to remember, from what a system of abominations, from what moral and social degradation, the native convert is rescued! Is it wonderful if he manifest, now and then, some characteristics of his former state?

5. THE PEOPLE GENERALLY.—We have at this date nearly eleven hundred persons old and young under our influence. Occasionally we have trouble with them, and they give us pain. But yet the majority, by far, are teachable, and really anxious for instruction. They are all improving; and this is saying much. Could we obtain the services of more able native preachers, we might hope for a still better state of things:

6. Amongst the Heathen and Muham-madans of the district we, and some of our native brethren, labor as much as time and strength will permit. In the markets near each of our stations the gospel is continually preached. Villages also are often visited; and distant places will be attended to by and by. We might give more time to public preaching,—were it not that we have much to do to attend to the spiritual wants of the large number of people already under our care. Our desire is to visit them much, to teach them well, to make one and all of them able to read the Scriptures; and then we would hope that by their knowledge of divine things, and consistency of life, they will effect more towards the conversion of their neighbours, than our feeble individual exertions could lead us to expect.

IN CONCLUSION we desire to express our entire dependence on the influences of the Holy Spirit, who alone can prosper our work. At the same time we offer our sincere thanks to all those Christian friends who have afforded us the means of doing what little we have effected.

JOHN C. PAGE,
JOHN SALE.

* See Cover.

THE ORIENTAL BAPTIST.

NOVEMBER, 1850.

Theology.

OUTLINES OF A SERMON FROM JOHN xx. 30, 31.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe, that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

THIS chapter contains a record of our Lord's resurrection, and of some of the miracles, which he wrought among his disciples subsequently to his resurrection. The resurrection, we know, is a prime article of our faith; and the evidence, by which it is supported deserves our most serious attention. The resurrection itself was a miracle, and some of the events connected with it, were of a miraculous nature.

Our attention will be directed first to miracles themselves.

We commence then by asking, What is a miracle? A miracle is something that occurs contrary to the laws of nature, and is effected by a Divine interposition. By the laws of nature, we understand those processes, which are found in nature, and which are formed by God himself. Thus, it is a law of nature, that the heavenly bodies should rise in the east, and proceed, without stopping, to the west; hence, the standing still of the sun and moon, at the command of Joshua, was a miracle. It is a law of nature, that the sun cannot be eclipsed, when the moon is at the full; because then the moon cannot intervene between the sun and the earth; hence, the eclipse of the sun, at our Saviour's crucifixion, when it was full moon, was a miracle. It is a law of nature, that no liquid will support a man, while endeavouring to walk upon it; hence, our Lord's walking on the sea, was a miracle. It is a law of nature, that fire will burn, and destroy life; hence, the preservation of the three Jews, whom the king of Babylon cast into the furnace of fire, was a miracle.

It is essential to a miracle, intended for the observation and benefit of man-

kind, that it should be palpable to the senses; hence, the miracles of Scripture, those wrought by the prophets, by our Lord, and his apostles, were all such as men could judge of by their senses. Thus when Moses was sent into Egypt to work certain miracles before the Israelites, to convince them of his Divine mission, the miracles which he wrought were all palpable to the senses. He threw down his rod, and it became a serpent; he caught it by the tail, and it became a rod again. He held out his hand over the river, and the water was turned into blood. Were not these miracles palpable to the senses? Were not the Egyptians unable to drink the water of the river, because it had become blood?

It may not be improper, to observe here, that the Popish miracle of transubstantiation, wants this property; it is not palpable to the senses. Were we, after the wafer has been consecrated, after it has been changed, as the Romanists say, into the body and blood of Jesus Christ, to handle that wafer, and perceive, that it has really become flesh and blood, we might confess the miracle, and believe; but as the wafer remains a wafer still, in all respects unchanged, what man, that exercises his senses, can believe, that a miracle has been wrought?

We have further to observe, relative to miracles, that *all* our Lord's miracles have not been recorded; only some of them have found a place in Holy Writ. "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book." It must not be thought, that we suffer any injury, because our Lord's miracles have

not all been recorded. The Scriptures were written by the direction of the Holy Spirit; hence, we may rest assured, that as many of our Lord's miracles have been recorded, as the Holy Spirit saw necessary to have recorded for our benefit. If these miracles are sufficient in number, and in power, to convince us, that Jesus is the Son of God, we have no need of more. In like manner, it may be observed, that all our Lord's discourses are not recorded; but we doubt not, that the Holy Spirit has caused to be recorded, as much of what our Lord said, while here on earth, as will prove of advantage for us to know.

We shall consider, secondly, the intermediate object of our Lord's miracles; "That we might believe, that Jesus is the Christ, the Son of God."

Here we may, with very great propriety, put the following important question: How do the miracles of Jesus Christ prove, that he is the Son of God? We never hear it asserted, that the miracles of Moses, stupendous as some of them were, proved him to be the Son of God; nor is it ever said, that the miracles of Elijah, proved him to be the Son of God; how then can the miracles of Jesus Christ prove, that he is the Son of God? The miracles of Scripture had, in each case, a specific object; that is, to prove the claims of him, who wrought them. What then was the object of the miracles of Moses? "To prove his Divine mission," you will say. Very true, and such was the object of the miracles wrought by the other prophets. Each worker of miracles, put forth some claim; he claimed to be a prophet, or an apostle, or a teacher authorized by God; and he wrought miracles in support of his claim. Our Lord Jesus Christ, put forth a higher claim, than either the prophets or apostles; he claimed to be the Son of God; he wrought miracles in support of this claim, and required the Jews to admit his claim, to believe on him, because of the miracles, which he wrought among them. Now, if Jesus Christ had been a mere man, he could not by his own power, have wrought these miracles; and, had he been a mere man yet claiming to be the Son of God, would God have wrought these miracles for him? Would God work miracles in support of a false claim to prove Jesus Christ the Son of God, when he was not so? God would not act thus unjustly; he would not thus

deceive men. It follows then, either that there were no miracles wrought by Jesus Christ, or that the miracles which he wrought proved him to be the Son of God. If then we admit his miracles, we must admit his claims to Divinity; for as certainly as the miracles of Moses proved his Divine mission, so the miracles of Jesus Christ proved him to be the Son of God.

But it seems, that some of our Lord's miracles were of a more stupendous kind, than any of those wrought by the ancient prophets; and this circumstance would corroborate his claims. Our Lord himself intimates, that some of his miracles were of a superior kind. Thus, John xv. and 24, he says: "If I had not done among them the works which none other man did, they had not had sin." While some of our Lord's miracles were similar to some of those wrought by the ancient prophets; there were others of his miracles, to which those of the ancient prophets presented no parallel. Thus the giving sight to the man who was born blind, of whom we read in the ninth chapter of John, was a miracle, the like of which, had never been wrought on earth before. As the poor man himself justly said: "Since the world began, was it not heard, that any man had opened the eyes of one that was born blind?" The healing of the paralytic, recorded in the fifth of Luke, is another miracle, which has no parallel on record; as it was wrought to prove, that Jesus Christ had power on earth to forgive sins. The ejection of the legion of demons, of which we have an account in the eighth of Luke, is another of our Lord's miracles, which has no parallel among those of the ancient prophets. Our Lord's disciples were baffled in an attempt to cast out only one demon, while he himself, with the utmost ease, cast out a whole legion. The power, which he showed, over these demons, was wonderful; and it was a power, which they themselves acknowledged. These evil spirits would not have come to Jesus in suppliant form, if they had not known and felt the power, which he had over them. They were obliged to request his permission to enter into the swine. But did ever demons present such a petition to any other person, as that, which this whole legion presented to Jesus Christ? "They besought him, that he would not command them to go out into the deep." The *deep* here,

does not mean the sea, as some have supposed ; it is the same place, as that, which, in the xx. of Revelation, is called the bottomless pit, where Satan is to be confined a thousand years ; the place which, in 2 Peter ii. and 4th is called Hell, the prison of fallen angels, where they are to be confined till the day of judgment. Take now into consideration the circumstances of this miracle, and you may be inclined to think, that it is one of the greatest, which our Lord ever wrought. The raising of Lazarus, is another of our Lord's miracles that admits of no parallel. The ancient prophets, in a few instances, raised the dead to life, but our Lord, not only restored a dead body to life, but called a dead man out of his grave, who had been buried four days. The number of our Lord's miracles was also most wonderful. In this our Lord has a great superiority ; he not only wrought more miracles, than any of the ancient prophets ; but even more than the aggregate number of all their miracles. What was the number of miracles wrought by Elijah, or Elisha, or even by Moses, compared to the numbers wrought by our Lord. The total number of all they ever wrought, did not equal those which our Lord wrought, in one afternoon, in two or three hours. We must now add, that greatest of all miracles our Lord's resurrection. No prophet ever predicted, that, in proof of his claims, he would raise himself from the dead ; but our Lord said to his enemies, who demanded from him a sign, greater than his other miracles : " Destroy this temple," perhaps pointing to his body at the time, " and, in three days, I will raise it again." His enemies strove to prevent the accomplishment of this prediction ; but they attempted what human power could not perform ; he arose, on the third day, as he had predicted.

These miracles were recorded, as we are taught in our text, that we might believe, that Jesus Christ is the Son of God. These miracles, which we have been specifying, and which we may call our Lord's greatest miracles, were all palpable to the senses. Hence, men could easily judge, whether they were miracles or not. Many knew the poor man, that was born blind ; and after seeing him blind, for many years, they one day saw him in possession of sight, perfect sight, capable of seeing as well as other men. The poor paralytic was seen by a multitude, lying on his bed, unable

to rise ; and they saw him, at the command of Jesus, rise, in an instant, and take up his bed, and walk out of the house. When the poor demoniac, who wore no clothes, and who wandered about like a mad man, had been freed from the legion of demons, he was seen sitting at the feet of Jesus, clothed, and in his right mind. When our Lord raised Lazarus, he said, in the presence of many witnesses ; " Lazarus come forth ;" and the man, who had lain in the grave four days, came forth in the presence of them all. And to prove, that this appearance was a real man, no ghost no shadow, some were commanded to go and unbind the grave clothes, with which his limbs had been bound. Thus, they could feel, that they were handling a real human body, having limbs composed of flesh and blood like their own. The grave clothes being taken off, how many would recognize the countenance of their old townsman and neighbour, which they had often seen. And did this figure afterwards disappear ? No, he returned to Bethany, to his former house, and there he resided with his sisters, as before his death. And was not our Lord's resurrection a miracle, palpable to the senses ? His dead body was laid in the grave, before witnesses ; and, on the third day, it was missing ; he was immediately seen alive, conversing with those, who had seen him buried ; and, on the same day, he eat, conversed, and walked several miles with his disciples. Miracles thus palpable to the senses, were calculated, to bring conviction to every unprejudiced mind. Hence, many who saw these miracles believed, and many, who have since heard of them, have also believed, that Jesus Christ is the Son of God.

The third point to be considered is the ultimate object of these miracles : " That believing, we might have life through his name."

The life here intended, must be that eternal life, which is, at the last day, to be given to all that believe. The righteous will rise to life eternal ; that is, to the possession of eternal life. This eternal life, we understand in a literal sense, as being that immortality in the body, which is promised to all believers in Jesus ; and this immortality is inseparably connected with all the happiness of Heaven.

This eternal life is, according to our text, to be obtained by faith in Jesus Christ. We ought most carefully to mark

the condition, on which this eternal life is to be obtained; it is not obtainable by works, by human merit, in any shape, but by faith in Jesus Christ.

This faith must not be of an inferior kind. It is not the faith of the Deist, or of the Unitarian, that will suffice; the man, who would be saved, must own the Divinity of Jesus Christ; he must believe, that Jesus Christ is the Son of God, and he must depend on his atoning blood.

Conclusion.—Let us be thankful, that God has dealt with us as with rational creatures. We are required to believe on evidence.

Let us then believe, for it is not want of evidence, but depravity of the heart, that keeps men from believing. "Believe and be saved." R. D.

GOD UNRESTRAINED.

"There is no restraint to the Lord to save by many or by few." 1 Sam. xiv. 6.

THESE words of Jonathan are very remarkable; they contain a very important truth; a truth, which animated him to attack a very large army with only two men, himself and his armour-bearer. Jonathan's words imply, that the Lord was to fight the battle, and that the Israelites were to be only his instruments. The Almighty, he believed, could fight this battle, and gain the victory too, by means of a few men, as easily as by means of many. Jonathan's faith was not misplaced; the battle, which commenced with only two men on the side of the Israelites, ended in the defeat and total ruin of a very large army. The lesson, which is taught us in this passage, is also taught us by the victory which Gideon gained over the Midianites, and by that which David gained over Goliath. The same lesson was inculcated on the Jews, when they were endeavouring, under many discouraging circumstances, to build the second temple, it was said to them: "Not by might, nor by power; but by my Spirit, saith the Lord." The same lesson of trust on Divine power, was given when the commission was issued to preach the Gospel through the world. How little probable, humanly speaking, did it appear, that the gospel would gain any triumphs, with the whole world arrayed against it! Yet an assurance of victory was given when our Saviour said, "Lo, I am with you always, to the

end of the world." And what a beautiful, and most encouraging illustration of this truth, that God can work by few as well as by many, was the success on the day of Pentecost! Only one man preached, and he preached only one sermon, and behold three thousand were converted! Thus the truth, contained in these words of Jonathan, will apply on many occasions, and under various circumstances.

The use, which the writer would make of this truth, that God is unrestrained, is to encourage missionaries in their labors, and especially his brethren the Baptist missionaries, in the present low and weak state of the mission. We, my brethren, have long been accustomed to hear very depressing accounts of the low state of our funds, the death, of some and the departure of others to their native land with broken constitutions, unable any longer to endure the deadliness of the climate. The losses, we have to deplore, are not limited to one spot; they have become common; and they have been felt most severely in the principal missionary fields belonging to our Society. The Baptist Mission is now characterized by its weakness; the paucity of its laborers, and its inability to add to their number. Missionaries are greatly needed; many, very many are needed; yet our Committee dare not send one, because they have not the means of supporting even one, in addition to the present number. Six young men, such as our Committee would have rejoiced to accept, have lately offered themselves for missionary labor and been refused; yes, every one of them has been refused, and solely because our Committee were conscious, that they could not find the means of supporting them. Is the Mission then to perish? Are the few, of us, who yet remain to labor till they die, and then the churches, which they have raised become extinct, and the fields, which they have cultivated, again become a part of the wilderness? Worldly men may predict this; weak faith may fear it; but let us take courage, there is no restraint with God. He can so bless a few, that their labors may be as effectual, as those of many. It is very desirable to have more laborers, our Lord himself teaches us to pray for more; at the same time neither the number of laborers nor the number of sermons preached, nor the number of efforts of any other kind, will ensure success; that depends,

and solely depends on a Divine blessing. The solitary missionary may preach boldly, for God can give him, when alone, as much success, as might be expected from ten fellow-laborers. Were we to look back a whole year, from this time, during which period the paucity of laborers, and the want of funds, have been most severely felt; we should, it is believed, find, that the aggregate of success has not been less, than during former years. God has not left us; he tries us; but he still helps us.

Let us now turn our attention to those places, where the mission has been most tried; and, with a firm faith, that God is under no restraint, we shall not despair.

Look then at Africa; the mission there was once very flourishing; we had a number of devoted men, who were spreading themselves in the country, and, in several different places, were beginning to cultivate the African wilderness. But now, many of them have been removed, some lie in the cold grave, on the scene of their labours, and others have departed, never to return; but are we then to despair? A few are left; one here, another there; and we may be ready to say, these will fall too. But of this we are not sure; God may work by these few; he can do so; and who can say, that he will not? He is under no restraint; he can work by few, as well as by many. We may yet hear good tidings even from Africa; we may yet hear, that the single laborer who stands quite alone, trembling at his own loneliness, has been made God's instrument to the conversion of many, let us hope and pray.

If we turn to the smaller islands of the West Indies, we see much to distress us. It is true, there is success, and great success; but look at the paucity of laborers, and of the gigantic labours which a few are required to perform. How much, how very much depends on the life of one man! and yet, how precarious, humanly speaking, is that life! A fever, brought on by over-exertion, may, in a few days, lay the zealous laborer in his grave, and deprive great numbers, who have been used to hang upon his lips for instruction, of their beloved teacher. He is frequently exposed to awful storms at sea, and one of these may, any hour, close his career. Could others be sent to lighten the labours of these oppressed men; and, at the same time, to ex-

tend the field of labor, our hearts would be cheered, and we should hope much from their labors; but that cannot be. They must stand to the last man, and we cannot promise them help. The prospect is gloomy, but faith looks through the dark cloud, and sees one, whose power is unrestrained, who can carry on his work by few, as easily as by many.

Look now at Bengal, and northern India, and here, we see much to deplore. The paucity of missionaries has here been long felt. Diminution and decrease have been inscribed on the mission here, for many years. We can walk over this and that spot and say, with tears, 'This was once a field of missionary labor, but now, it is abandoned.' This year, has deprived us of two efficient laborers; one has returned home completely debilitated, and the other lies in the silent grave. Where are their successors? Where? Let our churches at home answer the question. Others are fast descending the Vale of years, and show that they cannot labor much longer, and whence are their successors to come? Who will hold the plough, when they are obliged to relinquish it? Who will exalt the voice in the streets and markets, to tell poor sinners of a Saviour, when their tongues lie silent in the grave? But we must not give way to despondency, not even relative to much neglected India, for God's work goes on, whether the laborers were many or few. Our hearts are often cheered by monthly reports of baptisms. Nothing can be more certain than that amidst all this depression, all this paucity of instruments, God is carrying on his work. He can give an abundant blessing to the humble and weak labors of the few of us that remain. He can make one sermon, if he sees fit, the means of converting hundreds or thousands. After all we can say about our discouragements, and want of means; we must admit, that all our success depends on the blessing of God; not partly nor conditionally, but wholly and absolutely on his blessing, what a stimulus should this be to prayer, to persevering prayer!

We have now to turn our eyes to another field of labor, the last, that I shall mention; and that, to an eye of sense, presents the most gloomy prospect of all. In Ceylon, once a flourishing missionary field, we have now but one laborer. All the others have died,

or returned home, and he stands alone. The scene of his labors now extends, perhaps over two hundred miles or more; for he must now turn his attention to those fields of labor once occupied by his diseased and removed brethren. He must oversee them all; on him lies the care of all the churches; he must be the general pastor; he is, in the best sense of the term, a bishop, a christian bishop. But will not he return sick, or die on the spot, as the others have done? If he is a man of the right stamp, as we hope he is; he will not easily leave a scene of labor so important. 'He may'—He may—but we hope, he will not; we hope the Lord will preserve him in health and strength, and make his labors very effectual, till other aid can be obtained. 'Dear brother,' we would say to him, 'be comforted; God can do as much by you as by a thousand missionaries. His blessing is all; he can make a worm, as the prophet says, to thresh a mountain. Your strength will be equal to your day. Be firm, though alone; and remember, that you are not alone for God is with you. We will pray for you, and hope that God will preserve you, and make you a great blessing. Be faithful unto death, and Jesus will give you a crown of life.'

In conclusion, my dear brethren, let us look upwards; let us look to Him, who can work by few as easily as by many. What help we may have from home we cannot tell, God can rouse our slumbering churches; and if they are so inclined, they can render the mission very effectual aid; they can do more than we need. May the Lord incline them so to do; but, in the mean time, let us consider, that our help is in God, that he can carry on his work, as easily by us as by many, and that all our success depends on his blessing.

R. D.

LUTHER'S MODE TO FOIL SATAN.

WHEN thy conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee, going about to overwhelm thee with heaps, floods, and whole seas of sins, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: "Christ the Son of God, was given, not for the holy, righteous, worthy, and such as were his friends, but

for the wicked sinners, and for his enemies:" wherefore if Satan says, "Thou art a sinner, and therefore must be condemned;" then answer thou and say, "Because thou sayest I am a sinner, therefore will I be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned;" then answer thou and say, "No, for I fly to Christ, who hath given himself for my sins, and therefore, Satan, in that thou sayest 'I am a sinner,' thou givest me armour and weapons against thyself, that with thine own sword I may cut thy throat and tread thee under my feet."

FRAGMENTS.

LIBERTY without obedience is confusion, and obedience without liberty is slavery.

They who do evil that good may come, seek to go to heaven through hell.

Sinners often give the semblance of purity to the substance of corruption.

The miser serves the worst master more faithfully than most Christians do the best.

Men will do any thing for religion, except the very thing in which it essentially consists—*holy living*.

In affliction, Christians should remember that the purest ore comes from the hottest furnace, and the brightest thunderbolt from the darkest cloud.

The summit of vain ambition is the depth of real misery.

A Turkish proverb. The devil tempts all except idle men, but they tempt the devil.

Wise men seek first the approbation of God; secondly, that of their own conscience, and thirdly, that of their fellow-men. Fools reverse this order.

True religion prevents crime; but false religion produces it.

The gamester adds his soul to every other loss: and, by an act of suicide, renounces earth to forfeit heaven.

None ever regret that they come to Christ so soon; but thousands that they come so late.

None but true Christians die in peace.

He achieves the greatest victory who conquers himself.

The best medicine in the world is strict temperance in all things.

Early piety bids fair to become eminent piety.

The parent that teaches his children to pray, may hope that God will teach them and take care of them when he is dead.

Those that think more of fashion than of duty, are in the broad road to hell.

Know ye not your own selves! To be always doubting is to be always sinning.

Poetry.

STANZAS.

*Written at the Grave of a Young Friend.**

To deck the early grave fresh flowers we bring,
The young and tender flowers yet blossoming,
Emblems of her, alas! how brief her stay,
She, like the morning dew hath passed away!
The rude wind came and marred the tender bloom
Of that fair cheek, and laid it in the tomb!
Fresh flowers we give to strew the early bier
Of youth and beauty which do slumber here!

Dwell, not, my thoughts, upon her lonely bed,
Let not for her regretful tears be shed,
The sweet white rose has faded 'neath the storm,—
Yet rest in peace! dear, lovely, fragile form!
The Star of Hope beams brightly o'er thy tomb,
For thou didst trust in Him who spoiled its gloom;
And through His grace the spirit feels assured,
The body shall not ever be immured.

We see thee not in thy dark prison-cell,—
In angel-robes thou dost with angels dwell,
E'en now thou lookest from thy heavenly home,
And whisperest to us through the arching dome
In softest accents: hark! we hear thee say;—
"Perform your Saviour's will, then come away!
All earth-born pleasures transient are at best,
While like a placid river for the 'blest,'
Joys never-ending flow from Jesus' love,
Press on, dear friends, attain true bliss above."

"FUTURE PROSPECTS."

Addressed to Zion's Mourners.

WE walk by Faith and not by sight.
What shall move us? Then wherefore sigh
O'er all the ills of Life?—The night
Of death does speedily draw nigh,
And brings relief—meanwhile our cares
Originate in wisdom—let patience onward go,
And be perfected—God's word declares,
That "this is not our rest."—Let it be so.

Earth's fleeting dreams will soon be o'er,—
Then will we wake to everlasting joy, and song
Of "glory, to the Lamb."—We'll die no more,
Jehovah's promise still is sure—'twill not be long
E'er we do gain, "a rich inheritance"—
"An house not made with hands," eternal still
In Heaven—secured to which, our entrance
Is, by Faith, that precious gift of God's free-will.

* Miss A. T

"Let not your hearts be troubled"—see,
 "It is the Lord," who says, "Believe on me;"
 Let the mind's vision wander far, in sight
 Beyond the tomb.—That "better land" is bright,
 To which we hasten—no tears, no night,
 No woe is there; no painful partings, all is light,
 And hope, and joy for ever! And glorious spirits sing
 Perpetual anthems, to the Lamb, their King—

Then cheer you friends, dear friends be strong!
 Weep if you will—for even "Jesus wept"—
 But be not hopeless in your sorrows—e'er long
 We all shall meet again—No more bereft
 Of joy—of those who're gone the Word hath said
 "Blessed are they who in the Lord have died."
 Cast then your cares on Christ, we'll meet again
 With Him, who loves us, evermore to reign.

S. F. S.

Calcutta, 2nd October, 1850.

Narratives and Anecdotes.

PARSADI.

"Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment." Eccle. xi. 9. "Though hand join in hand the wicked shall not be unpunished."—Prov. xi. 21.

PARSADI was about 12 years of age when I first saw him five years ago; his father was considered a pious God-fearing man; but his mother was the contrary, an enemy to Religion, a quarrelsome, bold, unprincipled woman, whose pride was in domineering over all around her, and who never lost an opportunity of venting her malice, or taking revenge on an opponent. Parsadi was the counterpart of his mother in almost every trait of his character; he quarrelled with every one within the circle of his acquaintance and many are the times I have been called upon to make peace between him and others. He attended the worship of God regularly and commenced paying some attention to his books both at the day and Sunday School more than once; but soon tired and fell into his old habits again, and thus time passed on, in laziness and quarrelling, producing misery to himself and all who lived near him. His father was repeatedly warned as to what would be the consequences of bringing up his son in such a manner; he was constantly urged to use his parental authority and make him do something towards earning his

livelihood, but in vain; Eli like, his son made himself vile and he restrained him not; his outbursts of passion grew more and more violent; his quarrels more and more frequent, and often have I said "some day or other he will meet with his match." During the last year he ran away taking with him two other boys about his own age and did not return for nearly a month. Then his father saw his error and his mother sorrowed over her lost son; both promising that if once more restored to them, they would act differently towards him from what they had done; but no sooner were their desires fulfilled than their promises were forgotten and the prodigal was humoured more than ever. He now threw off all respect for his aged parents and openly despised them. At one time he threatened to beat his father, and thus he grew in sin until he reached about his seventeenth year! when one Saturday afternoon he left his home to go to a neighbouring village where he was seen towards evening walking about, full of pride and swagger, with scarcely a civil word for any one; nothing more was heard of him until the day following, Sunday, when word was brought that Parsadi was killed on the plain. I sent messengers, who soon returned to confirm the dreadful fact; they found his mangled corpse with two fearful gashes, one on each side between the shoulder and the neck and a slight cut on the forehead; thus was this headstrong wicked boy

hurried into eternity without a moment's warning, and without any opportunity for repentance. How true is the Word of God: "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Parents, "chasten," your children "while there is hope and let not" your "soul spare for their crying." Check the first out-bursts of passion; remember that unchecked it will grow with their growth, until it becomes a mighty flame, that you cannot quench. Bend the bough during its tender age; before it attains a stubbornness and stiffness which the Tornado may break with a crash, but which will not yield to your feeble grasp.

Children, would you live long and be happy, would you bless and be blessed? Honor your father and mother. Learn self control—self discipline, watch over your passions before they become uncontrollable. "Remember your Creator in the days of your youth." "Seek first the kingdom of God and HIS righteousness." "How long ye simple ones will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof; behold I will pour out my Spirit upon you, I will make known my words unto you. Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. i. 22—31.

CONSERVATOR.

Agra, August, 1850.

A REMARKABLE DREAM.

A minister of the gospel once had amongst his enquirers a respectable female in middle life, of whose piety he was happy to entertain no doubt. She expressed to him her wish

to follow the Saviour in the ordinance of baptism, and to unite in fellowship with his people. With such a request, dictated as it was by true piety, by a spirit of love and obedience to Christ, he felt bound to comply, and promised to propose her for membership at the next church meeting. "What would you advise me to do," she asked, "in reference to my husband? He is indifferent, yea, averse to religion; but especially to baptism, and I doubt not will oppose me in the step I am about to take." "I have had much trouble on account of my religion already; shall I tell him what I intend to do?" "You had better," was the reply; "take him some day when he appears to be in a happy mood and a good temper, and kindly and respectfully let him know your intention; at the same time he is not the lord of your conscience, and should he disapprove, you are not bound by any law either of God or man to abide by his decision. Make it also a matter of constant and earnest prayer, and God may touch his heart, and appear for you in a manner of which you are now ignorant."

Being a woman of "meek and quiet spirit," she shrunk from the painful task of addressing him on the subject; but while she was resolving and re-resolving, hesitating and praying, day after day, and week after week, there was One above speaking to him in a manner far more effectual than she could have done. It may be remarked that he occasionally attended the house of God, and one Sabbath evening he came and heard a discourse on the conversion of Saul the persecutor, from the words, "Behold, he prayeth;" but this merely arrested his attention, and does not appear to have aroused his slumbering conscience. In the course of the week following, on his return home one evening, his anxious and watchful wife observed a difference in his countenance and behaviour. He appeared to be much depressed, and to be endeavouring to suppress emotions which were struggling for utterance. She kindly enquired the cause of his apparent disquietude. He replied, "It is only a dream which I had last night, that has made me very unhappy all day; it is very foolish of me to allow it." "What was your dream about?" "About you." "And pray what did you dream about me?" "I dreamt that you were about to be baptized; I saw you in the chapel, dressed in white for the occasion, along with another female, and you took hold of me and wished me to be baptized with you." "This is strange!" she exclaimed, "for I am going to be baptized, and was only waiting for an opportunity to inform you of it." The husband, equally surprised and overwhelmed at the singular coincidence of his dream with actual circumstances, rejoined, "Well, you can act as you please, I shall

not oppose you; for if I did I should be like Saul of Tarsus, of whom I heard last Sabbath evening."

Next Lord's-day morning found both parties seated in their pew at their accustomed sanctuary,—the wife with a heart relieved from its burden and lighter than for many a day, and the husband with a mind thoughtful and prepared to receive the seed of Divine truth. The subject of discourse was founded on the words of the Prophet to the Shunamite, "Is it well with thee?" and so powerfully did he feel under it, that all was wrong between God and his soul, that he had the greatest difficulty in restraining his feelings and remaining in his place during the whole of the service. He returned home, retired to his chamber, and there, for the first time during the whole of his life, it might have been said by angelic observers, "Behold, he prayeth!" Day after day, during the following week, all the time he could command was spent in private, in reading the bible and in prayer. On the Lord's-day morning the language of the text was "Is it well with thy husband? Is it well with the child?" Among other signs of its being well with a family in a spiritual sense, it was observed that proper attention to family prayer was absolutely necessary. This served to deepen his impressions, and shortly after he called together his family, and told them that hitherto he had been neglecting their eternal interests as well as his own, but that henceforth he was determined, by the help of Divine grace, to live to God; and he there and then erected in his house an altar for the Saviour, and commenced with them domestic worship. Succeeding means of grace brought increasing light and comfort to his soul, and he found "joy and peace in believing."

While these things were occurring, the partner of his life was being proposed as a candidate for church fellowship, was approved and accepted. Circumstances occurred which deferred the time of her baptism, and when it arrived she expressed a wish to have it still further postponed, in order that her husband might be baptized with her. Arrangements to that end were accordingly made, and soon after both entered the waters of baptism professing their faith in the Saviour. Since then their walk has been consistent and becoming the christian profession, and their home the abode of that peace, order, and happiness, which true religion alone can impart.

To the reader of this incident we would say, be careful not to limit, by any cold philosophical theory or cramped theological notions, the "Holy One of Israel," as to the mode of his operation in conversion. The writer is not one who looks for dreams, visions, voices, or extraordinary appearances in the accomplishment of this event; on the contrary, he has been accustomed to regard

every thing of the kind with the utmost scepticism; but here he states merely an ungarished fact which came under his own observation, and which induces the belief, that while God speaks to the soul ordinarily by his word, his Spirit, and by personal or relative afflictions, he may also do it "in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." (Job xxxiii. 15, 16.)

And further, should it be that you have relatives unconverted and opposed to religion, let the fact here related encourage you to persevere in prayer for them. While you avoid all manifestations of unholiness, temper, and all inconsistencies of conduct which might prove a stumbling-block in their way, endeavour to reach them through a throne of grace, for by so doing "what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" (1 Cor. vii. 16.)

THE ELEVENTH COMMANDMENT.

ARCHBISHOP USHER was wrecked on the coast of Ireland, in a wild and desert place. In his distress he went to the house of an ecclesiastic—a man reserved and prudent almost to distrust: and to conciliate his feelings, alleged his sacred character. The ecclesiastic, in a tone hardly civil, refused to believe him, and said he would answer for it, he had never known how many commandments there were. "I can prove to you," answered the Archbishop with mildness, "that I am not so ignorant as you think: there are eleven." "Eleven!" answered the ecclesiastic; "very well, tell me the eleventh, and I give you all the help you need." "Here it is," replied the Archbishop; "A new commandment I give unto you, that ye love one another," John xiii. 34.

THE LAWYER'S FAMILY.

"IN one of the midland counties," writes Dr. Redford, in his 'Pastor's Sketch-book,' "resides an excellent individual, who though destitute of the natural sense of vision, is endowed with the perception and enjoyment of better things than the eye can see. His worldly occupation leads him occasionally through a wide extent of country, and for a considerable period he has been in the habit of making his journey subservient to designs of usefulness, by scattering in the districts through which he passes, those useful and humble monitors of truth, religious tracts.

It would be well if all Christians, whose business calls them to travel, would always consider, with this our blind friend, a bundle of tracts a part of the necessary equipment for their journeys.

"This good man happened to be in a part of the country where he thought it desirable to scatter a little of the good seed which he always takes with him. He accordingly offered some to a woman. She thankfully received tracts, took them home, and attentively read them.

"It happened that she had a relative, the wife of an attorney, who resided in a neighbouring town; and after having carefully perused the tracts herself, she sent them to this relative, that she, too, might enjoy the instruction they afforded. They were received and read by the wife with great pleasure. She had little opportunity of religious improvement; and every obstacle and discouragement was thrown in her way by her husband.

"One day, while engaged in reading one of them, her husband came unexpectedly into her room; and observing what engaged her attention, with anger inquired why she read those pedlar's books; asking her, at the same time, if there were not good books enough in the house, without reading that trash. Unwilling to irritate or to contend with him on the subject of religion, she quietly closed her tract, and laid it aside for the present. It so happened, a second time, that while she was busily engaged in reading, her husband made his appearance. The discovery of her disregard of his injunction and pertinacious adherence to this offensive employment excited his severest displeasure. The books were calculated to make his wife religious, and to introduce religion to his family and this was what he could not bear. Unhappy man! he was without God, and without hope himself, and he would fain have kept all about him in the same dark and wretched state of mind. His irritation at this second offence of his wife became extreme; he scolded, ridiculed, and threatened her; declaring that although he always abhorred the idea of using violence, yet if she persisted in reading such books, and he should discover it, a horse-whipping should be her punishment.

"The good woman bore her sufferings with patience. She endeavoured, what little she could, to pacify the enraged husband, but without any timid renunciation of her convictions. The tracts had brought truth home to her conscience, and peace to her heart; and she was not to be driven from her God and Saviour by human violence.

"There was one only child of this family, a daughter, of about the age of fourteen. She happened to be at a boarding-school while these events were occurring at home. On her return at holidays, the affectionate concern of the mother for her child made

her anxious to impart to her the same benefits which she had herself derived from the tracts. She therefore took an early opportunity of putting the books into her daughter's hand, and of engaging her to read them.

"One day while thus employed, and while thinking themselves secure from interruption, the father suddenly burst into the apartment. His indignation may readily be imagined. Possibly suspicion had been working in his mind, and he might have determined to watch his opportunity, and to take them at unawares. He had now made the discovery which excited his bitterest displeasure. 'What!' said he to his affrighted partner, 'are you not contented with reading that rubbish yourself, but you must put it into your daughter's hands too?' He then threatened his daughter with some terrible punishment if she ever dared to read these tracts again. The child with much simplicity and affection, endeavoured to calm the irritation of the father, and to coax him into a better humour. There was a natural power in the entreaties of the child, which disarmed his resentment. The daughter perceived the advantage she had gained, and asked his permission to read something to him, that he might judge of her improvement in reading since she had been to school. He consented, and the child took up one of the tracts which had interested herself and began to read. The father listened with attention—the sentiments of the tract touched his conscience—a gush of mingled feelings rushed to his heart: in spite of his infidelity, truth and nature prevailed, and a tear stole from his eye, which he could not conceal. His opposition was conquered, and though he said nothing, yet he left the room soon after, thoughtful and melancholy.

"But a short time elapsed before he was seized with a paralytic stroke. It was not fatal, and he began to recover. A Divine power had, however, now smitten his heart with the sense of a worse disorder than that which had seized upon his frame. Sin lay heavy upon his conscience, and he expressed much concern about his condition. He was filled with grief at the review of his past conduct, and expressed his fear that he could not obtain forgiveness. He had not only neglected and resisted religion himself; he had opposed it in others with all his might. He was, however, so softened, so changed, that he now condescended to ask the injured woman, whom he had despised and persecuted for her piety, to pray with him. This was, indeed, a victory—a sight which angels might rejoice in, and which overwhelmed with gratitude the heart of his partner. She had beheld with agony the approach of this alarming disorder; but how was the severity of the stroke mitigated in the spiritual blessings which already appeared to be in it!

"Scarcely had he recovered from the shock of the first attack, and begun to taste the sweet blessings of true religion, when he was visited by a second stroke, which was very soon followed by a third, and that a fatal one.

"His latter end, however, was joy and peace in believing. He was enabled to trust in the Saviour, whom formerly he had despised, and to rejoice in hope of that glory he had contemned. During his illness, he was visited by many of his old acquaintances, to whom he spoke freely of the change which had taken place in himself, and faithfully and affectionately recommended an immediate attention to the concerns of their souls. At length, the period of his dismissal arrived—his faith triumphed over mortality, and he received an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"The wife and daughter, who were the happy instruments of effecting so great and glorious a change, would indeed have been glad, had it pleased God to continue him here as the helper of their faith and joy; but they submit. Mercy, infinite mercy, was mingled with judgment. They still live, and are walking under the influence of those principles they so happily embraced, and in the hope of meeting again, and in a better state, that dear relative whom they were the instruments of preparing for that bliss into which he has entered before them."

—*Jubilee Memorial of the Religious Tract Society.*

THE POWER OF KINDNESS.

MANY years since there lived in one of the central counties of New Jersey, a poor mechanic, eminent for his pious zeal and consistency. He was very much tried by the conduct of an ungodly neighbour, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H., as he was called, often remonstrated earnestly and kindly with his neighbour, but without any effect. At length he adopted a different course. One Saturday afternoon his neighbour found the old man very busy at his wood-pile, and inquired in astonishment what he was doing. "Why," replied Father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it to-morrow." The man was at once overcome, and exclaimed, "No, you shall not; I will do it myself. Nor will you ever after this have reason to

complain of me for chopping wood on the Sabbath." And he was as good as his word.

The old man has long since gone to his reward, but this incident lives after him, to enforce the Divine direction. "Be not overcome of evil, but overcome evil with good."

THE CLERGYMAN'S BROTHER.

A MINISTER in Dorsetshire, when writing to the author of the tract called 'The Sinner's Friend,' mentioned the following fact:

"I have just received your kind present of 'The Sinner's Friend,' which I greatly value, as coming from you, as also for its intrinsic worth. The great day of account will alone reveal the numbers it has been instrumental in converting to Christ, and amongst others my elder brother. It is impossible for me to give you any adequate idea of the awful length of iniquity to which he ran. Drunkenness and debauchery were his constant companions.

"After praying for him twenty years, and seeing no alteration in his wicked course of life, I read, 'This kind can come forth by nothing but by prayer and fasting.' I then fasted twenty-four hours, and cried mightily unto God for my poor brother; and I told my younger brother, a pious clergyman, what I had done. He replied, it was of no use, for he thought my elder brother had sinned away his day of grace; but oh! my exquisite joy when I received the next letter from him, assuring me that our elder brother was indeed converted to God.

"On the day which I had set apart for prayer and fasting, I believe, the Holy Ghost came upon him with mighty power, and so deeply convinced him of sin, that he saw hell opened as it were ready to receive him, without any hope of mercy. My younger brother heard of his agony of mind, and gave him a copy of 'The Sinner's Friend'; and my elder brother declared, that the first ray of hope he had, was through reading that book. The lines on the first page—

'Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him,'—

imparted to him a glimpse of hope. The smoking flax burst at length into a bright flame; and, though my brother did not live more than three months after the commencement of his illness, yet, during those three months, he manifested the most striking proof of sound conversion; the deepest conviction of sin, an utter abhorrence of it, and an entire dependence on the blood of Christ to take it all away."

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VI.—HERESY.

THE word *heresy* is but an English form of a Greek word, which when it is not thus anglicised is uniformly translated *sect*. The following are the instances in which it occurs in the Greek Testament :—

- Acts v. 17. . . . The *sect* of the Sadducees.
 xv. 5. . . . The *sect* of the Pharisees.
 xxii. 5. . . . I he *sect* of the Nazarenes.
 14. . . . Way which they call *heresy*.
 xxvi. 5. . . . Straitest *sect* of our religion.
 xxviii. 22. . . . As concerning this *sect*.
 1 Cor. xi. 19. . . . There must be also *heresies*.
 Gal. v. 20. . . . Strifes, seditions, *heresies*.
 2 Peter ii. 1. . . . Bring in damnable *heresies*.

The word *αἵρεσις* HAIREISIS, anglicised *heresy*, was not originally used as a term of reproach, it signified a party, or school, or sect, and was applied as freely to a party of which the speaker approved as to a party to which he was adverse. Dr. Johnson's definition of *heresy*—"An opinion of private men different from that of the catholic and orthodox church"—expresses the ecclesiastical and modern use of the term, but not

its original meaning, or its signification in the New Testament. In reference to the passages in the 24th chapter of the Acts, Dr. George Campbell observes in his ninth Preliminary Dissertation, "Here, by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is, that though nothing can be more apposite than his reply, in this instance, as it stands in the original; yet nothing can appear more foreign than this passage, in the two versions above mentioned. The apostle appears to defend himself against crimes of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptation, never suits the import of the original word, as used in scripture."—*Baptist Magazine*.

Correspondence.

ON COMMUNION.

To the Editor of the *Oriental Baptist*.

SIR.—The line of argument adopted by X. Y. Z. in defence of Free Communion is so extraordinary, and is founded on so evident a misapprehension of the passage of scripture upon which he comments, that I must beg the favor of your publishing the following brief remarks on his letter.

Your correspondent has correctly described the state of things which called forth the remarks of the Apostle in the fourteenth chapter of the Epistle to the Romans; but he is wrong in saying that the Apostle does not decide the question in dispute between the weak brother and the strong. He decides it in the first verse of the chapter, by pronouncing him who still adhered to Jewish ordinances, to be weak in the faith, or in other words, to be in error. This is your correspondent's first mistake. He supposes that the Apostle, "permitting each for the time being to have his own view of the matter, exhorts the weak

believer, though the latter considered his strong brother to be in error and in the commission of sin, not to judge his fellow servant." Now, I consider the Apostle's injunctions to be based upon his decision of the disputed question; and when he tells the weak believer that he is not to judge his strong brother, I understand him to mean that the former was no longer to regard the latter as committing sin. Let it be observed here, that it is only from the third verse of the chapter, that we learn in what light these brethren regarded each other. And this we do not find expressly stated;—but when the apostle says, "Let not him that eateth despise him that eateth not," it is inferred that the strong brother had been guilty of despising him that was weak in the faith. In like manner when he says, "Let not him that eateth not, judge him that eateth," it is inferred that the weak believer had judged the other, or in your correspondent's own words "the former considered the latter as committing sin in eating unclean meats or in

refusing to observe particular days." The apostle condemns the conduct of both. He tells each that he is no longer to do that which he had been doing, and adds as a reason why the weak brother should not regard the other as committing sin, "for God hath received him," that is, God has received him in the exercise of the liberty which he believes he possesses, to eat all things. It is as if the apostle had said to the weak believer, "God has accepted your brother in the very thing for which you condemn him." "He that regardeth not the day, to the Lord he doth not regard it." "He that eateth, eateth to the Lord, for he giveth God thanks."

With respect to the Apostle's second reason, your correspondent remarks that when Paul says to the weak believer "Who art thou that judgest another man's servant? to his own master he standeth or falleth," he allows the possibility of the latter being a violator of a positive command. He allows the supposition of the weak brother's view being correct. But this is by no means a clear inference. Indeed, to my apprehension, the latter part of the chapter, precludes the adoption of such an hypothesis. It is evident that the strong brother stood or fell, not in the supposed observance or violation of an imaginary precept, but in the right use or the abuse of his liberty to eat all meats and to regard all days alike. If by any means his liberty became a stumbling block to the weak, he fell—to his own master of course, for his brother was not to judge him. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of." "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."

I can discover nothing in this passage to justify the view of it taken by X. Y. Z. Yet his argument rests entirely upon his hypothesis, that the Apostle in saying to the weak believer, "Who art thou that judgest another man's servant? to his own master he standeth or falleth," allows the supposition of the weak brother's view being correct; and he thence deduces the principle that we are to tolerate a brother in what we

regard as sinful conduct! A brother is not to be judged, (by which X. Y. Z. appears to mean subjected to discipline) even though he is supposed to be guilty of violating a positive precept.

It is easy to perceive the consequences resulting from such a principle, and, judging from the last paragraph of your correspondent's letter, he seems to have had some misgiving that it was not altogether sound; for he resorts for shelter to the distinction between what is in itself morally wrong and what is only the violation of a positive precept, and says that his reasoning "will not justify the toleration of a brother who is morally culpable, i. e. doing a thing intrinsically bad." Why not? He admits that the violation of a positive precept is sin; and if sin in one shape may be tolerated, why not in every other? Does the word of God recognize the distinction which X. Y. Z. makes? Were Adam and Eve, in eating the forbidden fruit, guilty of any thing else than the violation of a positive precept? It is strange doctrine for a Christian man to propound, that sin is to be openly and knowingly tolerated in the church of God; and that an action may be sinful, and yet not morally wrong or intrinsically bad.

I must leave your readers to judge whether X. Y. Z. has, as he says, proved that our Lord has authorized his church to tolerate failure in obedience from ignorance of duty, or whether I am right in maintaining that a church is bound to teach its members to observe all things that Christ has commanded, and to exact obedience.

But before closing this letter, I wish to point out that in the case of the Pædobaptist there is not simply failure of obedience. That is the position of the Quaker. The Pædobaptist, in addition, substitutes a ceremony invented by men for the ordinance which Christ instituted; and when he is received into a baptist church, he brings his infant sprinkling with him—he continues to practice it, and the church in permitting him to do so becomes a partaker of that which they profess to look upon as evil. To this, of course, your correspondent has no objection; for the very thing he contends for is the duty of the church to tolerate sin; that is, sin to which attaches no moral culpability—a description of sin of which I find nothing in the Bible.

A DISCIPLE.

THE ATONEMENT HOW APPLICABLE TO ORIGINAL SIN.

To the Editor of the Oriental Baptist.

SIR.—In your issue for September last, a correspondent signing himself R. after arriving at what he calls a tempting conclusion, in regard to the applicability of the Atonement to Original Sin, seems yet to be doubtful whether that conclusion which appeared to him to be the only one in harmony with God's mercy, may stand the 'touchstone of Truth,' and find support by a "Thus saith the Lord." In the hope that this may meet his sincere attention, I venture to send it to you; and I shall be happy if it may, in any degree contribute to remove doubts on the important subject of the certainty of the salvation of infants dying, who have not attained to the use of their reasoning faculties.

I propose for his consideration, first, the 18th chapter of Ezekiel, touching the parable of the sour grapes. "As I live saith the Lord God ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." The second text is Rom. vi. 23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

I am aware that a minute investigation of this subject will reach farther, than we may have time or space for it at present. I do not think that we can

do justice to it without entering into definitions, and especially into that subject upon which it has a bearing, and with which metaphysical writers and philosophers have long perplexed themselves, viz. 'Original Sin,' a phrase incorrect considered in itself, yet, as far as its relation extends, synonymous with the 'Origin of Evil.' It may suffice for our present purpose, to apply the reproof which God in mercy communicated to his people by the prophets, whenever we should be tempted to think that infants dying are SPIRITUALLY and ETERNALLY lost; placing Adam our federal head, in the position of those represented in the parable, as having eaten of the sour grapes, and the unconscious infants, who according to the supposition, are eternally lost on account of his transgression, in the position of the children "whose teeth were set on edge." The second text will suffice I hope, to place death and life, each under its real aspect of "wages;" and "gift through our Lord Jesus Christ." We should certainly understand by each of the terms death and life, the natural as well as the spiritual. I cannot help thinking that these, however distinct, are often confounded by many good and pious men in discussions connected with infant baptism, baptismal regeneration and such like subjects; and lead many to draw general inferences from particular propositions, and conversely, and which are as illogical as they are unscriptural.

S.

For the Young.

ELIZABETH—OR INFANT PIETY.

ELIZABETH was the only daughter of Lady ——. She was a very beautiful animated, and affectionate child; though when a baby, she sometimes showed an impatience of contradiction. When she was scarcely a year old, several clergymen dined at her parents' residence, among whom was Dr. ———, from ———. After dinner, little Elizabeth was brought into the room. Dr. ——— had frequently seen and admired her as a beautiful baby, before she could distinguish one person from another. She had been little more than a minute in the room when she held out her little hands to Dr. ———; he took her in his arms, kissed and blessed

her, and, placing her on her mamma's knee, said, "I do not think it is right to prophesy, but if ever I saw a lamb of the Lord's own flock, that is one." When she was about two years old, while sitting one day with her mamma—which she almost constantly did—she desired her to do something, which Elizabeth did not choose to do, and she replied, "No mamma, I will not do it." After being desired three times, in stronger terms than at first, she still persisted in the same reply that she would not do it; but while saying so the last time, she started and turned round, with a countenance which Lady ——— says she will never forget, and exclaimed, "O! dear mamma, what do I now say to you? O how very wicked I have been:

do you think God will forgive me for being so wicked?" Lady ——— said, "Yes, my dear, if you ask him—don't forget to do so to-night in your prayers." "O! but, mamma, I may not be alive to-night—I will do it now!" and then she prayed most earnestly—"O Lord, forgive me, for I have sinned, and made you angry with me for disobeying dear mamma. O Lord, forgive me and take away my bad temper." A prayer which Lady ——— says was abundantly answered during the rest of her short life. She never was known to be angry again; but often, very often, grieved for sin. A short time after this incident took place, her two eldest brothers came home to spend the holidays. They were boys of eight and ten years of age. One morning, when they were looking at some fine prints, one asked the other whose picture that was; he answered in a very abrupt manner, and without the least solemnity—"Jesus Christ." Little Elizabeth ran to her mamma in great distress, saying, "O mamma, did you hear how Robert spoke of our Lord Jesus Christ? I cannot bear to hear it." Then bursting into tears, she said, "O mamma, may I pray to God just now to forgive him such a sin?" and she immediately knelt down and offered up a short and simple prayer, that God would forgive her brother for taking his name into his mouth in the way he did. The boy was much affected, and, when she rose from her knees, ran and kissed her, and left the room. She showed in this instance, as she did throughout the whole of her short life, her conviction that the present moment only is ours, and that we ought never to delay asking forgiveness for our own sins, or the sins of others, from God. Her friends now declare, that she often reminded them of their duty to God, when the world and the things of the world interrupted their progress towards heaven; while she showed them a bright example from the time that the love of God appeared first to have entered her heart, of running the Christian race with zeal and alacrity, laying aside every weight and the sin that did so easily beset her, and ready on all occasions to testify her love to her heavenly Father. One day Lady ———, who was in delicate health, was going from her own bed-room to the drawing-room. One of her boys, who had, contrary to order, been sliding down the stair railing, fell past her down to the stone lobby, and was severely hurt. Lady ——— fainted, and was carried to her room; and when sensibility returned, she could do nothing but weep. Little Elizabeth, who knew nothing of what had happened, went down to the drawing-room as usual, to sit with her mamma, and not finding her there, she went to the bed-room, and found her in

bed crying. She looked at her wistfully and said, "My dear mamma, what is the matter with you?" Lady ——— told her all that had happened. She then said, "O but, mamma, did you pray that God would forgive my brother for such a sin, in doing what you and papa desired him not to do?" "No, my love, I was too much overcome to be able to pray." "O, mamma, but what if you were to die just now, and not able to pray? Mamma, let us pray that God would forgive him." She then climbed up into the bed, knelt down, and with her little hands clasped, prayed most earnestly that her brother might be forgiven for disobeying his papa and mamma; and that he might recover and love God better. She then added, "O God, forgive mamma for not being able to pray." These last words quite overcame Lady ———, as they showed her how far her little lamb had got before her in grace and in meekness for eternal glory.

Some time after this she got as a present a little book, containing something about the Indians. As she could not read more than words of three letters, her mamma generally read to her, asking her questions on what she heard, to keep up her attention. She stopped her mamma, and said, "What are Indians, mamma?" "They are black people." "O mamma, are they puggies?" "No, my dear, they are just made like you or me, and have immortal souls; and they live far away beyond a great sea." Elizabeth pointed to Edinburgh, saying, "Do they live there mamma?" Her mamma explained to her as distinctly as possible where they lived. "But mamma, what do they want to do with them?" "They wish to teach them about God." "O mamma, do they not know about God? How can they love God if they do not know about Him? Why does not good Dr. ——— go and tell them about God? O mamma, why do not *you* go?" "You know, my dear, I have you and your brothers to attend to and teach." "But, mamma, I know about God, and love Him; and if these black people die, and don't know about God, what will become of them?" Her mamma told her that many good people had gone to tell the black people about Jesus. They were then interrupted by company, and Elizabeth went away seemingly satisfied. But about an hour after she returned to her mamma, with a face of great anxiety, saying, "O mamma, I have been thinking of these black people; but what is the use of telling them about God, if they do not give them Bibles and teach them to read about God?" Her mamma told her that this was also doing for them. She then returned with all her heart to her play, of which she was very fond.

After dinner, when she came into the room, the yearly missionary box was brought in to receive the contributions of each. Elizabeth being such a child, no one thought of her giving any thing. When the box was taken away, she left the room, and returned to her nursery, crying bitterly. Her nurse, who was an eminent Christian, said, "Elizabeth, have you been naughty? How sorry I am." "O no, nurse," she replied, "but this morning mamma was telling me about the black people, who don't know about God, and just now a box came in, and everybody gave something to buy Bibles for the black people, but no one asked me to give any thing; so mamma must think I do not love God." "But, my dear, you know you have nothing to give." "Yes, I have these *red shoes*, and I have got quantities of gold chains, and a gold watch and seals. I would wish to give them all to buy Bibles for the poor black people." "But then, my dear, if you give them away, you will not have them to wear again, and you will see other girls wearing such things, and you will be without them." She paused a little, and then said—"I don't care, it will be to teach black people about God." The nurse then said, "take them all down to your mamma, and consult her," delighted with this evidence of piety in her sweet *little pet*. When she came to the dining-room, carrying all these things, her mamma said, "Elizabeth, my dear, what are you going to do with all these things?" She laid them all in her mamma's lap, and looking up, said, "O mamma, how very sorry I have been; you allowed every body to give something to teach the poor black people about God, but you never asked *me* for anything." "But, my dear, I thought you had nothing to give." "Mamma, I have these red shoes, and all these things, and this watch and seals." Lady ——— said, you must not part with the watch, as it was given you by your aunt, but the chains are your own, you may do with them as you please; only, remember, after you part with them you cannot get them again to wear; consider that." "I know it, mamma, but I don't care, *I will give them to God*." Her father was so overcome with this, that he rose from the table and went to the window to conceal his emotion. The chains were immediately packed up, and sent to a jeweller, to be converted into money, which money arrived at ——— as her hearse drove from the door.

One day this was amusing herself in the drawing-room, beside her mamma, who was lying on the sofa, not attending to her: all at once she was arrested by hearing her talking to herself, thus—"What a nice room this is, and a nice fire; and out there such nice fields and pretty houses;

and I got breakfast to-day, and I will get dinner; and I have got a papa and mamma, and brothers—all these things come from God; and God did more—he gave Jesus Christ to be killed for our sins, and yours, too, mamma." Lady ——— said "Yes, my dear, if we believe in Jesus Christ, and serve him." "But, mamma, I believe that He died, just the same as if *I had been at the cross*; and I feel, mamma, that I cannot serve Him as I would like to do: but he will make me do it."

About a fortnight before her death, when she was in perfect health, she said—"Mamma, will you allow me to sing my hymn, instead of saying it, for the angels always sing praise in the heavens, and I would like to do what they do." After that she always sung her hymns very sweetly, though never taught. One day she was skipping about the room, when she suddenly stopped, as if thinking of something, and said—"Mamma, I have got a verse of the Bible from you, from papa, and from Dr. ———, but mamma I have got no verse of my own; will you read me some that I may choose one for myself." Lady ——— did so, and read many over, but at last came to "God is Love." "O mamma, that will just do for me—that is my verse." Her mamma said, "I think you have chosen well." She was called soon after to walk with Mrs. ——— (a lady who always resided at ———); when they were out, she said—"O, Mrs. ———, what a beautiful day, and what a beautiful gravel walk this is, and all from God!"—"God is love." She many times repeated with delight the verse which had pleased her so much, and which suited her so well. On the morning of the day of her death, she came down stairs, in perfect health, lively and smiling as usual, but soon after complained of great pain, and the doctor was sent for. He apprehended no danger, and when he returned in the evening did not think her materially worse; but Mrs. ——— sat up with her all night, and thought her suffering more than the doctor was aware of. About 11 o'clock, Elizabeth called Mrs. ——— and said, "I am dying—I will not see dear mamma in this world; but tell dearest mamma that though I am in great pain, *I never was so happy*. O! tell mamma, that *now I know* God is Love." She then clasped her little hands together, and holding them up, said, "Lord, I am coming to thee, for *Thou art Love*."—She then expired.

DEAR READER!—Remember, in connection with the above most touching narrative, that word of Jesus, "*Verily I say unto you, Except ye be converted, and become as this little child, ye shall not enter into the kingdom of heaven.*"

DAY STAR.

Essays and Extracts.

THE INQUISITION.

"THOUGH 'Pope be yet alive," says Bunyan's Pilgrim, "he is by reason of age, and also of the many shrewd brushings that he met with in his younger dayes grown so crazy, and stiff in his joynts, that he can now do little more than sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them." The uncovering of "blood, bones, ashes, and mangled bodies of men," is an ungrateful task; but it may be useful to remind our readers of what "Pope" was in his younger days, and what he may possibly become again. The recent discovery of bones and ashes in the dungeons of the Inquisition at Rome, and the incarceration of Dr. Achilli, sufficiently indicate that the restoration of youthful power would speedily be followed by the re-enactment of the atrocities of the "Hall of Torture." The operations of the Inquisition are *suspended*, not abolished. As a sample of the tender mercies of the Inquisition, and as illustrative of the method it adopts to eradicate error from the mind and teach the truth of God, we give the following extracts from a recent work:—

"As the screams of the tortured prisoner might probably be heard beyond the walls of the holy office, unless precautions were taken to prevent it, the torture was inflicted in '*The Hall of Torture*' a room either underground, or placed in the centre of the building.

"The first torture was generally that of '*the pulley*.' The prisoner was stripped of all his clothes, except his drawers and stockings, and his hands were fastened behind him. A rope was then attached to his hands, and a heavy iron weight to his feet. When all was ready, the executioners suddenly hoisted him up to the ceiling, by means of the rope running through a pulley, which was suspended from a staple in the roof of the room. The arms being most painfully wrenched backwards, the weight of the body alone would in most cases be sufficient to tear them from their sockets, but to render the attainment of this object the more certain, the weight we have mentioned was attached to the feet. While thus suspended, the prisoner was sometimes whipped; at other times had a red hot iron thrust into various parts of his body; and he was coldly admonished by the inquisitors to speak the truth. If he refused to confess, and his arms had not yet been dis-

located, the rope was suddenly loosened in such a manner that he fell within a few inches of the ground, and received a jerk which almost certainly effected the required dislocation.

"If the prisoner still refused to confess, and was capable of bearing the re-infliction of the torture, one or other of the following processes was gone through. If he was *not*, in the opinion of the physician, able to bear any more, he had his joints set, and was remanded to his cell, till he was so far re-invigorated as to render it safe to torture him again.

"The torture of *the fire, or the chafing-dish*, was thus applied:—The prisoner had his feet laid bare, and was placed in the stocks, so that he could not move hand or foot. A chafing-dish, full of burning charcoal, was then brought in, and the soles of his feet exposed to the heat, which was intense. To render the torture more unbearable, the feet were frequently rubbed with grease, so that if the infliction was continued long they would be literally *fried*. During the process the prisoner was exhorted to confess; and if by extremity of pain he was induced to promise to do so, the attendants temporarily introduced a board between his feet and the fire, and he was required to go on with his confession. If he repented of his promise, the board was withdrawn, and the process proceeded with. The heartless conduct of the inquisitors during the infliction of the torture is well known; and Archibald Bower, (himself a counsellor of the Inquisition of Macerata,) states that frequently, while an unhappy and probably innocent person was crying out in their presence during the infliction, and begging, by all that was sacred, for one moment's relief, the inquisitors and the rest of the inhuman crew, unaffected by his complaints, and deaf to his groans, tears, and entreaties, were entertaining one another with the news of the town; nay, sometimes they would even insult, with unheard-of barbarity, the unhappy wretch in the height of his torments.

"There were several machines bearing the name of '*the rack*.' One of these was a simple partition, with a windlass behind it, from the barrel of which two ropes passed through two pulleys in the front of the partition. The prisoner was partially stripped, and, having a sort of handcuff placed on each wrist, he was placed with his back to the partition. The two ropes, one on each side, being fastened to the cuffs on his wrists, were drawn tight, and the prisoner's arms were thus extended on each side of him, and the pressure was increased till his arms were dragged from their sockets.

"Another machine, also bearing the name of the rack, but called by the Spaniards '*Escalero*,' and by the French '*Chevalet*,' was a sort of frame work, or trough, in which the prisoner was laid, but in such a manner that a cross piece, like the step of a ladder, prevented him resting on the bottom; his back rested on this cross piece, and his feet were slightly raised above the level of his head, a position which, to some extent, impeded breathing. He was then bound to the sides of the machine by three or four cords round each arm, and the same number round each leg, each cord passing round the limb about three times, and each having inserted in it a thick stick, for the purpose of tightening. On the word being given, each of these sticks had a wrench given it, and the cords were thus tightened in the same manner as ropes are on carrier's carts; and turn after turn was given, until the cords cut into the flesh to an extent that rendered them invisible. It is not to be supposed that this process could be pursued without drawing blood, and this to such an extent as, with the pain, to cause the prisoner to faint. If this did not happen, the process might be sometimes continued, by re-adjusting the cords on uninjured places, and then re-tightening them.

"But, as if such diabolical cruelty was insufficient, another process was gone through, while the prisoner was in course of being so tortured. His nose was stopped, so that he could not breathe through it; and a piece of linen, in the shape of a bag, was put into his mouth, and just inserted in his throat. Into this bag was poured water, which, in consequence of the interposition of the linen, could escape into the throat only drop by drop. The insertion of the linen in the throat rendered it impossible to breathe, and in his desperate efforts to draw his breath, the prisoner frequently burst blood-vessels, and sometimes died under the infliction. As much as seven English pints of water have sometimes been poured down the throat in this manner; a fact which, considering that only a very small stream or thread of water was allowed to run, will give some idea of the time during which the process was continued.

"If the accused was not too much exhausted by the last process, he was subjected to another. He was fixed in a machine with his head downwards, a position which, taking into account the probable derangement of his system from previous tortures, would cause him to disgorge the large quantity of water which he had previously swallowed.

"The description we have given of the various tortures inflicted by the Inquisition will not apply to every individual tribunal. There were variations in the degree of torture, and frequently in the description of

the machines used. For instance, in some tribunals, instead of the rack being used, the prisoner was forced up against the wall, and cords over his body, running through rings fastened in the wall, were tightened so as to cut into his flesh. In others, *the dice*, and *the canes*, were used. The iron dice were fastened by a machine to the heel of the feet, and were by screws forced through the flesh till they came to the bone. Canes were placed crosswise between the fingers of the hands, and by pressure a most unbearable pain was inflicted.

"Besides the more severe tortures we have mentioned, there were others of a minor character; for instance, small cords were sometimes tied round the thumb, and drawn so tight that the blood was forced from beneath the nails; red hot irons were applied to the breasts and sides till they burnt to the bone; and in one instance, a red hot iron slipper was placed on the foot of a female, till the flesh was burnt off, and the bone laid bare.

"We cannot close this part of the subject without stating, that in cases where females were brought before the Inquisition (and they were by no means unfrequently so), they were treated in a most immodest and brutal manner, and were subjected by the functionaries of the holy office to insults and injuries of the most revolting character'.—*History of the Inquisition*.

PHENOMENA OF THE BRAIN.

ONE of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus calareum*, without destroying life. The animal lives and perform all its functions which are necessary to simple vitality, but no longer has a mind; it cannot think or feed; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore that the part of the brain, the convulsions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or the exalted kind bestowed on man, the gift of reason.—*Wagon on the mind*.

I WOULD NOT LIVE ALWAY.

I WOULD not live away ; I ask not to stay
Where storm after storm rises dark o'er the way ;
The few fleeting mornings that dawn on us here,
Are *enough* for life's sorrows—*enough* for its cheer.

I would not live alway ; no, welcome the tomb,
Since Jesus has lain there, I dread not its gloom ;
There sweet be my rest, till he bid me arise
To hail him in triumph descending the skies.

Who—who would live alway, away from his God,
Away from yon Heaven, that blissful abode
Where rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns :

Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet,
While anthems of rapture unceasingly roll,
And the smile of the Lord, is the feast of the soul.

MUHLENBERG.

INFANT BAPTISM THE ORIGIN
OF THE DOCTRINE OF BAP-
TISMAL REGENERATION.

BY LORD CONGLETON.

THE doctrine of the Prayer-book of the Church of England ascribes regeneration with the Holy Spirit to baptism. By this I do not mean to say that the *members* of the Church of England hold that doctrine. I believe the great majority of those who have seriously considered the question, "What shall I do to be saved?" do *not* hold it. How they can consent to bring up their children from their earliest youth, with an *untruth* in their mouths touching their eternal salvation; and how such of them as are clergymen can, in the baptismal services, *ask* God to do a thing that they do not believe He is in the habit of doing, and *thank* him for doing what they have no reason to believe he does, I must leave to themselves to answer.

But I cannot drop the matter here. I believe the doctrine of baptismal regeneration with the Holy Spirit to be not only *unscriptural*, but also a *deadly error*. I consider those who *really* hold it, *i. e.*, who are not conscious of their having come to God in any other way than through this baptism, are utterly deceiving themselves in thinking themselves Christians. The very first practical step towards salvation has not been taken by them; namely, a personal dealing with God, in the way of going to him and acknowledging they are sinners, "without strength" to do anything good (Rom. viii. 7, 8; v. 6), after the manner of the publican, who cried, "God, be merciful to me a sinner" (Luke xviii. 13, 14). Others there are who hold it, who are conscious that previously to holding it, they

went to God and pleaded guilty, casting themselves upon his free mercy, through the shed blood of his Son. Such, I consider, do not *really* hold it. They are not depending on it, though they profess to hold it; no, not even though they may *now* profess to be depending on it. They have fallen into this snare of the devil subsequently to their taking refuge in the free mercy of God through Jesus Christ.

If the doctrine of Baptismal regeneration with the Holy Spirit be once admitted, the whole Christian scheme is on the high-road to utter subversion; for this false doctrine does not stand by itself. If the possession of the benefit of life is made to turn upon the administration of an ordinance, without faith in the individual baptized, then, as a matter of course, the benefit must be reckoned as a thing that it is *possible* to lose, otherwise we shall have salvation without holiness. This, the possibility of the new life (that "everlasting life") being lost, is no small error. But it does not stop here. The result of the benefit being a thing that it is possible to lose, is, that the baptized are *put under a covenant of works*. It depends upon their *conduct* whether they retain the benefit (supposed to be) conferred upon them at baptism or not. The result of being in such a position is, that a *fresh sacrificial offering* is needed to meet fresh transgressions; and, of course, a *priest* to present that offering. The sacrifice thus offered afresh, is (supposed to be) the sacrifice of Christ. Thus the sacrifice of Christ becomes a thing offered again and again; and thus the principle that a sacrifice offered many times, cannot *perfect* the conscience is brought in, if not professedly yet practically, in the consciences and experience of the worshippers. And, be it remarked, that it is the great sacrifice of the

Son of God which thus becomes, in the consciences of the worshippers, stamped with insufficiency. And thus *room is made* for fresh efforts to obtain peace of conscience; namely, for *priestly absolution, penances, extreme unction, and purgatory*. On the other hand, a priest being necessary, priesthood must be assumed by some in the Church, to the exclusion of the rest; which brings in the principle that some are *nearer* to God than others,—for those who offer the sacrifice must be nearer to God than those for whom it is offered. And thus, in the very constitution of this worship the great body of the community are permanently excluded from *nearness* to God.

This perfects the picture. And where do we find ourselves? Just back again in the Mosaic economy, concerning which it is said, “the law made nothing perfect” (Heb. vii. 19), and “as many as are of the works of the law, are under the curse” (Gal. iii. 10). There is a covenant of *works*, and a *mediating* priesthood composed of *men*, by *sacrificial offering* ministering on earth, in a “worldly sanctuary,” *outside the presence of God*, that is, in the first or outer tabernacle, though even into this, the people (the laity as they are called) cannot enter; and the sacrifice offered, a sacrifice *unable to make* those who do the service, that is, the worshippers, *perfect* as pertaining to the conscience (Rom. x. 5; Heb. ix. 1—10).

This may be fairly called spurious Christianity. There is death in the pot. Can this be called faith in the Son of God? Awful to think that this is the religion of the majority, now increasing, of Christendom. Those who are under this system of worship are utterly deceiving themselves in thinking themselves Christians; but there is this difference between the laity and the clergy, that the clergy usurp the place of the *Son of God* as the only true *mediating* Priest, now, by *intercession* ministering in heaven, the true holiest of all, that is, *in the presence of God*, even for all those whom he has by one sacrifice once offered *perfected for ever*, and brought *nigh*, even into the holiest of all, as *worshipping priests*, unto God (Heb. vii. 23—25; viii. 1, 2; ix. 24; x. 11—22; xiii. 15; 1 Pet. ii. 4, 5, 9).

Seeing then that scripture is so clear, as to the true idea of baptism, and that yet such a deadly error as baptismal regeneration with the Holy Spirit has got abroad, the question naturally arises, How could the thought that *regeneration with the Holy Spirit is bestowed in baptism* ever have arisen?

I believe the answer to be both simple and short. It is the natural result of adopting the practice of *infant* baptism. The moment this is admitted as an unquestionable truth of God, the regeneration of infants

with the Holy Spirit at baptism will be pleaded with irresistible force, on the grounds of scripture language itself. If infant baptism be once admitted, *the real difficulty* is not, to show that the Prayer-book of the established church does not contain the doctrine of baptismal regeneration with the Holy Spirit (which many godly men still in the establishment are vainly seeking to do), but that *scripture* does not contain it. The passage in John iii. 5, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” *if applicable to infants*, does not admit of any assurance concerning the salvation of infants, except on the supposition that they get regeneration with the Holy Spirit at the same time that they get the water. The passage in Rom. vi. 3, “Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death,” must be considered, *if applicable to infants*, conclusive as to the question of the efficacy of infant baptism; and so likewise the passage in Gal. iii. 27, “For as many of you as have been baptized into Christ, have put on Christ.” Thus the only *sure* escape from this deadly error, is to be found in the question, What warrant has faith to take up an *infant* and baptize it? *FAITH*, all will allow, *CANNOT ACT WITHOUT A PLAIN WARRANT FROM GOD*, and yet there is not in all the New Testament, from one end to the other, a *single command* for the baptism of infants.—*Baptist Magazine*.

CALVIN.

“TRUTH is the child of time.” Such is Calvin’s own prognostication in his first letter that has reached us, and when will it be verified regarding himself? At no distant day. He is becoming again what he was of old; and were his opinions ascendant, as they ought to be, the nations might yet rejoice; his principles might be honored to repeat what he himself achieved—to *disenchant us from the spells of Rome, the Circe of the churches*. The middle path between the spurious catholicity of the papacy and the licentiousness of infidelity would then be found; and he who once labored with his own hands in an hour of need, to deepen the trenches and heighten the walls of Geneva, would be found again deepening the power of the truth and rebuilding the walls of Jerusalem. Superficial men, incapable of detecting the secret of his grandeur and his power, have viewed him as a mere logician, and spoken of his life as one long syllogism. It were a blessed thing for the nations, were the logic which he used—the power of the truth—studiously learned again; but the formula of his life is not a syllogism—it is, “LET GOD BE TRUE, AND EVERY MAN A LIAR.”—*North British Review*.

POINT THEM DIRECTLY TO THE SAVIOUR.

It may be thought that no Christian can misunderstand or misapply this important direction, which is every where taught in the New Testament. Yet so long as you admit the obstruction to believing in Christ to consist in something distinct from disaffection to the gospel way of Salvation, it will be next to impossible for you to exhort a sinner to it in the language of the New Testament. For how can you exhort a man to that which you think he desires with all his heart to comply with, but cannot? You must feel that such exhortations would be tantalizing and insulting him. You may, indeed, conceive of him as ignorant, and as such labour to instruct him: but your feelings will not suffer you to exhort him to any thing in which he is involuntary. Hence you will content yourselves with directing him to wait at the pool of ordinances, and it may be to pray for grace to enable him to repent and believe, encouraging him to hope for a happy issue in God's due time. But *this is not pointing the sinner directly to Christ*. On the contrary it is furnishing him with a resting-place short of Him, and giving him to imagine that duties performed while in unbelief are pleasing to God.—*Fuller*.

WHAT IS SECTARIANISM?

SEVERAL of our religious denominations have arisen from a conscientious desire to restore Christianity to its primitive purity. From this motive acted, I believe, the greater part of the Reformers, the Puritans, the Non-conformists and the Baptists. I do not know that any one of these denominations were censurable for the separations which they made from other professing Christians. It may be alleged, that they have torn the Church of Christ into parties, and so occasioned much evil: yet some of them did not separate from the Church of Christ, but from a worldly community calling itself by that name; and those who did, pretended not to be the only people of God in the world, but considered themselves merely as *withdrawing from brethren who walked disorderly*. It is a melancholy fact, however, that no sooner have a people formed themselves into a new denomination, than they are in the utmost danger of concentrating almost all their strength, influence, zeal, prayers, and endeavours for its support; not as a part of Christ's visible kingdom, wishing all good to other parts, in so far as they follow Christ, but as though it were the whole of it, and as though all true religion were circumscribed within its hallowed pale. This is the essence of a sectarian spirit, and the bane of Christianity.—*Ibid*.

CHURCH FELLOWSHIP.

As our Saviour abolished the Jewish law of divorce, and reduced marriage to its original simplicity; so, having abolished the form and order of the Church as appointed by Moses, he reduced it to what, as to its first principles, it was from the beginning, and to what must have corresponded with the desires of believers in every age. It was natural for *the sons of God*, in the days of Seth, to assemble together, and to *call upon the name of the Lord*; and their unnatural fellowship with unbelievers brought on the deluge. And even under the Jewish dispensation, wicked men, though descended from Abraham, were not considered as Israelites indeed, or true citizens of Zion. The friends of God were then *the companions of those that feared him*. They *spoke often one to another*, and assembled for mutual edification. What then is gospel Church-fellowship, but godliness ramified, or the principle of holy love reduced to action? There is scarcely a precept on the subject of Church discipline, but what may, in substance, be found in the Proverbs of Solomon.—*Ibid*.

NEW TESTAMENT CHURCHES.

WE learn from the Acts and the Epistles, that the first Churches were congregations of faithful men, voluntarily united together for the stated ministration of the word, the administration of Christian ordinances, and the mutually assisting each other in promoting the cause of Christ; that they were governed by bishops and deacons; that a bishop was an overseer not of other ministers, but of the flock of God; that the government and discipline of each Church was within itself; that the gifts of the different members were so employed as to conduce to the welfare of the body; and that in cases of disorder, all proper means were used to vindicate the honour of Christ, and reclaim the party.

The primitive Churches were not mere assemblies of men who agreed to meet together once or twice a week, and to subscribe for the support of an accomplished man who should on those occasions deliver lectures on religion. They were men gathered out of the world by the preaching of the cross, and formed into a society for the promotion of Christ's kingdom, in their own souls, and in the world around them. It was not the concern of the ministry or elders only: the body of the people were interested in all that was done, and according to their several abilities and stations took part in it. Neither were they assemblies of heady, high-minded, contentious people, meeting together to argue on points of doctrine or discipline, and converting the

worship of God into scenes of strife. They spake the truth, but it was in love: they observed discipline; but, like an army of chosen men, it was that they might attack the kingdom of Satan to greater advantage. Happy were it for our Churches if we could come to a closer imitation of this model!

Conceive of a Society of Christians drinking into the spirit of Christ, and walking according to his commandments! What an

amiable sight! *Beautiful as Tyrzah, comely as Jerusalem, and terrible as an army with banners!* So much as we possess of the spirit of true religion, so near as we approach its original simplicity, so far as our doctrine is incorrupt, our discipline pure and impartial, and our conversation as becometh the gospel, so much of *the beauty of the Lord our God is upon us.*—*Ibid.*

Closing Scenes, or Crossing the Jordan.

“Part of the host have crossed the flood, and part are crossing now.”

ROBERT BRUCE.

THE morning before he died, being at breakfast, having, as he used, eaten an egg, he said to his daughter, “I think I am yet hungry; you may bring me another egg.” But having mused awhile, he said, “*Hold daughter, hold; my master calls me.*” Having said these words his sight failed; whereupon he called for the Bible, and said, “Turn to the 8th chapter of the Romans, and set my finger on the words, ‘I am persuaded that neither death nor life, &c., shall be able to separate me from the love of God which is in *Christ Jesus my Lord.*’” When this was done he asked, “*Now is my finger upon them?*” Being told that it was, he added, “*Now, God be with you, my dear children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;*” then he expired.

SKENADOAH.

A DISTINGUISHED Oneida chief, named Skenadoah, having yielded to the instructions of the Rev. Mr. Kirkland, and lived a reformed man for fifty years, said, just before he died, in his hundred and twentieth year, “I am an aged hemlock; the winds of one hundred years have whistled through my branches; I am dead at the top; (he was blind;) why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection.”

DR. PAYSON.

DR. Payson, when dying, said, “My God is in this room; I see him; and O! how lovely is the sight, how glorious does he appear; worthy of ten thousand hearts if I had so many to give.” At another time, when his body was racked by inconceivable suffering, and his cheeks pale and sunken with disease, he exclaimed like a warrior returning from the field of triumph, “The battle’s fought! the battle’s fought! and the victory is won! the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness, to all eternity!” At another time he exclaimed, “The celestial city is fully in view—its glories beam upon me—its breezes fan me—its odours are wafted to me; its music strikes upon my ear, and its spirit breathes into my heart; nothing separates me from it, but the river of death, which now appears as a narrow rill, which may be crossed at a single step, whenever God shall give permission.

“The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and larger as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should deign thus to shine upon a sinful worm.”

ROBERT GLOVER.

It is related of Robert Glover, one of the martyrs, that for several days before his death he was almost overwhelmed

with the prospect of martyrdom, and earnestly supplicated for the light of God's countenance, without any sense of comfort. His darkness continued up to the period of his arriving within sight of the stake, when suddenly his whole soul was so filled with consolation, that he could not forbear clapping his hands, and crying out, "He is come! He is come!" He appeared to go up to heaven in a chariot of fire, with little or no apparent sensibility of his cruel death.

LYFORD.

MR. LYFORD, a puritan divine, a few days previous to his dissolution, being desired by his friends to give them some account of his hopes and comforts, he replied, "I will let you know how it is with me and on what ground I stand. Here is the grave, the wrath of God, and devouring flames, the great punishment of sin on the one hand; and here am I, a poor sinful creature, on the other; but this is my comfort, the covenant of grace, established upon so many sure promises, hath satisfied all. The act of oblivion passed in Heaven is "I will forgive their iniquities, and their sins will I remember no more, saith the Lord." This is the blessed privilege of all within the covenant, of whom I am one. For I find the Spirit which is promised, bestowed upon me, in the blessed effects

of it upon my soul, as the pledge of God's eternal love. By this I know my interest in Christ, who is the foundation of the covenant; and therefore my sins being laid on him, shall never be charged on me."

BISHOP BEVERIDGE.

WHEN the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connexions. A minister with whom he had been well acquainted visited him, and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been equally well known, and accosted the bishop in a similar manner. "Who are you?" said the prelate. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving as if the name had produced upon him the influence of a charm; "O yes! I have known him these forty years; precious Saviour, he is my only hope!"

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

WE are again privileged to record various accessions to the churches by baptism. May all who have thus put on the Lord Jesus Christ walk worthy of him.

Calcutta, Lal Bazar.—On sabbath-day the 29th September, one young person, the second son of the Pastor, was baptized, and on the following sabbath received into the fellowship of the church.

Circular Road.—A christian brother who had been a member and an elder of the Free Church of Scotland in Calcutta, having been led to see it his duty to publicly profess the Lord Jesus Christ in Baptism, was immersed by the Pastor in the morning of the first sabbath in October, and admitted to the commu-

nion of the church in the evening of the same day.

Dum Dum.—a European brother was baptized on a profession of faith in Christ by the Rev. C. B. Lewis on the 29th Sept.

Dacca.—The Rev. Messrs. Bion and Supper, two missionary brethren formerly connected with the mission, established by the late Rev. Dr. Hæberlin at Dacca, were baptized by the Rev. W. Robinson on the 29th September, after an address by one of the brethren, in which he stated their reason for the solemn act in which they sought to follow the example as well as fulfil the command of the Saviour.

Dinagopore.—The Rev. Mr. Smylie, writes, that on the 29th September, he had the pleasure of baptizing two persons, one being the wife of one of the

members, the other a Musalmán youth who had been attending on the word for two years.

Barisál, Digaliya.—During a visit to this station in September, Mr. Page states, that he had the happiness of baptizing six persons, four men and two women.

Orissa, Khanditter.—On Lord's-day morning, the 6th October, the missionary labouring at this station was privileged to baptize in the river, one young person, the eldest daughter of one of the native preachers.

Monghyr.—We learn that the ordinance of baptism was administered to two believers at this station, on the 3rd ult., one of them a native youth.

Agra.—We understand that the Rev. Mr. Lish baptized his second daughter, also a grand-daughter of the late Rev. Mr. Rowe, on the first sabbath in Oct.

Saugor.—Mr. Phillips immersed two believers on the first Sabbath in Oct.

Cawnpore.—Mr. W. Greenway, the esteemed Pastor pro. tem. of the church at this place, writes, that he had the happiness of immersing another individual belonging to H. M.'s 96th Regiment, on Sunday morning the 6th instant. "This is the first time we have been enabled to administer the ordinance in the morning—the Colonel of the Regiment having kindly allowed the members of our church, and others so disposed, to attend the Baptist Chapel on a Sabbath morning, instead of having to march with the Regiment to the established church. The brother above-mentioned, stated at our last church-meeting, that he had been induced to attend our chapel some months ago at the invitation of one of our members; that the word preached had been blessed to his soul; that the awful sight of a drunken comrade had alarmed him; but that the texts of two sermons, 'Come unto me all ye that labour and are heavy laden;' and 'My yoke is easy—my burden is light;' had afforded him much consolation. He hoped that the Lord had received him, and would keep him faithful unto death.

"Really a Pastor is much required for our little church. At its re-formation by Brethren Small and Williams, we numbered twenty-one; we are now forty-three members."

CUTTACK—DEATH OF BAMADABE. *A Native Preacher.*

THIS morning Oct. 1st, about 7 o'clock our excellent, much loved and very useful

native brother, Bamadabe, expired. For eighteen years he has sustained well a profession of Christ, and for seventeen he has been very usefully engaged as a preacher to the heathen. He sacrificed much when he first came out from idolatry, and was forcibly carried back by his enraged friends, who in consequence of his unwavering decision had devised fearful means to prevent the disgrace they supposed would come upon them if he persisted, but were prevented perpetrating their dark design by the timely arrival of a dispatch from the commissioner of Cuttack, governor of the Tributary Mehalls.

He, while yet a little boy set fire to his mother's funeral pyre, who as a suttee, was consumed with the corpse of his father. Bamadabe had much decision of character. He expired trusting in Christ. He said God was with him. He was entirely resigned to the will of God. The loss to the mission is great; we shall not soon see Bamadabe's place so well supplied: but he was the Lord's labourer and his Master has said to him, Come up hither, and we wish to submit. He was the third Chogá convert, and is the second native preacher we have lost this year. They were both highly qualified for the work of evangelists, and were both laborous and useful.

A REVIVAL.

COMMUNICATED BY REV. C. LACEY.

Cuttack, Sept. 17th 1850.—THROUGH the year hitherto we have seemed to be at a very low ebb; and have wept and prayed and conversed about our low estate; but lately we were visited by a measure of blessing which has issued in a revival among our nominal christian people both at Cuttack and Chogá. On my last visit to Chogá about ten days since, we had a baptism of two; and twelve others came forward and proposed themselves as candidates for baptism and fellowship. Their number was so considerable, for a small colony, that we postponed the church meeting for two days, to give us time to converse with the candidates, and ascertain better the state of their minds, ere we received them on the list of candidates; but after a rather particular examination the majority of their names were retained, and a few were recommended to wait for a month. On all a work of grace appears to have commenced. The Athgar people have little that they can express of Christian doctrine, but they have the *sár*, the essence of the Gospel in their hearts and in their mouths; they

express their sense of sin; of its sinfulness, and danger; their *sole* dependance on Christ for salvation and eternal life. They can tell of his painful death as the special reason why He can and will save them; they can express their love to him for loving them and dying for them:—they can tell of a judgment-day; and that baptism will not wash away their sins, but only be “a putting on of Christ.” These truths form chiefly the amount of their divinity; but you will think with us that they contain the germ of truth, the germ of the Gospel, that they contain that truth which has power to turn the soul from darkness to light, and from the power of Satan to God. Meantime they are attending the means of grace, and are increasing in knowledge and experience. You will think my visit was a pleasant one, and you judge rightly. Visits to this little fruitful spot are commonly pleasant to me and my colleagues too; but on my late visit there was special reason to rejoice. The necessity for a second deacon was felt, and has been felt for some time; and on Monday a canvass was made. The votes were for Treepoorari five, for Bhásdoori six, (he was only a few years ago, a poor sabāra of the jungles,) for the schoolmaster, Brahmanunda nine, and for Khumburout twenty-five. As the remaining members were not sufficient to bring up any of the three to the number voting for the last named person, he was unanimously chosen to the office. He received a short address on the nature and duties of his office. Khumbu is a poor but a very quiet and good man, an ornament to the Christian name.

The generality of the Chogá people are in respect of this world very poor. They had been oppressed by the merciless hand of the Athgar rájá and his officers till they had nothing, literally nothing left,—not a rag, not a brass vessel, not any thing, but a poor attenuated diseased body, and a soul oppressed with the grossest darkness. Many were affected with the disease called “annaroge,” a disease which is brought on by absolutely having nothing to eat. They have now recovered from this disease; their blood flows fresh—their muscles can freely move; they can work, and they can eat, and have very far recovered from their miserable state of starvation. They have also received the light of life; and you may now hear them giving thanks to God, that they

were ever brought into the depths of misery, as thereby, they were disposed to seek after a better portion. The free admixture of pious young women from the Cuttack Boarding School, with whom the converts have married, has done much to improve the intellectual character of the Athgar converts. In many cases, at family worship, we have the wife leading the tune and reading the sacred text, and the husband engaging in prayer. In point of Christian experience, however, our monthly experience meetings afford abundant testimony, that an ability to read even the Scriptures is not essential to accurate and experimental enlarged knowledge. With a very few words comparatively, at command, they express freely, accurately and extensively the various workings of grace and sin which occur in contest in every Christian’s heart. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty. The base things of the world, and things which are despised hath God chosen; yea and things which are not, to bring to naught things which are, that no flesh should glory in His sight.” “The poor have the Gospel preached unto them.”

In Cuttack the expression “I want to say a little to you” has been uttered by many. On my return from Chogá I made it my chief business for some days to visit these persons and converse with them. Old impressions had been revived and new ones made; and several appeared to have put their trust in Christ. We had a church-meeting last Monday evening, when one candidate was received for baptism, and three were restored to fellowship, and ten were *proposed as candidates*.

These latter cases were canvassed by the members and with one exception their names were received, *as candidates*; the excepted one to remain another month. We felt that we had matter for joy and thanksgiving. Numbers more, we believe, are anxiously concerned what they shall do to be saved. O that we could see the same holy saving influence at work among the natives around! We are not without symptoms of good, but the fear of caste suppresses the first rising emotions of good.

THE CALCUTTA MISSIONARY HERALD.

VALEDICTORY SERVICE AT THE BAPTIST MISSION-HOUSE.

On the evening of August 13th, a public devotional service was held at the Library of the Baptist Mission, Moorgate-street, to commend the Revs. J. Russell and J. Leechman to the Divine blessing and care on their Mission to India.

The Rev. Dr. STERN occupied the chair, and commenced the proceedings of the evening, by stating the object of the meeting.

An appropriate hymn having been sung, the Rev. Mr. EDWARDS, of Nottingham, engaged in prayer.

The CHAIRMAN then read part of the eleventh chapter of the Acts, and called upon

Mr. RUSSELL, who said, that it was with no ordinary feelings that he stood before that assembly, to speak a few parting words. He felt deeply the responsibility resting upon him in the work to which he had been appointed. When the request was made to him in the first instance, to go out to India as one of a Deputation from the parent Society, to visit their mission stations, he certainly shrank from it. He felt that the ties of home were too many, too dear, and too powerful to break through; but, after deliberating upon, and prayerfully considering the matter, he could not but conclude that it was a call from God, and therefore did not feel justified in refusing to comply. While he knew that in the voyage they were about to undertake there would be some things unpleasant, and perhaps distressing, he knew, also, that there would be many gratifications connected with it; and he trusted that it might be the means of strengthening the hands of the Missionaries, and furthering the Missionary cause in that part of the world to which their hearts clung with so many pleasant and delightful emotions. It was a source of great satisfaction to his own soul that so many brethren had met together to pray for the safety and success of the Deputation, for he felt most keenly his own incapacity for a full and right discharge of the duties intrusted to him. While asking their prayers for himself and his colleague, he would also ask them to pray very earnestly for the country which they were about to visit. While they had already done much for India, he thought all would be disposed to admit that, as a denomination, as indivi-

duals, and as Christians they had not done enough, and he devoutly, hoped, and earnestly prayed, that the fact of himself and his brother going out to India would lead many to ponder the wants and claims of that vast country, and resolve to do more than they ever had yet done on its behalf. He would now say farewell, and if they never met again on earth, he hoped and trusted that they should meet in the presence of their heavenly Father, where there is "fulness of joy and pleasures for evermore."

The Rev. CHARLES STORER then engaged in prayer; and part of the thirteenth chapter of the Acts having been read,

Mr. LEECHMAN addressed the meeting. He felt the responsibility of the work which he had been requested to undertake, and that by such a request an honour had been conferred upon him of which he was altogether unworthy. Yet he blessed God that he was called to such a service. In former years he had been wholly devoted to the missionary work; and some of the happiest years of his life had been spent in foreign service. If the health of his beloved partner had permitted, he would have lived and died a missionary. It would be to him a source of much gratification to visit those brethren with whom he had laboured in the days that were past, and he trusted that much good would result from the course which the committee had thought wise to adopt. Most cordially did he thank his brethren and sisters for their sympathies and prayers, and trusted that their prayers would be heard and answered on behalf of the Deputation, and those also whom they were about to visit; but if it should please their heavenly Father to take them away to their rest, and not permit them to return to their native land, they would have the sweet consolation of knowing that they had died in the path of duty; and he trusted that they should be enabled, in some degree, to imitate the Apostle when he said, "None of these things move me. neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God".

The Rev. C. M. BRIDELL having prayed, part of the first chapter of Romans was read; after which

The Rev. Dr. STEANE after some very appropriate remarks founded on the scriptures read, addressing the brethren said, We have great confidence in the Lord concerning you. Our confidence is in Him, that He who has called you to the work will give you all the qualifications which are requisite to perform it successfully. You will bear to our beloved brethren, the Missionaries of the Churches, and to the Churches themselves, the affectionate loving-kindness of the Churches and pastors at home, and you will assure them that their faith is not only spoken of in this country but throughout the world. You will assure them of the holy jealousy with which we watch over them in the Lord, and regard them in some sort as daughters of our own Churches,—offsprings of the Churches of the saints planted first in this country, and then sending forth into that far distant land those Missionaries who there preach the Gospel of the Son of God, and where those also who are born again are brought into holy fellowship with the Son of God. Dear brethren, admonish, strengthen, encourage them, by your sympathies, prayers, and counsels; by your holy speech and consistent walk and deportment amongst them commend yourselves unto them and the Gospel which you profess. Let our brethren, the Missionaries, be assured by you, how unceasingly, in our private and in our public prayers, we bear them upon our hearts, seeking for them all needful grace and strength to carry on the work in which they are engaged. Whatever may be the trials and dangers you will have to endure, they are, at present, altogether hidden from us; but our hearts are not anxious in relation

to these matters, any more than you have told us are your own hearts surcharged with care on account of them. « The providence of God will watch over you to preserve you from danger. Or if, in his all-wise providence, he should see fit to remove you from the earth, so that you return not to your country, your beloved families, and to us who love you so much, he who calls you from the plains of India, rather than from your native land, will give you a speedy access to glory! For you to be absent from the body would be to be present with the Lord. But we send you forth in the name of the Lord, without any dark forebodings. We do that which we believe to be right; and we commend you to Him "who is able to build you up, and to give you an inheritance among all them who are sanctified." We do indulge the hope that we shall, at least some of us, live to welcome you back, and hear from your lips of the great things which God is doing for his dear Son in that distant part of the world. If it should be so, we shall unite in thanksgiving to the Father of all Mercies for all the loving-kindness which He will have shown to you, and for the answer which he will then have granted to these our prayers. Go forth then, dear brethren, carrying with you the confidence of the Churches, and the love of your fellow-labourers. Be assured of our constant sympathy and prayers, that the Lord may guide and keep you in your ways, and bring you back to us "in the fulness of the blessing of the Gospel of Christ." Let me give each of you the right hand of fellowship, while, in the name of the friends, I bid you an affectionate farewell.—*Patriot*.

WESTERN AFRICA.

DECEASE OF REV. W. NEWBEGIN.

(From the English Missionary Herald for August.)

OUR chronicle of missionary intelligence for this month is again afflictive. It has pleased the All-merciful to summon from his labours our esteemed brother, Mr. Newbegin. Recent letters from him had led us to the hope that he had well nigh surmounted the debilitating effects of the climate, and that there were before him some years of exertion in the cause of the Redeemer. Our hope is destroyed. Western Africa again mourns. The promising field is

deprived of its husbandman. And our faith is again summoned to submission, and to say, The Lord's will be done.

It is with feelings of gratitude we refer to the kindness evinced to the bereaved widow by Governor Becroft and Mr. Lynslager, and to the prompt assistance rendered, both to Mrs. Newbegin and the church at Clarence, by the Rev. H. M. and Mrs. Waddell, of the United Presbyterian Church Mission at Calabar. The following letter from

Mr. WADDELL, dated 4th of May, will put our readers in possession of what is known to us of this sorrowful event.

"It is with feelings of poignant grief that I address you, as secretary of the Baptist Missionary Society, being here most unexpectedly and unhappily on the business of your Society. On the 26th ult. I received, at Old Calabar, by the "Dove," two notes, one from Governor Becroft, who had just returned to this island, and the other from Mr. McShane, surgeon of H. M. S. Phoenix, both dated 21st ult., and both on the same subject—namely, informing me of the death of your missionary, Dr. Newbegin, in circumstances of the most painful description, and of the very unhappy state of Mrs Newbegin in consequence of her heavy affliction; and requesting, in urgent terms, that some of the ladies of our mission at Calabar might return with the "Dove," and aid in affording to our bereaved sister that Christian sympathy and aid which only those of her own sex and station could bestow. There being unhappily no missionary of either sex, nor any white lady remaining on the island, nor any nearer than our families, who could render the necessary assistance in this extremity, Mrs. Waddell and I did not hesitate to answer the call made on us, and on the day following left Calabar in the "Dove" and reached Clarence three days afterwards. I shall not describe the condition in which we found our dear unhappy sister. It was sufficiently deplorable. I must, however, state that every possible care had been taken of her, and every possible attention paid to her by Mr. Becroft, Mr. McShane, Mr. and Mrs. Lynslager, in whose house she was for the time staying, Mr. and Mrs. Matthews as well as by the members of the church, all of whom showed the most lively concern for her safe keeping, comfort, and welfare. Mr. Lynslager's house being necessarily too much frequented to admit of her having the quiet and retirement which was indispensable for her recovery, though no attention had been wanting on his part or that of his excellent wife, which it was possible for friendship, and respect, and benevolence to give, our first care was to have our widowed sister up to the mission house, where we were informed accommodation had been provided for us. This without much trouble we effected, and to our great satisfaction she enjoyed that night more repose than she had done

for ten days or a fortnight before. Our hopes of her speedy recovery have not, however, been sustained by subsequent improvement, and I fear that her distressing malady cannot be effectually removed till she enjoys that care at home which in this country it is quite impossible to secure for her. It will be absolutely necessary to send her home to England by the first opportunity, which we hope will not be more distant than a month hence, when a ship from Calabar will be going home, having an excellent surgeon and master on board, and one of the ladies of our mission, Mrs. Edgerley, as a passenger, or by an earlier vessel if possible.

"The following are the particulars that I have learned concerning the sickness and death of our late brother Newbegin. On the 21st March, ten days after Mr. and Mrs. Saker and Miss Vitou left this place for England in our Calabar mission schooner, Mr. Newbegin came over from Bimbia to Clarence to minister to the church here. On 2d April he returned to Bimbia. On sabbath, 7th, he was sick, and could conduct only part of the public services. During the ensuing week his sickness increased. Tuesday, 16th, he was carried on board the "Dove," with the design of seeking medical advice. Accompanied by Mrs. Newbegin and the assistants Trusty, Williams, and Johnson, he reached Clarence Cove, but finding not the aid there which he required, the schooner, without coming to anchor, put to sea again, and directed its course towards Old Calabar, in the hope of obtaining the assistance which his case required from the ship surgeons there. In this hope all on board were doomed to the saddest disappointment. Scarcely had the "Dove," reached the mouth of the Calabar river, when our brother breathed his last. Of course the idea of proceeding up the river to the shipping station was abandoned, and once more the mission vessel was put to sea, and steered back again to Clarence. The second day thereafter, namely, Friday, 19th ult., it was off the Cove, having the corpse on board, but being unable to get in, made a signal of distress to a steamer, which hove in sight, and approached the cove. This was H. M. S. Phoenix, having on board H. M. consul-general for these coasts, Mr. Becroft, which took the "Dove" in tow, and brought her into harbour. The same evening the body was respectably in-

tered amidst the unfeigned sorrows of the whole population. The exact nature of our late brother's complaint I have not ascertained. There was not much fever, but he vomited unceasingly, and his bowels could not be effectually moved by any means employed. He was sensible, however, to the last, and during the day before his death gave instructions to the assistants with him for the performance of their duties after his death, which he knew to be approaching.

"Yesterday I held a meeting with the deacons of the church here and the teachers from Bimbia and Cameroons, to act as one of your own missionaries would do, were there one spared in this emergency—to inquire into their affairs, and give them such instructions and consolations as their circumstances required, for they seemed as sheep without a shepherd, and looked to me as to an elder brother or father, for sympathy and direction in their sadly bereaved condition. The minutes of our meeting and another to be held to-night, will be copied out and sent to you.

"In conclusion, my dear sir, I beg to express my earnest desires that your Society may very speedily be able to repair the desolations which have been made in your mission. It cannot long subsist in its present state. Every month's delay inflicts an injury which many months will hardly repair. I hope that Mr. and Mrs. Saker may soon return and with them at least one or two more well prepared and well proved men, who, not alarmed by the ravages of sickness and death hitherto among your brethren in this field, will come out prepared for the worst yet hopeful of the best, and willing to live or die as may please God, if they may contribute in any degree to advance the interests of Messiah's kingdom in these regions of Satanic delusion and utter darkness.

"It is not likely that Mrs. Waddell and myself can remain here over a week or two. The attention due to our own family and mission duties at Calabar require our return so soon as the state of Mrs. Newbegin and of your mission affairs admit thereof. Every aid in our power to both we shall gladly render, as an incumbent Christian duty.

Most sincerely yours in Christian bonds,

HOPE M. WADDELL.

"P. S. May 4th. I am happy to state before closing this letter, that a great

improvement has taken place in Mrs. Newbegin's mind in the course of the last twenty-four hours. * She has slept, and awoke refreshed and calm, though bewildered at the horrid dreams of the last two weeks. Her perfect recovery seems now certain and near."

The Committee are anxiously seeking for a passage for Mr. and Mrs. SAKER, as well as for another servant of Christ, to resume the work thus in God's providence so painfully interrupted. It is expected that Mr. SAKER will be able to sail in a few days to his destination, and he will doubtless bear with him many fervent prayers that his life may be spared, and that a work which has borne hitherto decisive marks of divine approbation in the conversion of many of Africa's degraded children, may be permitted to go on even in the midst of great afflictions and death. The views of our brother SAKER respecting the mission, and his devotion to this perilous service in the cause of our Redeemer, are expressed in the following passages from a letter addressed to the Committee on hearing of the decease of Mr. Newbegin.

"I have a fear that some of you who wish well to Africa will be discouraged, and I think you ought not to be. Let us review some of the facts. Ten years since you commenced the work. You sent many labourers, and expended much treasure. Of those sent out, God has gathered to himself Thompson, Sturgeon, Fuller, Merrick, and Newbegin; Prince and Clarke have been driven from the field, and a small company of West Indians have fled, terrified with the toil and suffering. This suffering and loss of life shows that the sacrifice you have made is large. But ought we to have expected less? Bloodless victories are not common. In common life we do not expect results without corresponding labour and expense. Sometimes we have to wait long for the results we seek, but in this mission God in his providence permits us to look at something accomplished before this last affliction falls on us. Let me refer to these results. There are now living in Africa about one hundred souls hopefully converted to God. In nine years past forty may have died, leaving the pleasing testimony that they are gone to a better land. They are saved, instrumentally through you and your agents.

"There are eight native teachers now engaged, more or less, in efforts for the

salvation of souls. They are not all supported by you, but they are what they are through you.

"The domestic comfort given by the gospel is not small. The education imparted is an immense benefit. In the colony of Clarence you have effected a transformation unspeakably valuable, and almost unprecedented.

"Among the natives of the island impressions have been made that only need fostering to result in the glorious and happy change you long to behold. On the continent it is difficult to say what has been done. Souls have been brought to God, churches formed, and actually now the wilderness is being transformed into the garden of the Lord.

"And let me refer to the fact, that although the field is without a European, the work of the Lord goes on. H. Johnson, for two years alone has laboured at Cameroons. Fuller nobly stands at Bimbia; and at Clarence the natives maintain the ground we occupied.

"All this stands against so much suffering and so many deaths; and will any say that the sacrifice equals the results?

"And we must not forget that all who die are self-devoted, and God has accepted their offering, and by it wrought all that we see accomplished.

"Brethren, I think you will feel with me that we must not be discouraged. God afflicts us; let us humble ourselves before him, and try to bring to his service purer and more devoted sacrifices.

"I think that the past all tends to show us that we must not rely on European agency. At present it is impossible to do without it; but as you have sanctioned the principle of sustaining the mission by native agents, I shall go to Africa, and devote my remaining days to the preparation of natives for the work of the Lord.

"I need hardly say that I think one missionary ought if possible to go with me.

"You will doubtless conclude that I ought to return to Africa immediately; I can only say, I am ready.

"In deep humility let then our trials be spread before the mercy-seat of God. Our brethren who thus give themselves over to death will surely have our warmest sympathy, our most affectionate remembrance, as well as our frequent appeals for their protection and blessing to Him who hath said, "Lo, I am with you, even unto the end of the world."

The Committee are not without hope that help will soon be on the way to Africa, and that Mr. SAKER will have one, if not more, co-workers there.

AGRA.

FROM THE REV. R. WILLIAMS.

Sept. 23rd, 1850.—I have been out again preaching in the Muttra district to 30 congregations, some hundreds of people have been privileged to hear the glorious Gospel of the blessed God. May He in his infinite mercy and goodness give testimony to the word of his grace, then we shall not have laboured in vain or spent our strength for naught. You will be glad to learn from the following extract of brother Bernard's Journal, that while there is no European missionary stationed at Muttra, yet the Gospel is preached there, and also in the surrounding villages. He says, "In the month of July I preached the Gospel in 38 villages, to about 350 hearers, most of whom heard attentively. During the same month I preached in different parts of the city 14 times. I

should have done more but was obliged to go from home for several days. In the month of August I preached in 15 villages to 180 hearers. I could not do more owing to the heavy rains. In the city I preached 36 times, some of the people heard with attention, while others opposed. As in the days of the Apostles, some believed the things which were spoken, and others believed not, but contradicted and blasphemed, so it is now. Were they discouraged, did they flag in their work? no, nor must we, but persevere in our humble efforts sowing plentifully the good seed, depending upon the Lord for his blessing. The city of Muttra, like Athens, is wholly given up to Idolatry. It contains some eighty thousand inhabitants and I am the only person stationed here at

present to preach to them. My earnest prayer is that the Lord of the harvest will speedily send us more labourers."

I am happy to say that the school is prospering, the number of children is increasing. I examined them this time as I did before, and preached to them

and others on the sabbath morning and in the evening to the Christian people in cantonments. I think it of great importance that one, if not two European missionaries should be stationed at Muttra. They will find enough to do surely.

DINAJPORE.

FROM THE REV. H. SMYLIE.

September 2d, 1850.—The few children who are learning English are making good progress. With two exceptions, they are all Christian boys; four Christians, one Moslem, and one Hindu; but I have told them that unless they can procure books of their own I cannot teach them. The desire to learn English is very great with many, among the Hindus more than Moslems. Could they procure books we might soon collect a great number; far and near in the city there are several youths who have set up schools in which they profess to teach English. The teachers are, as far as I know them, all bráhmans, and all from about Calcutta, with the single exception of a youth from Serampore College. They are loose characters, laughing aloud at every thing, whether sacred or profane. The thing they teach has little if any resemblance to English in sound, still they appear to make money in this way of deception. The youth from Serampore is respectable in every sense; his spare time is taken up in teaching the Rájá English. There is a move forward though neither Moslems or Hindus know of it; their eyes will one day be opened to see the great change now coming over them.

A Musalmán youth, who had been employed by me as a Sircar, has had fortitude granted him to throw off caste and join us. I discharged him; he went I know not whither, and after an absence of some time he returned to say he would be a Christian. For the last two months he has been receiving instruction, latterly he became so anxious to be admitted that we have in a manner been compelled to allow him to come in. He said, "It is very strange, I never saw my heart before, though it must have been very bad." While I

mourn at the very small number brought to the knowledge of our Lord and Saviour Jesus Christ, I am somewhat cheered at the daily silent changes I see. I have, before mentioned that the bráhmans would linger about the outskirts of the audience evidently anxious to hear; yet they had not the courage to come forward, or rub clothes with a poor unclean chásá. This state of things is improving; for the afternoon of every day, Sabbaths excepted, bráhmans may be seen quietly listening. There are a few bráhman youths who are employed by the amílás of the Court as copyists, who sometimes gather about me and do all in their power to annoy. With them every thing is the cause of a roar of laughter, whatever is said has this effect, and when they speak they talk the greatest nonsense, something that has no connection whatever with the subject in hand; viz. on asking one how sin could be pardoned? "O, he said, I know that very well." "Then tell us how." "O, I know there are four yugas." "But what have yugas to do with the pardon of sin?" "O our shástras say, there are four yugas." "You may just as well say there are seven yugas in a week, or twelve in a year, and because you believe what every child knows who has never seen your shástras you fancy you shall be pardoned, but yugas and pardon of sins are very different things." When they can talk such stuff as this, they can hardly be looked on as reasonable beings. No man but one living among them can form an idea how idolatry has destroyed man's reasoning powers; with regard to holiness they may be said to be dead; they cannot tell what real holiness is or consists of. They seem to have no idea that it belongs to the heart.

THE ORIENTAL BAPTIST.

DECEMBER, 1850.

Theology.

THE BURNING BUSH.

It is usual, as is well known, to understand the exhibition made to Moses of the bush burning but not consumed, as representative of the Israelites in Egypt suffering cruel bondage and oppression under Pharaoh. The bush by itself is supposed to shadow forth the Israelites, the fire their afflictions, and the bush burning but not consumed, the people as continuing to exist notwithstanding all the attempts that were made to destroy them.

Now, we are not sure that this is a correct mode of explaining this extraordinary exhibition; and our reasons for thinking so are briefly and simply these: First, it never appears to have been the way of God to give exhibitions, in this manner, of things that were then existing. His exhibitions seem always to have been intended to represent things to come. Such were almost all the visions of the prophets, an abundance of which we have particularly in the prophecies of Ezekiel and Zechariah. In the second place, the narrative before us expressly says, that it was not the *bush* (by which as has already been observed, is usually understood the Israelites), that was in the midst of the fire, but that it was *the Angel of the Lord* that was there: "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." If, therefore, the fire means afflictions, (and this is probably correct enough,) then is the exhibition to be regarded as an exhibition of the Angel suffering. And just here, we think, we have got hold of the end of the thread which is to unwind the whole clue. Let us try to unravel it. We shall, we hope, derive both instruction and spiritual benefit in doing so.

Observe, then, in the first place, who the person is who is here exhibited as

in the midst of the flame of fire. He is called "the Angel of the Lord," or, as it may be rendered, "the Angel Jehovah." It was a divine person; for Moses calls him God: "And Moses hid his face, for he was afraid to look upon God." Nay, the personage here calls himself God: "I am," says he, "the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And, as the twice repeated language of the New Testament must be true,—“that no man hath seen God at any time,”—and, as the personage here was visible, we must, therefore, conclude, that this was not God the Father, but God the Son, the second person of the glorious Trinity.

Observe, again, in the second place, that this glorious personage appears in the midst of a flame of fire. Fire, as has already been intimated, usually denotes, when used figuratively, afflictions, punishment, wrath, severe judgment, and so forth: It is by fire, as you will recollect, that the wrath of God, as inflicted upon the wicked in eternity, is expressed. And it was, no doubt, because of the peculiar fitness of fire to express the anger of God against sin, that all the sacrifices which were commanded to be offered up as atonements, were ordered to be burnt on the altar,—his anger thus falling on the victim instead of the offerer.

So far, then, we imagine, we have got on safely and well in investigating the meaning of the exhibition before us. Christ was the person in the midst of the flame; and the flame denotes suffering. We have, then, here Christ presented before us as in a state of suffering.

The thing now to be considered, is the *object* which was intended to be accomplished by the exhibition; for

God never does anything without an object. To get, therefore, at this, we have only to take into consideration this principal thing, namely, that *now* the time was at hand when the Israelites were to have the promise, which had been made to their fathers centuries before, fulfilled to them,—that of their being put in possession of the land of Canaan. God had covenanted with Abraham, that he would give them this land as an inheritance; and when he made the covenant with him he made it by sacrifice. Abraham was commanded to take unto him an heifer of three years old, and a young pigeon, and to offer them as a burnt-offering unto the Lord. And when he had done so (and in the doing of which he had not only, as was the case with the offerers in all sacrifices, to confess himself to be a poor, guilty sinner, but he was, at the same time, made to feel somewhat of the bitterness of sin by the horror of great darkness which fell upon him),—we say, when he had done so, it was then said to him: “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” The land was thus promised to them, not on the ground of a covenant of works, but on the ground of the covenant of grace,—not as a thing which they deserved, but as a thing which the atonement of Christ, which was represented by the burnt-offering, was to procure for them. It was a thing which was to come to them through sufferings to be endured by the Angel Jehovah. And these sufferings were most vividly exhibited, on the occasion of Abraham’s offering, by the smoking furnace and the burning lamp that passed through between the pieces of the sacrifice. There, by these emblems, the whole fury of God’s wrath was seen to descend, as it were, upon Him who was typified by the slain victims laid upon the altar.

The promise, then, of the land of Canaan, having been given to the Israelites on the ground of the sufferings of the Son of God, their being put into actual possession must also be seen to be on the same ground. Hence, the appearance at this time of the Angel of the covenant in a flame of fire, or, in other words, his appearance as a sufferer, or as a burnt-offering being consumed on the altar; for we may, if we like, conceive the bush to have been the wood of the sacrifice.

That the time was now come for the Israelites being put in possession of the

land of Canaan, must have been known to Moses at the period at which he saw the bush burning but *not* consumed; for thus did God speak to Abraham at the giving of the promise: “Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years: but in the fourth generation they shall come hither again.” Moses himself, as is generally believed, had written the lines now quoted, and had written them before the Angel appeared to him in the bush; for it is a common opinion, and an opinion which seems well-founded, that Moses wrote the book of Genesis and the book of Job when, as a shepherd, he was tending the flock of his father-in-law at Midian. And if so, he consequently knew of the 400 years of which God had made mention; and as he calculated them back from the year which was then passing, he could hardly fail to recollect, at the same time, the burnt-offering of Abraham, and the smoking furnace, and the burning lamp which passed through between the pieces,—all these being to be found in the same narrative. And it is not unlikely that, as he saw the fire in the bush, he exclaimed, “Ah! here it is again! Here is once more the fire,—the very fire that appeared to Abraham!”

Now, if Moses were indeed led back in mind to the period of Abraham’s offering; and if he were indeed, as he unquestionably was, led to see that the promise of Canaan was given only on the ground of Christ’s sufferings, he must have been led to see also that it was on the ground of the same sufferings that Israel was to be delivered from Egypt and conducted to the holy land. The fact is, that the exhibition of the burning bush was just a renewed declaration, that the whole matter from beginning to end was of grace, pure grace; and that to Christ, as a suffering Saviour, Moses and all his brethren were indebted for every thing both of a temporal and a spiritual kind.

It was at this time that the Angel of the covenant said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people who are in Egypt, and have heard their cry, by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into

a good land and large, unto a land which floweth with milk and honey." It is to Christ, as we all know, that we owe every thing that is good; and it is to him especially, and to him as the great burnt-offering, as the Angel in a flame, that we owe the boundless blessing of having the great God of heaven and of earth, the Lord of hosts, as our God. Had Christ not descended into our world, and had he not descended into it, too, as the suffering Angel of the covenant, God would never have been our God; and none of us could ever have been delivered from the awful bondage and oppression of sin and Satan,—a bondage and an oppression typified by what was endured by the children of Israel in Egypt. But, blessed be God, the Angel of the covenant has been down in a flame of fire into our world; and the result is, that many have been delivered, and have, at the same time, found God to be to them a God all-sufficient, a shield, and an exceeding great reward. O! it was peculiarly appropriate, therefore, that the Angel should call out from the midst of the flame, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This was just letting Moses know, and it was just letting every one else know, in what way it is that guilty men may become reconciled to God, and also be interested in all his perfections, attributes, promises, declarations, and gracious doings.

We are not sure what the bush was intended to represent; indeed we are not sure that it was intended to represent any thing at all, unless, as has already been intimated, it be the wood of the altar. But if any thing more was intended we think the human nature of Christ must have been that thing. It was in reference to Christ's human nature, that he was called a rod out of the stem of Jesse, a branch out of his roots, a tender plant, and a root out of a dry ground, or, in other words, a bush in a wilderness. It was in the bush that the Angel of the covenant was enveloped in a flame of fire; and it was, when in the body, that Christ suffered all the wrath of an offended God. The bush was not consumed; neither did the body of Christ see corruption. He rose from the dead; and he carried with him our nature into heaven. That nature has not been laid aside; it has not been consumed; he

retains all the feeling of the man, having a fellow-feeling for us in all our infirmities, and feeling towards us all that an elder brother, a brother full of compassion and benevolence, can feel. O! this is another comforting thought. He has carried with him the same heart and the same hand that he had on earth: and will he not, therefore, pity us and help us?

Moses, when he first beheld the sight, knew not what it was, and, therefore, determined to approach and examine it: "And Moses said, I will now turn aside and see this great sight, why the bush is not consumed. And when the Lord saw that he turned aside to see, God called to him out of the bush, and said, Moses, Moses: and he said, Here am I, And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." May not this be regarded as a caution not to pry (as many have attempted to do), into that which can never be discovered or explained,—the mysterious union of the divinity and humanity of Christ, and particularly the union of these in suffering? Many, by giving themselves up to speculate and reason on this and other similar deep and intricate subjects have speculated and reasoned themselves out of the Bible altogether, and have at length landed themselves in downright scepticism and infidelity. God, in order to try us, as well as to accomplish in us effects of a most beneficial kind, has, in the Bible, made large calls upon us for faith; and it will be our wisdom to yield to these. We shall find the benefit of it hereafter; for in no instance has he made any demand upon us without having our good, both temporal and spiritual, directly in view.

Moses was called upon to reverence Christ; for the command to him to put off his shoes from off his feet was nothing less than a command to him to perform an act of reverence and worship. Angels often appeared, both under the Old and New Testament dispensations; but never, on any occasion, did they demand an act of homage. But the Angel of the covenant did so; and he had a right to do so; for he was, as he said to Moses, "the God of Abraham, the God of Isaac, and the God of Jacob." Have we not here the strongest authority that we can have for the worship of Christ?

Moses was commanded not to draw

nigh thither; for the place to which he had come was holy ground. Here an evident intimation was given to the man of God of his sinfulness. And though we have no reason to think that he viewed himself in any other light than this; yet it would have been no marvel if, after having given up such a kingdom as that of Egypt, and after having chosen to suffer reproach with the people of God, he had come to think that he was not altogether destitute of some merit in the sight of God. But if he had been entertaining any such thought as this he must now have been undeceived. Christ took care to make him feel that sin existed within him, and that he was really unworthy to stand in the presence of God. And deep was the humility effected in Moses. Such was the impression produced upon him of his own nothingness and unworthiness, that it was with the utmost difficulty he could be persuaded to enter upon the work which God had assigned to him,—that of leading the children of Israel out of Egypt to Canaan. And humility is always the result of Christ's revealing himself to the soul. The man who knows the most of Christ will always be the most humble. It was so with Isaiah the prophet. When he had a view of Christ in his glory he cried out: "Woe is me, for I am undone; for I am a man of unclean lips." And it was so with the apostle John. When he saw Christ in heaven, he fell down at his feet as dead.

The place where the Angel appeared was called holy ground, that is, it was holy ground for the time then being. After Christ, however, had left it, it ceased to be any holier than other places around it. It is only the presence of Christ that makes any place holy. Wherever people are gathered together in his name, whether in a chapel, or in a house, or in a field, or in a ship, there is Christ in the midst of them; and that place may consequently for the time then being be called holy: and there it becomes us to conduct ourselves most becomingly. To indulge in lightness of manner or of mind in any place where the worship of God is being carried on is to be guilty of an act of irreverence towards Him. Hence it is written: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not

rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon the earth: therefore, let thy words be few." A. L.

THE LORD'S SUPPER.

The Ordinance of the Lord's Supper considered at the time of receiving.

LORD, I here appeal to thy sacrifice against my sin; to thy grace against my corruption; to thy love against my fears; to thee against myself. I believe thy word; I remember thy command; I adore thy goodness; I wait for thy salvation, O Lord. Give effect to thine own ordinance, and make it the seal of mercy and the conveyance of life to me. Come, Lord Jesus to my heart.

I go to the table for mercy and strength to keep me, and to profess my faith in Christ;—that I have pardon and peace with God; life and righteousness only by his death and merits; and to own my obligations to live to him that died for me. In faith, love and self dedication I go to the table for Christ's love and likeness; for the benefit and munition of the cross; to have the load of sin taken away from my heart, and any other which Christ thinks fit, laid upon my back.

I go to the table to leave sin behind me, and to receive Christ instead of it; and if I do the one, laying my sins on Christ with a will to forsake them, I am sure of the other. Lord, grant me thy peace and all that comes with it, patience, resignation, thankfulness, deliverance from fear of the second death and a hearty longing for eternity.

I do not go to the Lord's table to give, but to receive: not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of; more than would take up a whole day; and when I have told him all I know of myself, it is not the half, but only a very little of what he knows of me. I bring myself to him, believing that he will be all to me; and do all for me that is in his heart, and that I know is a very compassionate one. I go as a sinner to the Saviour: to whom else should I go with my blind eyes, foul leprosy, hard heart, and very rebellious will? You tell me I must have I know not how many graces—qualifications to go to the Lord's table, but I cannot stay for them,—my wants are urgent,—I am a dying man,—

my Lord with his known kindness says "Come; do this to remember me." His invitation and my sins are the only qualifications required. I long to feed on him—to thank God for him—to take him into my heart. I will go and behold his blood poured out for me;—in spite of all my sins and fears: and if all the saints on earth stood up with one mouth to forbid me I still would go.—I go to put myself under Christ's wings and fly to him for refuge from the monster sin, ready to devour me.

I go to the table, to know God and myself, and wonder at the reconciliation of strict punishment with free pardon,—to see the greatness of my sins, and the greatness of my hope in the greatness of the sacrifice therein represented. To be raised as high as heaven and yet humbled in the dust. To be astonished at the mystery of Christ crucified and to profess that I know less of God than ever. Let me be daily thinking on this; daily in a state of preparation for it; daily living upon it; resolving to secure my portion in the love therein exhibited by receiving it in faith and humility as a free and undeserved mercy; making it my pattern, and dreading the sin which could be expiated with no less a sacrifice.

Do this in remembrance of me:—As if the Saviour had said, Remember me,—remember who I am, and what thou art; remember me thy Saviour; remember me thy master; remember my love; remember thy obligations; remember me hating thy sin, and remember me as bearing thy sin; remember me and fear not; remember me and sin not; remember me and live for me, and by me, to all eternity.

A SINNER SAVED BY GRACE.

Extract.

Madras, August 28, 1850.

"ALL FLESH IS GRASS."

A TRUTH I very fully acknowledge; yet to how little practical effect do I consider it! How seldom, as applied to my own self, does its remembrance come home with realizing power—how often do sights of mortality repeat the lesson—I see them but heed them not. An acquaintance drops and I am startled; a nearer and dearer friend is withdrawn, and now I weep and reflection busies itself in following the departed; and a voice is heard, saying, "Set thy house in order, for thou shalt die;" "Prepare to meet thy God."—Conviction follows the appeal; for a little season the solemn

change appears to be at hand: "Lord, comest thou to me in this watch?" is the enquiry which the heart, impressed under such warnings, will with solicitude put forth. Time passes, and the summons comes not; forgetfulness and security succeed, but every closing day abridges something of the short remaining portion of the sojourn here; and, ere another sun arises, "I may go hence and be no more seen." The sentence may even now have proceeded from on high, "This night thy soul shall be required of thee;" shall I not therefore ask, "Then whose shall those things be, which I have provided?" Shall they be thine my Saviour and Redeemer? shall this soul, this spirit, which thou didst go forth to purchase at so dear a rate—shall it return to thee? Where are my thoughts, my affections, my desires? Roving to the very ends of the earth? Centered in some little spot of home endearments and of intellectual joys? Or, fixed on heaven, or things unseen, on the living God, "the heavenly Jerusalem, on an innumerable company of angels, the general assembly and church of the first-born, and God the Judge of all, and on the spirits of just men made perfect?" Where are my hopes? Rest they on myself!—on the faint prayers which I have breathed?—on the poor pitiful performances of charity but scanty in its measure, and cold and tardy in its performance? on tears of repentance seldom shed; on deeds of self-denial in number few, in spirit little in accord with Him who trod privation's painful path? Are these my hopes? Poor perishing delusions all! Or, are they anchored on a firmer rock? Ascend they to the rock of ages, to salvation's Lord? Do they with trembling yet believing faith lay hold on Christ? Am I in lowliness of spirit, come to "Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel?" Lord, if here I make my resting place, I fail not; therefore do Thou henceforth take my heart, my life, my thoughts into thy keeping: mould them into conformity with thy will, and then shall I be safe. Then shall I know no fear, for the everlasting arms shall be beneath me and shall bear me up; and, with confiding trust, my latest breath may testify that, "into thy hands I" do in hope, "commend my spirit," because "thou hast redeemed me, O Lord, God of Truth."

L. H.

OLD AGE AND DEATH.

I.

My youth is gone ; the prime of life has fled ;
 Fled all that strength of limb, and power of thought,
 Which youth and prime enjoy. What now remains
 But feeble age, decay, and certain death ?
 And when these heaving lungs shall cease to move,
 This languid, vital stream shall cease to flow,
 And this poor, weakened pulse shall cease to beat ;
 O ! where shall I then be ?

And when these feet can walk no more ; these hands
 No more can work perform, all stiff in death ;
 And when these ears can hear no more ; these eyes
 No more can see ; this tongue no more can speak ;
 When every feature bears the stamp of death ;
 O ! where shall I then be ?

When, from this house of clay, so long my home,
 I, by the hand of hastening death, am driven,
 And this poor body tenantless remains ;
 O ! where shall I then be ?

When, stretched, upon the bed of death, I lie,
 And friends come round to mourn and weep, and speak
 Perhaps, of what I've been, and what I've done,
 And my pale corpse insensible to all ;
 O ! where shall I then be ?

When, gathered round the lonely grave, they there
 Deposit my poor, cold remains, and weep,
 And say, they hope, that all is well with me ;
 O ! where shall I then be ?

II.

" Desponding soul," the gracious Saviour cries,
 " Thou doest well to think of death, and well
 To think of it, as a most serious thing ;
 But to despond, as though thou wouldst, by death,
 Lose every thing, and look upon that change
 With dread, which now approaches, is not right ;
 It shows thy faith in me is much too weak.
 Death has not all the importance, which thou giv'st
 To it ; it is not just that turning point
 In thy existence, which thou seem'st to think.
 If thou in me a true believer art,
 Thou hast already passed that turning point,
 Which does the eternal states of men decide ;
 That point the time of thy conversion was ;
 The time, when thou didst first believe in me,
 And look for pardon through atoning blood.
 'Twas then, that thy eternal state was fixed ;
 Then, that thou didst one of my sheep become ;
 And one of them, thou know'st, I will not lose.
 Death's but a passage to a better world ;
 The safety of my sheep is just the same,
 Whether they are sojourning here on Earth,
 Or passing through the gloomy vale of death,
 Or dwelling in that happier, better world ;
 They, from the moment, they believe in me,
 Are in a state of perfect safety placed.
 Do I not know that thou hast thy poor soul,
 Into my hands committed,—that thou hast

No other trust? Oft have I heard thee say,
When, in thy closet, on thy bended knees,
'O Lord, I have no hope, but in thy blood;
I dare not trust on any thing besides;
If thou refuse to save me, I am lost;
But, gracious Saviour, help me, when I die,
To look to thee, as dying Stephen did,
And pray as he did, with my latest breath.
And should I, in my dying hour, become,
As many, many do, insensible,
And thus unable, with my latest breath,
To pray and ask thine aid; yet Saviour, hear
The humble prayer which now I make to thee;—
Yes now, with all my mental powers awake,
Do I commit my helpless soul to thee,
And pardon seek through thy great sacrifice,
And O, my Saviour, pray remember this;
Remember, when I draw my latest breath,
That, when in life and health, I did my soul,
My guilty soul, into thy hands commit.
Such prayers as these, I oft have heard from thee,
And they remain inscribed upon my heart.
Can I, the Saviour, disregard the prayers
Of those, who seek for pardon through my blood?
I will my promise keep; no one, that comes,
Will I cast out; and, in the hour of need,
I will perform all thou dost ask of me,
I will support thee, and thy soul receive."

III.

'Tis done; I've pass'd the gloomy vale of death;
Now, I behold my body lie a corpse;
And now, where am I? What is now my state?
Thanks to my Saviour, all is well; he has
His gracious word performed, and I am safe.
Now I am leaving Earth, under a guard
Of angels bright, who have my Lord's commands
To bear me safely to that better world,
That world of rest, where all his saints reside.

IV.

Now, I am here; I am with all the saints;
I am, where Jesus is; I have his smiles;
And now, I am, O miracle of grace!
I am for ever safe, and happy too.

R. D.

GENUINE PIETY.

How goodly are thy tents, O Jacob,
and thy tabernacles, O Israel! Powerful
are the charms of genuine piety.
There is something in it that disarms
malignity itself, and extorts admiration
even from those who hate it. Milton
represents the devil himself, on his ap-
proaching paradise, as awed by inno-
cence, as staggered, as half inclined to
desist from his purpose, and feeling a
kind of perturbation within him, com-
posed of malignity and pity. Something
like this existed, methinks, in Balaam.
He wanders from hill to mountain, seek-
ing for curses, but scattering blessings.
—Fuller.

"EVER WITH THE LORD."

"EVER with the Lord;" this puts lilies
and roses into the ghastly face of death, and
makes the king of terrors to outshine Solo-
mon in all his glory. "Ever with the
Lord"—this makes death not only tolerable,
but amiable, desirable; for in this we groan,
in this tabernacle, for this is earthly, earnest-
ly desiring to be clothed upon with our
house, which is from heaven; the reason is,
because that house is eternal in the heavens.
A saint looks out of the windows of this
earthly tabernacle, and crieth out, as the
mother of Sisera: "Why stay the wheels
of his chariot thus long?" When shall I
be carried to those eternal mansions, where
I shall ever be with my Lord and Bride-
groom?

Then tremble thou not, believer, at the approach of death, but go forth and meet him with this friendly salutation, "Come in, thou blessed of the Lord; art thou come to fetch me to my Father? Welcome death! thou art my best friend next to Jesus Christ; death is only my passage into a blessed eternity." Death is Joseph's chariot, not to carry the saints down into Egypt, but up into Canaan; and how quickly doth he carry a believer thither! It is but winking, and he is at home; as soon as the eye of the body is closed here, the eye of the soul is open there! O blessed vision! to behold at once all the glories of eternity! Say then, with Jacob, Jesus, my Lord and

Redeemer, is yet alive, and seated on the throne at the right hand of the Majesty on high, there proclaiming in the ears of all his trembling followers—"I am he that liveth, and was dead; and, behold, I live for evermore, Amen; and have the keys of hell and death." (Rev. i. 18.) Fear not, O thou believer, to say with Jacob, "I will go and see him," not before I die, but I will die, that I may go and see him. Death is but the flame that must singe asunder the cords of thy mortality—the hand that shall open the cage, that thy soul may get loose and take her flight for the mountain of spices, the glorious immortality and liberty of the sons of God.—*Case.*

Original Poetry.

HYMN OF THE VAUDOIS.

FATHER! from mid the forest dim,
O listen to thy childrens' cry;
And let the breathing of their hymn,
Pass to thee through the sapphire-sky:
Smile on us, Father, from thy throne,
And send on us a blessing down.

We meet amid these ancient trees,
And 'neath the arches of the sky;
And o'er our forms the evening breeze,
Sweeps with a gentle murmur by:
Amid thy works, O God of love,
Look on thy children from above.

We thank thee for these forests old,
And for the mountains' hidden caves;
Where we the people of thy fold,
May worship thee when Satan raves:
Where all unseen by mortal eye,
Thy suffering ones to thee may cry.

We thank thee for our blessed dead,
Who now surround thy throne above;
For all the grace upon them shed,
And for the burning quenchless love
Which urged them on to pour their blood,
For thy truth's sake,—our fathers' God.

God of our fathers! hear us now,
While we thy promised grace entreat;
Behold thy waiting children bow,
Before the "blood-bought" mercy-seat:
O listen to our earnest cry,
And answer us, O God most high.

O grant us grace to follow those
Who from their fiery trials rest;
And crowned with victors' wreaths repose,
Within the mansions of the blest:
God of our martyred ones! be thou
Our God while journeying here below.

Give us to tread the path they trod,
 And join them in the land of bloom;
 Even though the way to thee, O God,
 Be full of darkness and of gloom,
 Though persecutions' fires may rise
 Between us and the star-gemmed skies.

Father! from mid the forest dim,
 O listen to thy childrens' cry;
 And let the breathing of their hymn,
 Pass to thee through the sapphire-sky:
 For Jesus' sake now from thy throne,
 O Father, send an answer down.

M. E. L.

Narratives and Anecdotes.

THE THREE SISTERS.

A TRUE TALE.

In the year 1814, the late Mr. and Mrs. F., who were lost in August, 1831, on board the *Rothsay Castle* steam-packet, were acquainted with three sisters, residing in London, and who belonged to the higher class of society.

Two of these sisters were decidedly religious, but the third disliked the piety of her sisters, and opposed it as much as possible. One night she had been at an assembly very late, and the next morning, at breakfast, her manner was so remarkably different from what it was usually, that the sisters feared she was unwell. Instead of talking about every person she had met, and everything she had seen, she sat silent, sullen, and absorbed. As she ate nothing, her sister inquired if she was unwell? She answered, "No." "What is the matter?" "Nothing." They were afraid something had distressed her. She said, "I have no idea of people prying into matters which do not concern them." She spent the whole morning alone in her own room; and at dinner-time the same conduct recurred as in the morning. She retired to rest late and with the air of one who expects from sleep neither rest nor refreshment. The following day was passed as the preceding one. One of her sisters again affectionately addressed her: "Anna, you are unwell. What pains you?" She replied, "I am well, nothing pains me." "Then you have something on your mind, and will you not tell us? Do we not love you? Have we not the same earthly interests with you, and can we wish any good but yours in an anxious wish to share your sorrows?" "I shall not tell you what ails me," she replied; "so do not press me further. I dare say you would be delighted to know it; you would think it some spiritual triumph;

but I laugh at these things. I am not quite old enough yet, to become the victim of dreams and visions." "Anna, we do not live in dreams and visions." She sharply replied, "No; I do not mean that you should." She remained gloomy, and her sisters were unhappy for her sake. The third morning she again began the day as one who loathed the light. As her sisters looked at her, one of them suddenly said—"Anna, what was your dream?" She started and said,—“Ah, ah! you would give the world to know; but I shall not tell you. I thought you did not believe in dreams and visions.” The sister replied, “We do not generally; but there are, no doubt, dreams which are as much sent by God as are our afflictions or any other warning. There is a verse in the Bible where it mentions God as speaking to a man in a dream, in the vision of the night, when deep sleep falleth upon man.” She laughed again, and said, “You have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in such a way. I have no doubt I shall forget it in a day or two.” “Anna,” they said, “we do beseech you to tell us if you have really had a dream.” She answered, at length,—“Well, if you must know it, you must. It was certainly very extraordinary. I should have thought it the effect of the ball, but that I never anywhere saw anything resembling it, and don’t suppose you understand what I tell you, for you never saw, nor can see, nor imagine, anything like it.”

THE DREAM.

“I thought I was walking in the street of a great city, many others were walking there besides, but there was something in their air that immediately struck me; they seemed thoughtful, yet cheerful; neither occupied with business nor with gaiety but

having about them such a dignity of repose, such settled purpose, such peace, and such purity, as were never stamped upon mortal brow. The light of the city was also strange,—it was not sun, for there was nothing to dazzle; it was not moon, for all was clear as noon-day: it seemed an atmosphere of light,—calm, lovely, and changeless. As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass; the large and glittering windows seemed like divided rainbows, and were made to receive and emit nothing but the light of gladness. It was indeed a place where hope might lead, where love might dwell. I could not help crying as I went along,—surely these are the habitations of righteousness and truth, and peace! All was beauty, bright, and perfect. I could not tell what was wanting to make me wish for eternity in such a place, and yet it oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, sad and oppressed. I saw that they all went one way, and I followed, wondering at the reason, and at length I saw them all cross over to one building much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but as far as the steps I approached out of curiosity. I saw persons enter who were dressed in every varied colour, and in all the costumes of all nations, but they disappeared within the porch, and then I saw them cross the hall all in white. Oh! that I could describe to you that *hall*! I was not crystal, it was not marble, it was not gold, but pure light,—light! pure light! consolidated into form: it was the sun, without his dazzling rays; it was the moon, without her coldness;—and within was a staircase, mounting upwards, all of light, and I saw it touched by the moving feet, and by the spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away; and, as I turned, I saw one on the lower step, looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He spoke like liquid music, and asked me, ‘Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?’ I stood silent; he pressed me to enter in, but I neither answered nor moved. Suddenly he disappeared, and another took his place, with the same look and the same manner; I wished to avoid him, but I stood riveted to the spot. ‘Art

thou come so far,’ he said, ‘and wilt thou lose thy labour? Put off thine own garments and take the white livery.’ Here he continued to press me until I got weary and angry, and said, ‘I will *not* enter; I do not like your livery, and I am oppressed with your whiteness.’ He sighed, and was gone. Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them, and offered me a hand up the steps, but I rejected them all, and stood melancholy and distressed. At length one young bright messenger, stationed at the steps, came up to me and entreated me to enter, with a voice and a manner I could not resist. ‘Do not turn,’ he said, ‘where canst thou go? Do not linger, for why shouldest thou weary thyself for nought? Enter here and taste of happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that hall, and are they not washed and clothed and comforted?’ He gave me his hand, and I entered the hall with him; here I was sprinkled with pure water, and a garment of pure white was put upon me, and I knew not how I mounted the bright stairs by the side of my happy guide.

‘O what a sight burst upon my vision as I reached the summit!—but mortal words cannot describe it, nor mortal fancy in any way conceive it. Where are the living sapphires? Where are the glittering stars, that are like the radii in which I stood? Where are the forms of love that breathed in the numerous company that moved around me? I sunk down, overpowered and wretched. I crept into a corner and tried to hide myself, for I saw nothing, felt I had nothing, in unison with the blessed existences of such a place. They moved in a dance to music, to the songs that never fell upon a mortal ear; my guide joined in rapture, and I was left alone. I saw the tall forms,—all fair, all bright, in their own ineffable felicity, their songs and looks of gratitude forming the countenances and the differences of each. At length I saw one taller than the rest, and in every way far more fair, far more dignified, more awfully surpassing fair,—what yet surpasses thought?—and to Him each eye was turned, and in His face each face was brightened; the songs and the dance were in His honour, and all seemed to derive from Him their life and joy. As I gazed in trembling and speechless amazement, one who saw me left the company, and came to where I sat, and said, ‘Why art thou so silent? Come quickly, unite in the dance and join in the song.’ I felt a sudden anger in my heart, and I replied, with sharpness, ‘I will not join in your song, I do not know the tune; and I cannot join in the dance, for I know

not the measure.' He sighed, and, with a look of most humiliating pity, he resumed his place. About a minute after another came and addressed me as he had done, and, with the same temper, I answered him in the same way. He looked as if he could have resigned his own dazzling glory to have changed me;—if heaven can know anguish, he seemed to feel it; but he left me, and returned to his place. What could it be that could put such a temper in my heart? At length the Lord of that glorious company,—of those living, breathing, glittering forms of life and light and beauty,—of those sounds of harmony and those songs of triumph,—He saw me, and came up to speak to me. I thrilled in every part with awe; I felt my blood chill and my flesh tremble, and yet my heart grew harder and my voice grew bolder. He spoke, and deep-toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come, join in the dance, for I have triumphed; come, join in the song, for my people reign.' Love unspeakable. He seemed to beam upon me, as though it would have melted a heart of stone. I felt it, but melted not. I gazed an instant, and I said, 'I will not join in the song, for I know not the tune; and I will not join in the dance, for I know not the measure.'

"Creation would have fled at the change of His countenance,—His glance was lightning; and, in a voice louder than ten thousand thunders, He said to me, 'Then, what dost thou here?' The floor beneath me opened, and I sunk into flames and torments; and with the dreadful fright I awoke."

There was a momentary silence, for the sisters were shocked and surprised. "Anna," they said, "we cannot help you to forget such a dream as this; we surely believe it was from God, and it may be greatly blessed to your soul, if you seek it to be so. Your description of the holy city may be an impression from the Word of God, for much such an account is described in the Revelation. 'The city has no need of the sun nor the moon,' for the temple of God is there, and 'the Lamb is the light thereof.' All who enter must put off their own garments and their own righteousness, and must put on or be clothed in 'fine linen white and clean, even the righteousness of the saints,' and their righteousness is of me, saith the Lord.' Those who walk in the heavenly temple are they 'who came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb,' and they cease not day and night praising God, and they sing 'a new song, such as no man knoweth but they who are redeemed, it is the song of Moses and the Lamb;' and

Wisdom waits daily upon the steps to call the sons of men into the temple; and the people of God aim to persuade them to tread in their steps; and the ministers of God are appointed to wait for souls, and in every way and by every means, if possible, to save some. O Anna, you know something of the way; do give up your own will, and listen to this fearful warning; join us, and learn the steps which lead to heaven, and how to sing the songs of Zion." Anna's brow again darkened and she answered, "I do not want you to preach to me, *I shall do as I please.*" She continued in this melancholy state to the end of the week, and was found in her room—a *corpse*! She died without any *apparent* disease of body. She died without any *apparent* change of soul.

Reader, pause and ask yourself, seriously and faithfully, Am I meet for heaven? Remember heaven is a prepared place for a prepared people, and the Scriptures say, "Except a man is born again, he cannot see the kingdom of heaven."—*Churchman's Monthly Magazine.*

ENJOYING GOD.

I HAVE here, (said Rev. Mr. Fuller,) two religious characters, who were intimately acquainted in early life. Providence favoured one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, "I am not conscious that I do, for I enjoy God in all things." Some years afterwards, his affairs took another turn; he lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, "I am not conscious that I do, for now I enjoy all things in God." This was truly a life of faith.—*Cyclopædia of Anecdotes.*

THE PRAYING NEGRO.

MR. KNIBB relates the following circumstances relative to David, a deacon of his church: A few years ago, one of the slave members belonging to the Baptist church, at Montego Bay, was banished from his home, and sent to the estate where David lived, to be cured of his praying. By the pious conversation of this exiled Christian negro, David was brought under serious concern for his soul, which ended in his conversion to God. David spoke to his fellow slaves about Jesus, and his love in

dying for poor sinners God, who despises not the humblest instruments, blessed the efforts of this poor negro, and, in a short time, about thirty on the estate began to pray, and at length built a small hut, in which, after the labours of the day, they might assemble and worship God. Tidings of these things reached the ears of the white persons employed on the estate; and David was summoned before his attorney, and asked whether he was teaching the slaves to pray. On replying in the affirmative, the hut was demolished and burnt, and David was stretched upon the earth, and flogged with the cart-whip till his flesh was covered with blood. Next Lord's-day I missed my faithful deacon at the house of God; and his afflicted wife came and told me the sad tale of his sufferings, and informed me that his hands were bound, and his feet made fast in the stocks. Often did I inquire after him and for him, and the same answer was returned, "Massa, him in the stocks;" but one morning, as I sat in my piazza, he appeared before the window. There he stood—I have his image now before me—he was handcuffed, bare-foot, unable to wear his clothes from his yet unhealed back; his wife had fastened some of her garments round his lacerated body. I called him in, and said,

"David, David, what have you done?"

With a look of resignation I shall never forget, he replied,

"Don't ask me; ask him that bring me, massa."

Turning to the negro who had him in charge, I said,

"Well, what has this poor man done?"

"Him pray, massa," was the reply; "and buckra send him to the workhouse for punishment."

I gave him some refreshment, (for in the state I have described he had walked thirteen miles under a burning sun.) and followed him to the workhouse. He was chained to a fellow-slave by the neck, and sent to work on the public roads. The next day I went to visit him again, when I was informed by the supervisor of the workhouse, that he had received orders to have him flogged again, as soon as his back was well enough to bear it. In these chains David remained for months; frequently I saw him, but never did I hear one murmur or one complaint, except when he heard that the partner of his joys and sorrows was ill on the estate, and he was forbidden to go and see her.

At the end of three months he was liberated, and returning to the estate, was asked,

"Now, sir, will you pray again?"

"Massa," said the persecuted disciple, "you know me is a good slave; but, if trouble come for dis, me must pray, and me must teach me broder to pray too."

Again he was immured in a dungeon, and his feet made fast in the stocks.

THE MONARCH'S PROHIBITION.

ONE of the first acts performed by George III., after his accession to the throne, was to issue an order, prohibiting any of the clergy who should be called to preach before him, from paying him any compliment in their discourses. His majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, Prebendary of Westminster, thought proper to deliver in the Chapel Royal; and for which, instead of thanks, he received from his royal auditor a pointed reprimand, his majesty observing, "that he came to chapel to hear the praises of God, and not his own."

AN IRREFUTABLE ARGUMENT.

MR. INNES, in his work on Domestic Religion, mentions a fact strikingly illustrative of the power of consistent conduct. A young man, when about to be ordained as a Christian minister, stated that at one period of his life he had been nearly betrayed into the principles of infidelity; "but," he added, "there was one argument in favour of Christianity which I could never refute—the consistent conduct of my own father!"

"GODLY SORROW" AND "THE SORROW THAT WORKETH DEATH."

IN one of the fair landscapes of England, a stately mansion and a pretty cottage combined to present to the observer's mind an idea of two classes of those happy homes, long the boast and the ornament of Britain, where her sons and daughters have sat under their vine and their fig-tree, none making them afraid, during a long period of prosperity and peace. The mansion, with its rich pastures and fine timber, was the residence of a wealthy gentleman; the cottage, with its little lawn and porch wreathed with jasmine and roses, was inhabited by a widow lady and her children, whose circumstances were those of moderate competence, and to whom "godliness with contentment" was "great gain."

A period in the nineteenth century arrived when men fancied that railway lines were disclosing mines of wealth. Forgetting the safe and honourable means of attaining prosperity by persevering diligence in business, they sacrificed their substance for an attractive shadow, and in many painful instances involved in the general ruin those who had trusted property to their management, and were innocent of the covetous spirit which prevailed.

The widow sat alone in her parlour; an open letter was before her, and her countenance was placid as usual, though her eyes were filled with tears, and her lips moved as if holding communion with the Invisible.

And so it was. That letter brought good and pleasant news; and the first thought of her heart on perusing it, was praise to God who orders the affairs of the children of men, and always for good to them that love him; and the first word she spoke, was a prayer for grace to use increased prosperity aright. And then, for a time, imagination revelled in the anticipation of power to assist in every good cause with increased liberality. Jews, heathen, poor, blind, ignorant, destitute, all rose as candidates for her bounty, and the love of Christ constrained her sympathy and help for all. "The luxury of luxuries, the luxury of doing good," was offered abundantly to her grateful acceptance, and the widow blessed God for adding the gift of means to the will he had already given.

Her children were soon summoned to share the unexpected pleasure; but though sympathizing in the chief source of her gratification, they were grateful also for means to surround their parent with every comfort in her declining years, and began to consider the details of this reasonable measure.

"You must allow us to make some arrangements for you, dear mother," said her son, "as you are not celebrated for considering yourself."

"Mamma will now be able to keep a little pony-carriage, for she has found it very fatiguing to pay her visits among the poor people lately." And many other additional comforts were talked over by the young people.

"But let us wait a little," said their mother; "you know we are not in possession yet, and even if we were, I should not like my own personal convenience to have the first offering from an increased income."

"But," said one, "it is quite lawful and right that you should enjoy all the personal conveniences you can afford; and you must consent to have them; we must be your stewards in that matter."

"Well, I will not oppose any thing reasonable; only have patience, and let us not make any change at present."

"Why, dear mother, all is so straightforward and satisfactory in this affair, that your additional income is as safe and certain as if it were in your hands at this moment; and why should you lose months of its benefit?"

"I am not ill, nor so weak and delicate as you imagine," replied the widow, smiling upon her eager and hasty young advisers; "and am determined to walk, if it please God, a little longer, instead of setting up

my carriage. And in one thing I must be indulged; let the first use we make of our increased fund be a thank-offering through the society we all love, which is devoted to the interests of God's ancient people; to Him who has indeed been to us 'a father of the fatherless,' and the husband of the widow. After that you shall have your own way."

Her children felt the power of the grateful piety that prompted her decision, and its affectionate reference to the parent they had lost, and desisted from further importunity.

The widow still walked her usual round among the cottages of the poor, still maintained her frugal board, and yet nothing indicated to the little neighbouring world that a prosperous change had occurred in her pecuniary circumstances.

Months passed away, and the first dividend became due. Again the widow sat alone, with an open letter in her hand. Tranquil and serene her countenance still, and no tears were now trembling in her eyes; but her lips whispered sweet words of holy writ, and she softly said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." That letter brought tidings of great trouble, announcing the total loss, not only of the anticipated increase of property, but also of the greater portion of what she had possessed before; and retrenchment, not indulgence, must now be the immediate subject of consideration. Like the royal believer of old, she spread the letter before the Lord, and asked counsel and guidance in her distress; and like him she was enabled to feel that "the Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Prayer, true prayer, ever bursts into praise. "Blessed be God," she said, "he is our Shepherd, we shall not want: 'I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread;' 'The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;' 'They that seek the Lord shall not want any good thing;' I will bless the Lord at all times: his praise shall continually be in my mouth;' 'Bless the Lord, O my soul: and all that is within me bless his holy name.'"

Thus spoke the true daughter of the Lord Almighty, as the power of sustaining grace triumphed over natural sorrow. It was painful to her heart to communicate these disappointing tidings to her children, but it must be done. She had trained them up in the nurture and admonition of the Lord, his blessing had rewarded her care, and there was not one whom she did not believe to be truly a child of God. They would grieve for her, they would mourn over her privations, but they would not murmur.

Soon the little party assembled to deliberate on future duty, and the widow failed not to dwell warmly upon every gracious mitigation of their trial. "Think, my children," she said, "how thankful we should be that this loss will not cut short for any of you the advantages of education. You are ready for whatever post you may be appointed to take in the world, and this is no small comfort to my heart. Again, suppose we had taken a more expensive establishment, and I had been driving about in a carriage for some months past, the change would have been far greater, and our sudden privation would have been humiliating and distressing. We are spared much distress that might have been unhappily incurred."

"Yes, and that was only through your desire to devote the expected first-fruits of this glittering delusion to a pious use," said her son; "I cannot but think it mysterious that you, who wish only to do good with your money, should be visited by such a heavy loss, my dear good mother."

"It is no mystery to me, my son; and if it were, shall we, who have received so much good at the hand of the Lord, not receive a little that seems evil also? But without waiting for the day when all perplexities shall be cleared away, and all mysteries in providence made plain, we may all find in our treacherous hearts a need-be for every chastisement. The love of our God is wise as well as tender, and no partial affection tempts him to indulge us to our injury."

"But you are not likely to turn worldly again; you would have used riches without abusing them."

"You are a partial judge," she replied smiling, "but I believe I was too much elated with the idea of 'doing good,' as we call it; and now it is cut down. A worm was at our gourd, and we have no right to murmur that it has fallen. Our means are more limited; but let us pray more that to those to whom the means are given, the liberal will may be added, or increased, so that our distressed fellow-creatures and our noble religious societies may gain more by our prayers than they can lose by our poverty. We do not half enough value the high privilege of intercessory prayer, and are apt to fancy we can do nothing because our gifts are not visible in gold and silver. And now, instead of being mixed up with many Marthas, the sweet choice of Mary is left to us still. A temptation is removed, a rich blessing remains, therefore let us be thankful and cheerful as usual; for, after all, we shall not know real want, and we must try to limit our wishes to the means of gratifying them, which is just what our Father judges best for us at this time. And we know that he does all things well," added the meek Christian philosopher, as

she passed by the uneasy region of second causes, where heart-burnings and chafings of spirit ever beset those who brood therein, and rested at once in the wisdom and love of that heavenly Father who chequers with joy and sorrow the path of life. He who gave his only Son to die for us, with him also freely gives all needful things, and withholds only the injurious. Over the causes that led to her loss she had no control, and, instead of reproaching those who had, she looked higher, and by faith beheld the smiling face behind the frowning providence.

Whatever changes were necessary, were quietly and speedily made, and the deepened humility, the closer dependence upon God, which marked the widow's heavenly life, proved that a richer, better blessing from on high had more than supplied her earthly loss.

But the crash which brought down many an air-built castle, shook firmer structures to their foundations, and made many a proud spirit tremble. Ruin stalked abroad, and where luxury, equipage, fashion, triumphed in apparent prosperity, the tramp of an inquisitive crowd, and the hammer of the auctioneer, proclaimed their sudden doom.

The noble mansion before alluded to had been prepared for the reception of its summer occupants. Happy children were playing in the pleasant grounds, ignorant that they should gambol there no more. The mistress of the domain was there, waiting, in some anxiety, the arrival of its master. Some faint dread of impending disasters among the merchants of England had been gathering in her mind, but she was unprepared for the tale of woe that her husband's haggard face and distracted mien revealed. He had yielded to the mad covetousness which prevailed, and, in seeking to grasp more, had lost all he possessed. He would be alone, he could not look upon his innocent children whom he had beggared. His wife had shared only prosperity with him; he could not bear to test her character by adversity, nor thought that she could shine more brightly in the day of trial, than in her gayest, vainest hours. And so, like a coward, he resolved to leave her to bear alone the calamity he had wrought. Now, how mighty, how total the want of the worldly man! He had lived in business and pleasure, and God had no place in his thoughts and affections. "Because I have called, and ye refused," saith the Lord; "I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."

And now, after the earthquake and whirlwind, there was no "still small voice" to whisper patience, courage, hope, through

the trial; no ministering spirits, as around the heirs of salvation, to arrest the desperate hand. All was darkness and ruin, spiritual as well as temporal. Suddenly a startling sound broke the stillness of the night; it was the report of a pistol, and told its awful tale of widowhood and orphanage to the mother and her children, and the unbidden rush of an immortal spirit into a fearful eternity.

Oh! would man learn moral heroism, he must learn it in the gospel of Christ. Would he dwell safely from the fear of evil, it must be in "the secret place of the Most High." Would he be relieved of a burden too heavy for him to bear, whether it be sin or sorrow, let him cast it "upon the Lord," and he who is "faithful and true" will sustain him.—*Tract Magazine*.

JOHN WESLEY having to travel some distance in a stage coach, fell in with a well-informed officer. His conversation was entertaining, but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer apart, and told him he was about to ask of him a very great favour. "I take a pleasure in obliging you," said the officer, "and I am sure you will not make an unreasonable request." "Then," said Mr. Wesley, "as we have to travel together some time, I beg that if I should so far forget myself as to swear, you will kindly reprove me." The officer immediately saw the motive, and felt the force of the request, and with a smile said, "None but Mr. Wesley could have conceived a reproof in such a manner."

Biblical.

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VII.—BARBARIAN.

It is probable that the word *βάρβαρος* BARBAROS, was originally, as Strabo suggests, an imitative sound, designed to indicate the speaker of a harsh dissonant language, or the awkward utterer of sounds intended to be Greek. In classic usage it was applied to all who spoke any other than the Greek language. In the New Testament it occurs in six instances.

Acts xxviii. 2.. The barbarous people showed

4.. When the barbarians saw.

Rom. i. 14 To the Greeks and to the barbarians

1 Cor. xiv. 11.. Unto him that speaketh a barbarian.

A barbarian unto me.

Col. iii. 11 Barbarian, Scythian, bond.

It has been a question among critics whether Paul classed the Romans with the Greek or with the barbarians, in addressing them in the first chapter of his epistle. Tholuck says, "Many, such as Bengel and Heumann, embrace the first opinion, and many as Krebs and Wolf the second. If we appeal to the use and wont of language, that is decisive as to the fact, that the Greeks, under the term *βάρβαροι*, comprehended even the Romans. Philo always gives them that name, and Plautus himself calls Italy *Barbaria*, and the Latin *barbara lingua*. Notwithstanding, however, it would not be justifiable to assume that Paul here does the same. The point of discrimination is not, who spoke the Greek, and who the other languages, but, as is denoted by the succeeding expe-

gesis of σοφοί τε καὶ ἄνοητοι, who did, and who did not possess the Grecian civilization? and if the difference of civilization be indeed the point regarded, then there cannot be a doubt that the Romans were comprehended with the civilized—the *Ἕλληνες*." So Storr, commenting on the passage in the Colossians—"where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free,"—observes, "that we may understand that the word *βάρβαρος* does not here signify a man who is not by nation a Greek, but a gentile of whatever nation he be who is not a Greek in his manners, but who is uncultivated, ferociously barbarous, the apostle makes express mention of a *Scythian*, who was usually reckoned one of the most barbarous of mankind." The Scythian philosopher Anacharsis said that among the Athenians the Scythians were barbarians, and among the Scythians the Athenians were barbarians. The apostle's meaning however, seems to be, in accordance with Macknight's paraphrase, "In the new creation there is no regard paid to any man, because he is a Greek learned in the sciences, or a Jew honoured with a place in the visible church of God, or circumcised and possessed of the outward privileges of the people of God, or uncircumcised and destitute of them, or a barbarian without civilization, or a Scythian the most barbarous of all barbarians, or a slave subjected to the will of his master, or a freeman who has his actions in his own power."—*Baptist Magazine*.

For the Young.

THE NEW TESTAMENT ALPHABET OF NAMES AND DOCTRINES.

A is for Andrew who followed his Lord ;
 B is for Barnabas, mighty in word.
 C is for Crispus, a ruler of old ;
 D is for Dorcas whose alms-deeds are told.
 E is Eneas by Jesus made whole ;
 F is for Felix, a wavering soul.
 G is for Gaius, who journeyed with Paul ;
 H is for Herod, a tyrant withal.
 I is Iscariot, a traitor and knave ;
 J is for JESUS, his people to save.
 K is for Korah, a bye-word with Jude ;
 L for Lydia, with the Spirit imbued.
 M is for Martha, encumbered with toil ;
 N for Nathanael in whom was no guile.
 O is Olympas, whose record is brief ;
 P is for Paul, of apostles the chief.
 Q is for Quartus, a brother Paul knew ;
 R is for Rufus, chosen and true.
 S is for Silas, of brethren the chief ;
 T is Timotheus, of active belief.
 U is for Urim, the emblem of light ;
 V is that VINE, which is fruitful in might.
 W the WORD who all things did raise
 X is Exalted in honor and praise.
 Y is the Yoke that is easy withal ;
 Z is Zachæus, whose stature was small.

8th October, 1850.

a the *atonement* which Jesus has made ;
 b the *believer*, his Lord who obeyed.
 c is *communion*—fellowship sweet ;
 d is for *duty*, both pleasant and meet.
 e is *eternity*, boundless unknown ;
 f is for *faith*, that can ne'er be o'erthrown.
 g is for *grace*, which the Spirit imparts ;
 h is for *hope*, which gladdens our hearts.
 i is *immersion*, preceded by faith ;
 j is that *justice*, the gospel displayeth.
 k is for *kindness* forgiving each wrong ;
 l is for *love*, enduring and strong.
 m is for *mercy*, the theme of the saved ;
 n is our *nature*, undone and depraved.
 o the *obedience* of Jesus to death ;
 p is *predestined*, ere man has his breath.
 q is to *quicken* our mortal decay ;
 r the *repentance*, which deep we must lay.
 s the *salvation*, which Jesus has brought ;
 t is *transgression*, in deed, word or thought.
 u is the *union* of Christians, in heart ;
 v is for *virtue*, which grace does impart.
 w to *watch*, with a prayerful mind ;
 x to *examine*, each spirit we find.
 y is to *yearn* for the soul of a friend ;
 z is the *zeal* that endures to THE END.

PHILOS.

Correspondence.

INFANT SALVATION.

To the Editor of the *Oriental Baptist*.

SIR,—In the humble spirit of a learner I have examined the passages commended to my notice by your correspondent S, and I hope with advantage. The warrant which they contain for the doctrine of infant salvation, is so clear and conclusive that I wonder having hesitated ; but the truth is they never were when contemplating the subject, present to my mind ; or I must have introduced it with all the certitude of a stable conviction instead of distrustingly. My doubtings arose from the absence, as I then supposed, of an authority equivalent to a 'Thus saith the Lord,' although subsequent reflection has taught me, that even the logical corollary dependent upon the righteousness of God's attributes, which composed the basis of

my views, were abundantly sufficient, save to *Philip's* disciples, to establish the doctrine. It has now, however, a double hold upon my mind, and I am indebted to S. for the materials of a stronger belief. I will here take occasion to add what chiefly operated to embarrass and to stagger me, it was the justice of Sinai pervading the declaration—'I the Lord thy God am a jealous God, *visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.*' But this has clearly yielded to the mercy in Ezekiel which consigns to judgment 'the soul *only* that sinneth,' and promises life and immortality to the righteous son of even a depraved father. We need therefore no more to doubt, but believing to rejoice.

R.

12th Nov. 1850.

INFANT SALVATION AND INFANT BAPTISM.

DEAR SIR,—As your promised reply to "ENQUIRER," and others who have written on the same subject in your columns, will be in print before this can reach you, I shall not attempt to satisfy the enquiries of your last correspondent, especially as you have already led us to anticipate the line of argument you intend to adopt, in the propriety of which, as bearing on the subject, I am disposed to concur. But as "*Enquirer's*" avowed ignorance appears to have reference only to the views that Baptists may entertain in regard to the doctrine of INFANT SALVATION I may presume he has clear views of his own as a Pædobaptist and that, still without any intention to debate the point, he will enlighten us on the grounds on which he may hold the doctrine. In doing so he will of course bear in mind that the questions of INFANT SALVATION and INFANT BAPTISM cannot by him be dis severed. Every motive, every consideration, every argument, every Scripture truth, that implies or directly inculcates the first part from the second must necessarily include the children of Baptists, and cannot therefore form any part of his creed, or why his enquiry and what meaneth his professed ignorance? While on the other hand, if he can shew that there is an instituted inseparable connection between the two doctrines, I would again, in the words suggested by himself, ask, "do the provisions of the covenant of grace apply to the beginning of life, [baptism]—then cease,—and re-apply at maturity or some intervening period; or may one by nature 'born in sin,' be when born [baptized] received into the benefits of the grace of God, so that they may cover his whole life, however long." The Popish doctrine, "that we are regenerated by baptism, and kept in a state of salvation by confirmation, confession, penance, fasts and alms," however monstrous, absurd and false, has the merit of being intelligible and consistent.

Yours faithfully,

SCRUTATOR.

15th October, 1850.

ON ORIGINAL SIN AND INFANT SALVATION.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—The two subjects, on which I take the liberty of addressing

a few lines to you, are of the highest importance and closely connected with one another. It is not my intention, on the present occasion, to enlarge upon the first, excepting so far as it is connected with the second, which is peculiarly interesting to bereaved parents. For if Infant Salvation can be proved from Scripture, the loss of an infant child is a source of spiritual consolation as well as of natural grief; but if infant salvation can be proved to be contrary to scripture, then the loss of such a child must be productive of indescribable anguish to parents who by faith can realize the importance of eternity.

The subject of infant salvation is, confessedly, involved in a certain degree of obscurity, but not, I believe, of impenetrable darkness. Sufficient hope may be derived from scripture to afford ground for solid consolation; whilst there remains quite enough dimness to bear out the declaration of the Bible that our God is a God that hideth himself, and that will not be mocked.

Before entering upon a statement of my own views, I feel it necessary to declare that, in my opinion, all those Pædobaptists who do not believe that faith and regeneration are imparted in baptism, must regard this subject essentially in the same light as Baptists: for the excuse that infants, in baptism, profess (or promise) repentance and faith by their sureties, is childish nonsense.

Some Pædobaptist writers maintain, that in the children of believers the germs of faith and regeneration are planted in earliest childhood, and that therefore such children may and ought to be baptized, and are heirs of salvation. Upon this supposition their salvation is owing to the germs of faith and regeneration, and not to their baptism. Those who hold these views, would probably admit that the unbaptized children of Baptist believers have the germs of saving grace implanted in their hearts as well as the children of other believers. In fact, so far as salvation is concerned, they usually allow that it makes no difference, whether a child be before or after the ceremony usually styled infant baptism. Hence such Pædobaptists also occupy, in some measure, the same position with Baptists, in regard to this matter.

As to those Pædobaptists who believe that faith and regeneration are imparted in or by baptism, and that therefore all baptized children are saved, this is

not the time for entering upon the discussion of their tenets, which are not much less absurd, but infinitely more dangerous than the Popish doctrine of transubstantiation. On the present occasion, therefore, their opinions, will not be noticed.

I now proceed to offer a few remarks upon the subject of original sin. I regard it as the natural, and its effects as the judicial consequence of the fall of our first parents. I believe that as all mankind trace their bodily descent to Adam, so also their souls are, in a manner not to be misconstrued into materialism, derived from the soul of Adam. Adam's fall, therefore, imparted a taint to all his descendants. Their souls became tainted with sin, and their bodies with mortality, by and in consequence of his first sin. In this sense all men sinned in Adam; but I cannot find in the Bible the doctrine which generally passes for orthodox, that Adam's first sin was mine in the same sense in which it was his, so that the guilt and punishment of it are divided in equal shares between him and his descendants. But his descendants, being tainted with sin—and that to such a degree that the corruption is universal and total,—are the objects of God's displeasure. Illegitimate children suffer in consequence of the sin of their parents; so do the children of felons, of bankrupts, of drunkards, &c. God must be displeased with corrupted beings: the nature which every member of the family of man brings into the world with him is so intrinsically evil, that a being possessing only that nature cannot be, and cannot become fit for the enjoyment of heaven. The justice of God requires satisfaction for the marbling of his plan in creating mankind; and the nature of sin and heaven respectively is such, that no being, entering heaven with a sinful disposition, can be tolerated or enjoy happiness there, or discharge any of the duties which a sojourn in that place demands.

In the contemplation of original sin, it is important to distinguish the guilt, in other words the liability to punishment, which it involves, from the power of development which it possesses, and which (provided a sufficient period of time be allowed) will expand the minute germ of sin into a large upas tree, of which all parts are poisonous. I will not attempt to determine, absolutely, how great the guilt is, which attaches to original sin. I am convinced that in it,

self it is quite sufficient to render a human being unfit for and unworthy of heaven, and consequently deserving of hell. But on the other hand I am not aware that there exists a single passage in the whole Bible, from Genesis to Revelation, which declares that any human being shall actually be cast into hell solely and exclusively on account of the guilt involved in original sin. The only passage that I know of, which is sometimes quoted in support of the supposition that original sin will actually be visited with the punishment of eternal damnation, is found in Ephes. ii. 3, where Paul says of believers, including himself: "We were by nature the children of wrath, even as others." But at what period does the Apostle say that he was by nature a child of wrath? Was it in his *infancy*? He does not say this, but he expressly refers to the *time before his conversion*, when he "had his conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind." In other words, he refers to a time when his sinful nature had been developed, and was producing its natural fruits, viz. a determined enmity of heart to God, a decided state of disobedience, and a course of sinful actions. When in this manner, *actual* sin had been added to *original* sin, then he was by nature a child of wrath; for it was owing to his sinful nature that he had become guilty of *actual* sin. If he had said that he was by nature a child of wrath in his *infancy*, then it might have been inferred, that had he died when an infant, he would have been damned, and that his *original* sin would have been visited with eternal punishments. But as he clearly refers to a period when he had become guilty of *actual* sin, we are not warranted in drawing from this passage any inferences regarding the punishment of *original* sin exclusively.

Eternal damnation, so far as I am acquainted with the Bible, is everywhere represented as the punishment of *actual* sin, i. e. of sin committed by a being who either does know, or if he chose might know, and therefore ought to know, that by sin he is transgressing the moral law. That original sin, by itself, may deserve eternal damnation, I do not deny; on the contrary, I believe that it does. What I deny is this, that the Bible any where declares that in any given case this punishment shall be actually inflicted merely on account of original sin.

But with regard to the inherent *power* of original sin, the Bible declares, and experience confirms it, that, provided sufficient time be allowed, it uniformly leads to the development of a sinful character, so that man thereby becomes by nature a child of wrath. It would be a waste of words, to enlarge upon this subject, important though it be, on the present occasion; for it is probable that most of those who read these pages, will admit this melancholy truth.

The view which I have adopted, is this, that on account of the atonement made by Christ, the *guilt*, attaching to original sin, is cancelled, universally; but the *power* of original sin is not removed, the removal of that being the special work of the Holy Spirit. Infants, therefore, who die at a time when they are guilty of original sin only, are not condemned, but admitted to heaven; and at the time or the moment of their entering into a better world, their sinful nature is removed by the Holy Spirit, and a holy nature substituted for it.

This last point is one concerning which the Scriptures are silent. It therefore behoves man to say very little about it. I only wish to make a few remarks upon it. Supposing that infants who die are saved, it is evident that at some time or another their sinful nature must be changed into a holy nature; for "without holiness no man shall see the Lord." It is altogether improbable that their nature is changed before death; for the only revealed change of nature is that by regeneration; and the means of revealed regeneration are the word of God and faith in Christ; for the children of God are born of the incorruptible seed of the word, 1 Pet. i. 23, and those who receive Christ, and believe on his name, receive from him power to become the sons of God, John i. 12. If then such infants are not regenerated before their death, they must have a holy nature given them either at the time of their death, or afterwards. It is altogether improbable that they should be allowed to dwell for any period, however short, among the blessed, with a sinful nature. Consequently, it is probable that their nature is changed at the very time of death. All believers look forward to a somewhat similar change themselves. Up to the day and hour and moment of death certain remnants of indwelling sin cleave to them, from which they expect to be entirely delivered, as soon as they leave this mortal body, so that

they may be faultless before the throne. Now if the remains of indwelling sin are destroyed in believers at the hour of death, is it impossible or improbable that in infants original sin will be removed and a holy nature substituted for it at the hour of death?

All these remarks, however, proceed on the supposition that those who die in their infancy, are saved; and it now becomes necessary to show that this supposition is so probable, as almost to amount to a certainty, and to warrant our comforting each other with it. The arguments by which I would support that supposition, are the following:

1.—By the death of Christ, Adam's sin has been atoned for. Now, as before explained, the guilt of original sin attaches primarily and mainly to Adam. If the guilt which he contracted, is wholly wiped away, then we may safely conclude that in so far as his descendants are involved simply in his guilt, and not in any guilt of their own, their guilt also has been blotted out; otherwise Adam would still be punished in his descendants. It is true, that we do not find it anywhere expressly stated that Adam was saved; but it nevertheless is extremely probable that he was. God himself preached the gospel to him and Eve, and pointed them to the seed of the woman. They appear to have communicated the gospel to Abel and Enoch and others, and consequently we can scarcely doubt that they themselves received it with faith, and obtained salvation.

2.—The peculiar punishment of Adam's sin, which is visible, has been removed by Christ; and it is highly probable that the invisible punishment also has been removed. The visible punishment was the death of the body. By Christ that has been neutralized, so that the bodies of all men, good and bad, shall rise again; the former unto the resurrection of life, the latter unto the resurrection of damnation. From the whole tenor of Scripture it appears that the resurrection of the body, whether of good or of bad men, is the result of Christ's resurrection. Those who shall arise to the resurrection of damnation, will be punished in their bodies as well as in their souls. But Adam was not threatened with eternal bodily punishments, on account of his first sin. Those, therefore, who are only involved in his guilt, cannot, without injustice, have eternal bodily punishments inflicted

ed upon them. If to their original sin they add *actual* sins, then such additional punishments involve no injustice; but in the case of infants such actual sins have not been added; hence the additional *bodily* punishment will not be inflicted upon them. If, therefore, they are consigned to hell, it would appear that their bodies will not be raised in the last day. But to make any exception to the universal resurrection, appears contrary to Scripture; and hence the damnation of infants also appears to be contrary to Scripture.

3.—The Bible contains some very plain declarations to the following effect: "Sin is not imputed, when there is no law." Rom. v. 13. "Where no law is, there is no transgression." Rom. iv. 15. "The strength of sin is the law." 1 Cor. xv. 56. In these declarations the word *law* may mean the law of reason, of conscience, or of revelation. Whichever interpretation be put upon it, these declarations clearly show, that unless there be a law that is known or might be known to the sinner, his sin will not be imputed unto him. Those that are not and cannot be acquainted with the law of revelation, will not be punished for transgressing it. So those that cannot be acquainted with the law of reason and conscience, will not be punished for transgressing it. On the strength of this reasoning it is evident that infants will not be punished for original sin. God might, if he chose, punish them, and exclude them from heaven: if he did, he could not be said to be unjust; for he would only be rejecting that which has been marred and rendered worthless by sin. But he has declared that he will not impute sin, where there is no law. He is merciful; and his mercy, no doubt, is connected with the death of Christ, which makes up for Adam's guilt.

4.—The Bible contains many declarations to the same effect with the gracious statement that Jesus is "the Lamb of God that taketh away the sin of the world." John i. 29. In some parts of the Bible, as in the latter half of the fifth chapter of Romans, the original contains expressions far stronger in this respect than our English version. Now the common explanation of such expressions is this, that the death of Christ is an atonement of *infinite* value in the abstract, but of *limited* value in reality. It is valuable enough to save all, but either not intended to

save all, or at least its efficacy is not extended to all. If this explanation is combined with the fact that believers are few in number, then we find that He who is "the propitiation for our sins, and not for our's only, but also for the sins of the whole world," 1 John ii. 2, in reality dwindles down to this that he becomes the propitiation for the sins of a small fraction of the world only. But if we attach this sense to the words, that Christ is the propitiation for original sin in general, and that all who die in infancy, are saved, we receive an idea somewhat more adequate of the real extent of the atonement. And, for my part, I think it extremely probable that the expressions, now under consideration, must be explained away, if they are not explained as meaning this that Christ actually did atone for the original sin of the whole world. And if he did that, then those who die in their infancy, are saved, for they are not guilty of any other than original sin.

5.—The Bible contains a number of passages, which lead to the conclusion that God looks upon infants with feelings not of wrath, but of complacency. First and foremost among these, I would place that gracious declaration of our Saviour regarding infants and those who resemble them: "Of such is the kingdom of heaven." Matt. xix. 14. The infants with reference to whom he uttered these words, were not baptized, nor were they brought to him to be baptized; and if there were among them any female infants, then these were not circumcised either. They were free from actual sin, and their original sin—though the holy Jesus might not be pleased with it—must have been forgiven else he could not have said that "of such is the kingdom of heaven."

Next I would quote the remarkable warning addressed by Christ to his hearers: "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels,* do always behold the face of my Father who is in heaven." Matt. xviii. 10.

The declaration of the Psalmist also is very remarkable, when he says: "Out of the mouths of babes and sucklings thou hast ordained strength (or praise) because of thine enemies, that thou

* By this expression, angels especially appointed to watch over them, are probably intended; for our Saviour's hearers could hardly have attached any other meaning than this to the expression. See Acts xii. 15.

mightest still the enemy and destroyer." Ps. viii. 2. These gracious words were quoted by our Saviour, in defence of the little children in the temple who welcomed him with their hosannas, Matt. xxi. 16. By these, his enemies among the Jews were put to shame then. But a more malicious and powerful adversary will be put to shame, and more numerous enemies confounded, by the songs of praise which in heaven will ascend from the mouths of innumerable babes and sucklings.

Again, we find it repeatedly mentioned that the Jews were commanded, in times of public danger and calamity, to bring their children with them to seek the face of the Lord. For what purpose could they have been told to approach the Lord in prayer, accompanied by their children and young infants, if God had not thereby intended to convey the impression, that those children would be regarded by him with special favour, and that for the sake of the children he might be induced to grant that which he would have denied to the parents? And to what could the difference which he thus made, have been owing, but to this that the children, being free from actual sin, were regarded by him as innocent, compared with their parents who were hardened in sin? Even Nineveh was saved from destruction, in great measure, because it contained more than six score thousand persons—no doubt children,—that could not discern between their right hand and their left hand.

The guilt of Manasseh and others, in shedding the blood of the innocents, (a term by which, in all probability, young children are meant) was regarded by God as peculiarly heinous. And he invariably expresses the greatest horror at the criminal conduct of those parents who caused their sons and their daughters to pass through the fire, that they might be offered to Moloch. And is it to be supposed that after they had been killed by being laid on the red hot brazen arms of the horrid idol, he himself intended to cast them into hell fire? If so, why did he express such intense horror at what the parents had done?

All these considerations lead me to regard it as highly probable, and indeed as certain, that those who die in their infancy (i. e. before they are aware of, or can be acquainted with, any moral law) are saved. The proof does not amount to a positive demonstration; but it is nevertheless so strong as to warrant our

acting upon it, and to afford solid consolation under bereavements. All pious parents may, when a young child is taken from them, comfort themselves with the words of David: "I shall go to him, but he shall not return to me." 2 Kings xii. 23.

Whilst the death of a young child is, in one sense, a consequence of original sin, and may even be called a punishment of it, it is, in another sense, a great privilege conferred upon the child, and if the parents be pious, upon them also. The child will be safe in the bosom of Jesus; it will be free from all the troubles of this life; and for ever pure from the pollution of sin. The anxiety which is felt for a living child—for its earthly prospects, and especially for its future state, will never be felt for the child that has been taken away in its infancy. With regard to young children at all events the wise man spoke correctly, when he said; "I praised the dead which are already dead, more than the living which are yet alive." Eccl. iv. 2.

At what time does a child begin to be responsible for its actions? This is a most mysterious and yet most practical and important question. The general answer must be, as soon as it becomes conscious of right and wrong, and that not merely with regard to the persons that daily surround it (like a dog or a horse who knows what his master likes or dislikes) but with regard to the moral law, as taught by reason, conscience and education. Christian parents ought to place the remedy for sin before a child's mind as soon as ever it is able to comprehend it. And I believe that the great truth of the gospel, that Christ died for our sins, and asks for our hearts, may be understood by a child as soon as it can understand the difference between right and wrong. There have been examples of young children, not above four or five years old, who previous to their death gave evidence of a work of grace in their hearts. Let every believing parent take this subject into the most serious and prayerful consideration. And especially let them take heed that they "offend not one of these little ones."*

* There exists an interesting work on "Infant Salvation," by the late Rev. Dr. Russell of Dundee. Notwithstanding its leaning to infant baptism it is well calculated to afford solid consolation to bereaved parents.

The following epitaph on four infant children has often struck me as very beautiful :

" Bold infidelity, turn pale and die ;
Beneath this stone four infants' ashes lie :
Say, are they lost or saved ?
If death's by sin, they sinned, for they lie
here :

If heaven's by works, in heaven they can't
appear.

Reason, ah, how depraved &c
Revere the Bible's sacred page, the knot's
untied :

They died, for Adam sinned—they live, for
Jesus died.

A BEREAVED FATHER.

Essays and Extracts.

ADDRESS DELIVERED BY THE REV. CHARLES CHAPMAN, M. A.,

AT HIS BAPTISM, JULY 7, 1850.*

I FEEL it a serious duty, dear friends, to take advantage of the present opportunity now kindly afforded me to record publicly and in a few words the operations of my mind which have brought me this day as a candidate for the administration of believers' baptism. It is unnecessary as it would be impossible that I should speak particularly of the course in which I was conducted to the determination of quitting the established church as I have done. A sense of my duty to Jesus Christ, however, obliges me to confess that the habits of early education and ignorance of the theoretical evils contained in the state-church system, induced me to undertake its services, from which I now rejoice to be released. Thoughts and feelings arose frequently and strongly in my mind since I had become a minister against the character and discipline of the establishment, from which, doubtless, I should have long since found a deliverance had not the engagements of a retired sphere of labour, and the want of acquaintance with any of the non-conformist brethren, served to continue me in my bonds. I considered my uncomfortable position as one without a remedy, and to which I must patiently submit. I am forced to acknowledge, also, that for a season I was led to trifle or indulge myself with a liberty of opinion in respect to the doctrines of the services and articles of the church of England, a practice, I fear, to which other evangelical ministers besides myself have occasionally

resorted, and which practice—as I cannot reconcile it with the principles of conscientious integrity, I am most thankful to give up. It was, however, upon the recent question concerning the doctrine of baptismal regeneration being the doctrine of the church of England that I resolved to separate myself from the establishment; since it was and is still my humble opinion and judgment thereupon, that this monstrous error is unequivocally the doctrine of that church, and the promulgation of which I conceived to be the duty of all honest churchmen; whilst all such as reject the doctrine of baptismal regeneration are bound, I believe, as I found myself bound, to retire from the state-church. I repeat, it was upon this consideration that I found myself unable conscientiously to hold a position in the church of England, since I regarded this so-called baptism of the establishment as a matter of the smallest consequence. But whilst this state of mind was in progress I had not the least thought of becoming a candidate for the solemn ordinance of believers' baptism. The initiatory sprinkling of the establishment I had regarded as a thing of the least importance, whilst I considered believers' baptism—if I may say that I considered it at all—as of the same trivial nature. The great doctrines of grace included in man's salvation formed the sole object of my ministerial exercise and attention. Till very lately I knew nothing of the tenets of dissenters, and had read nothing of their controversial writings.

Whilst I contemplated secession from the establishment, I also felt no obligation to attach myself to any other body. But through divine mercy my unsettled mind was directed and fixed by the text of Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." And from that

* The Rev. C. Chapman, M.A., of Trinity College, late chaplain of Treco and Breyer, Scilly Islands, having recently seceded from the church of England, was baptized with Mrs. Chapman and nine other persons, in the presence of a large assembly, at Countess chapel, Bristol, by the Rev. Thomas Winter.

time I rapidly received into my heart the doctrines of the New Testament relative to this most important point; and I eagerly made known my desire, and sought instructions from the pastor of this congregation, among whom I had assembled a few times within the last three years, though till recently I was wholly unacquainted with the particular class of dissenters to which this congregation belonged. Since that time, but not before, I have read Mr. Noel's volumes, and rejoice to find in them not only a confirmation of my previous opinions, but likewise additional reasons given for my present course and conduct. The great points which mark baptists as a denomination appear in my judgment so plain and so necessary that I could not but yield my full assent and consent to them, so soon as my mind had been brought to their consideration. "If thou believest with all thine heart thou mayest," was Philip's instruction to his anxiously inquiring disciple as to whether he might be baptized, as related in the Acts of the Apostles. And Philip baptized him after he had given a confession of faith. Our Lord Jesus Christ, the great Head of his church, solemnly declares, "He that believeth and is baptized shall be saved," thus distinctly affirming the characters to be baptized, viz., believers; and likewise insisting upon their obedience in this respect, and imperatively enjoining this obligation upon believers—to acknowledge Jesus by baptism.

But at the present solemn season I feel that the rite of believers' baptism calls my consideration to the sovereign will of the great Head of the church. It is he whom we this day actually confess before the world. He has appointed this ordinance. He has commanded it upon our observance in the most solemn manner. Whilst our salvation does not depend upon baptism but upon our faith, which we must possess before we go down into the water, Christ has nevertheless enjoined it as the necessary consequence of our faith and obedience that we should be baptized. Herein we confess Jesus. By faith we die to the world and to sin. And we follow Jesus to his tomb. The very nature of baptism, as burial with our Lord, implies previous faith—a death unto sin. As a token of this faith, this sense of association in spirit with my crucified Lord, I now desire to

be laid where he was laid. I hereby publicly confess my belief in and attachment to him. I would own my deep conviction of the love of the eternal Father who loved me before the foundation of the world, and who gave his Son as revealed in the scriptures to die for my sins. I would own with the deepest gratitude the love of the eternal Son, who humbled himself to the death of the cross for my redemption. And I would ever feel the liveliest thankfulness to the eternal Spirit, the glorifier of Christ, since he has been graciously pleased to lead me to the Rock of ages to build my house upon the sure foundation-stone laid in Zion. And as a sign of this hearty determination I gladly go forward to do as Jesus has bidden me, and according to his bright example to be baptized in his name, as a representation of my soul having been previously washed in the fountain opened for sin and for uncleanness. I, therefore, do now, not by constraint but willingly, profess myself the disciple of Jesus, to follow in his commandments, to bear whatever comes to me on his account, whether of honour or dishonour, in a sure and certain hope of a glorious and abundant entrance into his heavenly kingdom. And, O my Father, in Jesus Christ my Saviour, may thy good Spirit fill me with real and substantial joy. To thee I look according to thy promise, for happiness here and hereafter. Thy word abounds with consolation even in this life for those who take up their cross and follow thee. May I find thee my present shield! May I experience an hundred-fold of happiness even on earth resulting from this confession! May I be filled with thy unspeakable joy, that whatever cup of tribulation I may have to drink, because of my love to thee, it may be so sweetened by thy grace as to prove only bitter in my mouth; but in my heart may I discover it to be a well of water springing up into everlasting life! Oh, make me an habitation of God through thy Spirit, that I may be a burning and shining example of the power of the gospel in the heart of man! Continue through my life a lively remembrance of this solemn season. May I find in the memory of that, it signifies, a balm for every sorrow, and an encouragement in every trial! May I obtain a boldness in thy truth as that which I have known, and handled, and

practised in the eyes of a mocking world, and in defiance of its threatenings! Oh, meet all those who come forth to-day to own Jesus in his ordinance with thy peculiar favour! May they have an overwhelming sense of thy presence and of their interest in thy covenanted love in Christ Jesus! Oh, may we all deeply feel the obligations under which we lie who are buried together in the likeness of Christ's death, to live together in Christian love and for mutual edification, to the honour of our common Father and our Lord Jesus Christ! May thy Holy Spirit give us more and more of the spirit of Jesus! Oh, and may we have an abiding sense of the condition of those who are without, of them who believe but who have not come up to the right and faithful confession of the Saviour which his word commands! Oh, do thou open their eyes and hearts! Do thou give them wisdom and understanding, and make thy word so plain in this respect, and their hearts so loving, and devoted, and self-denying, that they may resist thy Spirit no longer, but follow his teachings through the watery grave that they may arise to newness of life! Oh, and do thou, gracious God, according to thy will, open the eyes and hearts of those who as yet know thee not! If there be one here mocking thine ordinance turn his heart as thou alone canst. Determine the wavering, the careless, and indifferent, and bring them forth from this evil world to acknowledge themselves the sons and daughters of the Lord Almighty. If there be any here assembled this morning who imagine that their infant dedication to thee by sprinkling is sufficient to save their souls though they have no faith in thee, O do thou turn them from such ruinous and fatal conceptions! Impress upon them that it is with the heart and with the heart alone that they can have a justifying faith, that we must love God, and that nothing short of this can avail for salvation. Oh, and may none think that aught of a saving character is attached by us to this solemn, important, and necessary ordinance. This is but a significant act designed to show that we have been already constrained by sovereign grace to give up ourselves with our whole hearts to the Lord that the world may take knowledge of us to the honour of God's name, that we are really and un-

blushingly his children in deed and in truth. Oh, may we be indeed thy children! May we increasingly find it to be our meat and drink to do our Father's will! May we not be lukewarm in thy service, but act as those should act and as those only can act who have the light of truth renewing their hearts, quickening their consciences, and enlightening their understandings, to walk in all the commandments and ordinances of the Lord blameless! Oh, and may thy saints who have already followed their Lord in baptism be strengthened by the repetition of the ordinance of to-day! May we all be enabled to look beyond the grave to the throne of bliss on which Jesus is now seated, and aspire continually after that full fruition of eternal glory reserved for his people! May such scenes as the present be unto us glimpses and foretastes of heaven—blessed earnest of that rest which remaineth for the people of God! May we have the glorious revelations of thy Holy Spirit opening unto us the secrets of that world which human eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him! We ask these mercies only for the Saviour's merits, and we commit ourselves to his care, in whom alone is everlasting strength. Amen.—*Baptist Mag.*

THE COMING OF THE LORD.

"THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Look at that point, far away in the ethereal regions, where the gradually lessening form of our Saviour disappeared from the gaze of his disciples when he ascended to heaven. In that point see an uncommon but faint and undefined brightness, just beginning to appear. It has caught the eye of yon careless gazer and excited his curiosity. He points it out to a second—and to a third. A little circle now collects, and various are the conjectures which they form respecting it. Similar circles are formed and similar conjectures made in a thousand different parts of the world. But conjecture is soon to give place to certainty—awful, appalling, overwhelming certainty. While they gaze, the appearance which has excited their curiosity rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove; but no one dares to give utterance to his suspicions. Meanwhile the light of the sun

begins to fade before a brightness superior to his own. Thousands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once to discover the cause. Full clearly they see it; and now, new hopes and fears begin to agitate their breasts. The afflicted and persecuted servants of Christ begin to hope that the predicted, long-expected day of their deliverance is arrived. The wicked, the careless, the unbelieving, begin to fear that the Bible is about to prove no idle tale. And fiery shapes, moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud which comes rushing down as on the wings of a whirlwind. At length it reaches its destined place. It pauses; then, suddenly unfolding, discloses at once a great white throne, where sits, starry, resplendent in all the glories of the Godhead, the Man Christ Jesus. Every eye sees him, every heart knows him. Too well do the wretched unprepared inhabitants of the earth now know what to expect; and one universal shriek of anguish and despair rises to heaven, and is echoed back to earth. But louder, far louder than the universal cry, now sounds the last trumpet; and, far above all, is heard the voice of the Omnipotent, summoning the dead to arise, and come to judgment. New terrors now assail the living. On every side, nay under their very feet, the earth heaves, as in convulsions; graves open, and the dead come forth, while, at the same moment, a change, equivalent to that occasioned by death, is effected by Almighty power on the bodies of the living. Their mortal bodies put on immortality, and are thus prepared to sustain a weight of glory or of wretchedness, which flesh and blood could not endure. Meanwhile legions of angels are seen darting from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven, and bearing them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award to them everlasting life." But another and a different scene presents itself. Consternation now seizes the myriads whom this event has surprised amidst their worldliness, their gaiety, their voluptuousness, their barter, their marrying, and their being given in marriage. As a thief in the night, the Bridegroom has startled them from their sleep! And now the graceless professor seizes his lamp, and finds it destitute of oil. The pharisee hastens to wrap his righteousness around him, but discovers that it is too narrow to conceal his deformity. The scoffer, the sceptic, the careless, the procrastinator, are seen fleeing from fastness to fastness, from mountain to mountain, from rock to rock, but none

afford a shelter from the darkening storm. The great day of his wrath is come, and who is able to stand? The judgment is set! the books are opened! the wicked are arraigned! the trial proceeds! the verdict is given! the sentence is pronounced! the doom is fixed! and the undying worm, and the quenchless flame, are their portion for ever! "The *wicked* shall be turned into hell, and all the nations that forget God." "Upon the *wicked* he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup." Reader! are you prepared for the coming of the Lord? Are you ready to enter in with him to the marriage supper? Are you a professor? Have you grace—renewing, humbling, sanctifying, Christ-exalting grace in your heart? Is your preparation one of principle, one of habit? Will it abide the searching scrutiny of that day? Examine and see. Take nothing for granted in deciding a matter so solemn, and involving interests so momentous. Christ must be all in all to you—the entire groundwork and fabric of your salvation. Mere notions of truth—external membership with the church—sacraments—regular attendance upon means—punctilious observance of days, and forms and ceremonies, in themselves, are no fit preparation for this awful event. As the fruit of a living faith in Jesus, they are valuable; but standing alone, without repentance towards God and faith in the Lord Jesus Christ, they are the wood, the hay, the stubble which the last fire will consume.

Believer in Jesus, the day of your redemption draweth nigh! The Lord is at hand. Behold the Judge standeth at the door. The days we live in are eventful. The times are perilous. The signs, thickening and darkening around us, are deeply and fearfully significant. We are standing on the eve of events perhaps more awful than the world has ever seen. A period of glory for the church brighter than has yet shone upon her, and a period of woe to the world more dark than has yet cast its shadows upon it, seems rapidly approaching.

Then, "let us not sleep as do others, but let us watch and be sober." "And that, *knowing the time*, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." "Watch ye therefore: for ye know not when the Master of the house cometh, at even or midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping," Oh, to blend the steady thought of our Redeemer's coming with every present duty, privilege, and efforts: how would it hallow, cheer, and dignify us, consecrating by one of the most solemn motives the lowliest work of faith, and the feeblest labour of love!—*Winslow*.

Religious Intelligence.

Home Record.

RECENT BAPTISMS.

Calcutta, Lal Bazar.—Two young female disciples, who had been the subjects of many anxious prayers, publicly avowed their faith in Christ by being buried with him in baptism on the last Sabbath in November.

Howrah.—One believer put on the Lord Jesus Christ by baptism, at this station during the past month.

Agra.—The Rev. Mr. Williams writes that he was privileged to administer the ordinance of baptism to two believers on the first Sabbath in November.

Chittaurah near Agra.—One Hindu convert was baptized on a profession of his faith in the Lord Jesus Christ on Sabbath day the 10th ultimo.

Benares.—Mr. Small writes that on Nov. 3rd, he had the privilege to administer the ordinance of immersion to five professors of the Gospel at that station.

Chittagong.—We understand that Mr. Johannes had the happiness of receiving by baptism two converts into the Church under his charge at this station on the 10th of November.

May all who have thus publicly declared their faith in the Lord Jesus Christ prove plants of his right hand planting, and throughout life walk worthy of that holy name by which they are called.

Foreign Record.

AMERICA.

DECLINE OF PÆDOBAPTISM.

The last number of *The Christian Review*, which is now published at New York under the editorial care of the Rev. S. S. Cutting, speaks of the very extensive disuse of infant baptism in the United States, and gives as evidence of the fact the following extract from an article in *The New-Englander*, by an eminent presbyterian minister, Dr. Bacon of New-Haven, Connecticut:—

“Published statistics of the presbyterian church under the care of the Old School General Assembly, show that in May, 1847, while there were in that ecclesiastical connexion 192,022 communicants, the number of infant baptisms during the year then reported was only 9,837; or one infant to between nineteen and twenty communicants.

In the seven presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, and Charleston, containing in the aggregate 19,505 communicants, the proportion of infants baptized to the number of communicants varies from the ratio of one to thirty-three to that of one to twenty-one; and the average is one to twenty-five communicants. These statistics seem to indicate a wide neglect of infant baptism in that entire branch of the presbyterian church. We apprehend that the published statistics of the rival assembly, and of the New England congregational bodies, will show even a smaller proportion of infant baptisms. How does this happen? . . . Our baptist brethren on the one hand, and the believers in baptismal regeneration on the other, are continually telling us that the baptism of unconscious infants is incongruous with our theory of religion. Is it so in fact?”—*Bap. Magazine*.

A FUGITIVE FROM SLAVERY IN THE ROGER WILLIAMS CHURCH.—Yesterday we baptized a man, who recently escaped from one of our states, where he was held in slavery. Now, we suppose it was right enough for the church to receive him to fellowship upon a profession of his faith, and for us to baptize him; even slaveholders, we understand, do the same. But what are we to do with him now? Some of our great men, statesmen, divines, &c., have been calling us back “to our constitutional duties,” which they say require us to send the fugitive back to his master. Now, we wish to be good, peaceable and obedient citizens. We by no means wish to favour any fanaticism, that would destroy our glorious union. We wish to act deliberately, rationally and charitably in this affair, and yet we do not see how we can send our brother back into slavery; for, to tell the plain truth, he won’t go, and should we advise him to do so, and send a letter by him, as Paul did by his convert, Onesimus, he would only doubt our friendship, and we are confident no modern Philemon of the south would receive our epistle from his hand. Well, considering that the man has been sold four times, and had a pretty decent quantum of flogging, we cannot blame him. He does not believe that even his profession of christianity would shield him from the awful lash, for Philemon of late has become fearfully impartial towards all runaways, saint and sinner—brethren according to the flesh, and brethren according to the spirit, must share the same fate from his implacable hand.—*Eli Noyes in the Morn. Star*.

THE CALCUTTA MISSIONARY HERALD.

DINÁJPUR.
FROM THE REV. H. SMYLIE.

Oct. 1st, 1850.—I lately received a very interesting communication by private dāk from a Hindu youth residing some 30 or 40 miles from this station. Shortly afterwards one of our church members sent out two of his own servants with a letter and two or three books from me in quest of the youth. After 4 or 5 days marching hither and thither, they found the youth. His residence is in the Purniyā district, a little way beyond the land-mark which separates it from this zilla. It was about the middle of the day when they entered the village, and as they saw a person lying under the cooling shade of a large pipul tree they inquired whether such a person resided there, and were not a little gratified to find this was the person for whom they were in search. Seeing they were strangers, he anxiously inquired whence they came and their business; at the same time hoping in his own mind that they might be Christians. They told him they were believers in Christ. The next question was, Have you any books and what kind? as they told him they had the book of wisdom he sprung to his feet quite overjoyed, saying, "Don't call it wisdom's book, call it the way of Salvation—the book of Life." It would appear the men of the village were all from home and even all the male branches of his own family. However, the women and children soon gathered about them and thus put an end to all discourse. They were not to be outdone; the youth, a lad about 18 years of age, proposed as they were strangers, to show them the best way to Dinājpur, as they went he led them to an old Hindu temple. Here they had prayer, and here he gave them his history and they delivered my letter, which when he received, he pressed it on his head and wept; saying, "To think that I who am so worthless should have a letter from one so great!" Here they also gave him a New Testament and two or three tracts. He told them he had been very unwell for some time, that he prayed to

Jesus Christ whenever he could get a place; and when he could not, he prayed in his heart; and that while in prayer one day in this temple, he became better and from that time he has been well; though there was little or no hope of his recovery. After this he was one day alone when he thought he distinctly heard a voice call to him to flee for his life. He made no delay, and was on his way to Dinājpur when he was caught and brought back, and for some time kept in confinement. As soon as he could procure pen and ink he wrote to me. He was kept in confinement as a mad man, but his letter to me will prove that there is no madness about him. He felt assured that I would answer, but had no idea it was to come in this way that two men should be sent for him alone. He said he could not mention the time he would be in Dinājpur, but that the first opportunity would be embraced; in all probability he would be here next month; his family are in easy circumstances.

We had the pleasure of baptizing two persons last Lord's-day evening, a number of natives were present, and one European gentleman and lady. The natives behaved with propriety, and a spirit of interest appeared among all. The first baptized was the wife of one of our members, the other a Musalmán youth who has been hearing the word for the last two years, he is a sirkár.

Nov. 1st, 1850.—Another respectable Musalmán youth has joined himself to me, and I hope to the Lord before he came, and what is rather a curious circumstance, he was converted by a Hindu; it is nevertheless a fact. The Hindu met him at a neighbour's house. After they had argued warmly for some time, the Musalmán allowed he could not answer his arguments, for the Hindu uprooted and flung about as straws all he had said. But after he sat in silence for a time, he remarked, that he was a strange Hindu; he had never met or heard of any one like him; "Why," he said, "you speak altogether like a Christian."

When this Hindu youth had fairly overcome the Musalmán, and was pretty sure his mind was subdued, he came to me with eyes sparkling with joy to make me a sharer of his triumph. His first words were, "Ah, I have overcome a Musalmán with the gospel, and I will bring him to you in a day or two;" knowing something of man's heart I was somewhat doubtful as to whether what he said was true. However, Krishna was quite sure of the work, and on my expressing a doubt he said, "I know it; I know it; his heart is under true convictions, he is overcome."

AGRA.

FROM THE REV. R. WILLIAMS.

Nov. 6th.—After a lapse of some months, I had the pleasure of baptizing *two* persons last Sabbath morning. I trust that more will soon follow; *four* have already offered themselves as candidates for that sacred ordinance. Brother Smith is to baptize *one* native convert next Sabbath-day, D. V. It has been, and still is our earnest prayer that the Lord would revive his work amongst us. With respect to my labours, among the heathen around, they are not so extensive as I could wish. In general I can only preach in some 10 or 12 different places a week in addition to my labours in the English department. When the new pastor arrives, I shall then be at liberty to do much more I hope, as he will attend to all the duties connected with the English Church. I am glad to say that there are many persons in the surrounding villages who hear the gospel with great attention, and make many enquiries, respecting the truths brought before them. Hence it is obvious that they feel more or less interested in them. This is very encouraging. This morning I went into the city to preach, which I do not often do, from a conviction that much more good is likely to result from talking to the people of a quiet village. I had two congregations to-day, one on each side of the river, the people heard pretty well until some brahmans came, and began to oppose me. They wanted to know who Jesus Christ was, whether he was God, and what he had done to save mankind. I soon gave them the information they asked, but could not satisfy them; they would have it to the last that Rám and Krishna were incarnations of the Deity, and as such worthy of being worshipped. I directed my remarks more

especially to an aged man and his family who had been on pilgrimage to Muttra and Bindrabum. He frankly acknowledged that he had derived no advantage whatever from his *tirat*, but on the contrary had been relieved of the little money he had, and had wearied himself out with travelling on foot. He seemed very grateful for what he had heard from me and said, that he would never forget it, and that he would from henceforth call upon the Saviour.

I hope to be able to visit Muttra shortly, D. V.

CHITaura.

FROM THE REV. J. SMITH.

Nov. 11th, 1850.—I had the pleasure of baptizing a convert from Hinduism yesterday morning. He is a man of good understanding and education, and has put on Christ I trust in reality. A Káyasth by caste, he has been a good deal amongst Muhammadans, and at one time appears to have been favorably disposed towards the false prophet, now however his views of himself as a sinner and of Christ as his Saviour appear to be clear and correct and so far as human wisdom can tell he walks and lives as one who has experienced a change of heart; may the Lord enable him to witness a good confession among the heathen. I have now four hopeful young men training for the Lord's work, men of piety and good character, and I hope men destined by the Lord of the harvest to aid in the advancement of his kingdom in this neighbourhood. I endeavour to read with them daily and also to take them out with me to the markets and villages to preach, where they sometimes read a chapter or tract or converse quietly with individuals from the crowd; besides this two of them help me in the school. I have also in order to their improvement, set them to work to translate from Hindu to Urdu, and the reverse, during their leisure time.

Thákur Dás continues to attend worship and profess Christianity, and I still hope notwithstanding many failings that he has the root of the matter in him. Poor old man, his afflictions have been of the most trying kind, and it is a matter of thankfulness to us that he still professes to look to a crucified Saviour as his deliverer, his "all and in all." May his afflictions be sanctified to the working out a far more exceeding and eternal weight of glory.

THE ORIENTAL BAPTIST.

VOL. IV.]

JANUARY, 1850.

[No. 37.]

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VOL. IV.]

MAY, 1850.

[No. 41.]

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JUNE, 1850.

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THE ORIENTAL BAPTIST.

VOL. IV.]

JULY, 1850.

[No. 43.]

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SEPTEMBER, 1850.

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